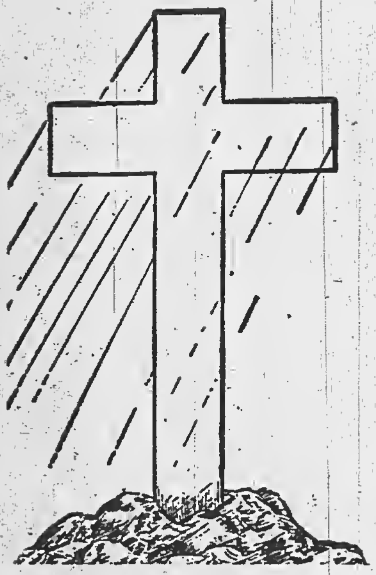
New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

If the Christian mission's vision of a Church Universal coming into being as God's answer to its labours had been fanciful, the cruel realities of the war would have ended it by this time. But God, who can bring good out of evil, is using the very war itself to make His world-wide Church more real.

—Godfrey E. Phillips.

THE PRAYER-ROOM TODAY

Teach me, O Lord, to be so continually at Thy door that no man shall ever turn hungry and disappointed away from mine. Give me Thy love, that my brother's needs shall be to me always as my own. Give me to know that for all my brother's need and mine Thy resources are sufficient. Give me such boldness in prayer as shall obtain for my brother that which I ask of Thee. And even through Thy denials and seeming refusals help me only to gain a stronger faith in Thee, a deeper love for men, a more persistent prayer. Amen.

Vol. 89. No. 1.

NEW ORLEANS, LA.
THURSDAY, JANUARY 1, 1942.

The New Year

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung, can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden—
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken;
All that I ask—you keep the faith unbroken.

—J. D. Templeton.

WALLET OF THE WEEK

THE SHADOW OF RETURNING PROHIBITION is said to have created a panic at a recent meeting of The National Retail Liquor Package Stores Association. This situation came when the senate took action to prohibit the sale of liquor in the vicinity of military camps. Repeal Associates is said to have launched a nation-wide drive against organized prohibition legislation, and a cleanup of liquor stores and saloons which violate the law is urged. When the Devil is sick the Devil a saint would be.

* * *

RUSSIAN REFUGEES numbering many thousands find themselves imperiled anew by the widening of the war to include the United States and Japan. In Harbin, the great commercial center of Manchukuo, are twenty thousand Jewish refugees mainly Russian who have prospered as fur-traders and merchants. In Shanghai and Kobe are concentrations of German and Polish refugees awaiting transportation to the United States who must now be treated as enemy aliens and their sufferings intensified by the withdrawal of the sympathetic ministry of their friends.

* * *

EIGHT INTERDENOMINATIONAL AGENCIES of the United States and Canada have taken steps to merge into one organization. The agencies involved are: the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the National Council of Church Women, the Council of Church Boards of Education, the Missionary Education Movement, and the Association of Council Secretaries. The name proposed for the new organization is "Council of Churches of Christ in North America."

* * *

THE POPE OF ROME, according to the **Supreme Council Bulletin,** has appealed to President Roosevelt to use his influence to prevent the bombing of the Vatican. Commenting on this appeal, the **Bulletin** says: "As far as we know, however, the Pope has made no appeal to Hitler urging him to spare Westminster or St. Paul's." The idea of conducting an all-out war and at the same time immunizing ecclesiastical spots while hospitals and schools are bombed just does not make sense. Did not Rome use the temporary victory over Ethiopia to set up business upon the ashes of Ethiopian defeat?

* * *

THE MACMILLAN COMPANY, New York, is said to publish almost twice as many books as its nearest competitor. The business is so subdivided that it is practically an aggregation of smaller publishing houses. For the most part the executives are grown inside the business. The Company has not waited for manuscripts to be deposited on its desk, but is constantly scouting for new material and new writers. At the present time this premier concern among American publishers has sixteen thousand active titles, and it has to its credit many substantial volumes which have contributed strength to American letters along with others which have been phenomenal sales successes.

FEASTS OF THANKSGIVING seem to have originated before the dawn of recorded history. The Feast of Tabernacles was the Jewish acknowledgment of God's bounty. The ancient Greeks paid tribute to the lord of the harvest in their nine-day feast of Demeter. The Romans observed the feast of Cerecealia for the same purpose. So in all lands, England, China, Japan, Siam, Norway, Canada and our own country, days and seasons of thanksgiving have been observed when the people paid tribute to God for blessings received.

* * *

THE INDIAN POPULATION of America is reported to have gained ninety thousand in the decade covered by the last census. The total number reported is now 316,816. These are scattered over twenty-four states and are divided into about two hundred tribal groups. They are fast becoming educated and in the years ahead will be able to fill many positions of trust and responsibility. Distinguished Americans of Indian blood include: Will Rogers, humorist; Charles Curtis, Vice-President; Zane Grey, novelist; Acee Blue Eagle, artist; and Jim Thorpe, Olympic champion.

* * *

THE JEWS OF MOROCCO seem to have a rather flexible connection with the well-recognized customs and traditions of the Hebrew race. The ethical and religious works of the rabbis are printed in Hebrew letters, but in the Arab vernacular. Their Sabbath meal is eaten on Saturday and is sacramental in character. The wailing for the destruction of the Temple has its own features, especially among the women who dance and cut their faces, ceremonies repeated in the cemeteries the following morning. They have a torchlight celebration at the graves of the saints which continues for three days.

* * *

THE AMERICAN COTTON CROP for 1941 will total approximately eleven million bales as compared with twelve and one-half million bales for 1940, and a thirteen and a quarter million average for the past ten years. The yield per acre has increased, but there has been a decrease in the acreage in cultivation. The acreage reduction in 1941 was approximately five hundred thousand over that of 1940. Texas produced two and three-quarter million bales and Arkansas was second with a million and a half bales. California led in production per acre, 609 pounds compared with the average of 235.4 for the country.

* * *

THE CHRISTIAN FORCES IN JAPAN are reported to have launched a movement for a federation of all the various bodies of Christians in order to meet the situation created by the organization of the United Church of Christ in Japan. The United Church represents the merger of about forty Protestant denominations which were doing missionary work in Japan, and the merger was consummated a little more than a year ago. The movement launched in Tokyo seeks the affiliation of the Greek and Roman Catholic churches, apparently in order to be able to present a united Christian front on all problems that may arise in the new order of things.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

1942—SHALL WE HAVE THE GREEN LIGHT?

A few years ago, Lloyd Douglas produced a book which had for its title "The Green Light." The book was a quest for something that might be an antidote for fear and discouragement; something that might enable men to press on confidently and courageously in the face of difficulty. The quest is as old as the race and even the symbolism is not new. Hosea, prophet of ancient Israel, put upon the lips of Ephraim the same thought: "I am like a green fir tree." Separated by approximately twenty-five hundred years, these two prophets responded each in his own way with a message of hope for people crying in the night of difficulty and discouragement. As we cross the threshold of the New Year, countless thousands whose feet are in paths flecked with shadows are crying for the Green Light. They look longingly for prophets of hope in a time of difficulty.

THE BOARD OF TRUSTEES OF CENTENARY COLLEGE

Elsewhere in this issue will be found the resolutions of the Board of Trustees of Centenary College touching the recent action of the Louisiana Conference, and a news article and editorial comment which appeared in the **Shreveport Times** of December 13th and 14th respectively. We publish these articles in order that the action and its local interpretation may be known to the Methodists of Louisiana. Against this action, we registered our vote because we feel that it is a direct challenge of Conference authority, and of every valid implication of Conference ownership of the College.

The matter to which these resolutions refer came before the Conference in the report of the Board of Education which dealt with an issue raised by action of the Board at its meeting on May 28, which action was specifically called in question by a resolution of the Shreveport District Conference meeting in Mansfield a few days after the May 28 session of the Board. Announcement was made at the special meeting of the Board on November 11, requesting that all members who could do so be present for the discussion of the Report of the Board of Education. The Conference extended to Mr. Paul Brown, Chairman of the Board, and Dr. Pierce Cline, President of the College, the courtesies of the floor for the discussion of the report and they availed themselves of the privilege granted. The presence of the Board was no accidental maneuver, and the move to order the previous question at the conclusion of Dr. Cline's speech was not devoid of astuteness. Despite all this, the Conference refused to be stampeded. By a vote of 143 to 98, it "**requested**" the Board to rescind its action.

The Board, having accepted the challenge to meet the issue on the Conference floor, was in honor bound to abide by the decision of the Conference. To be sure, any member who might not be in agreement with the Conference action, had the privilege of resigning; but every other avenue was closed when the matter was submitted to the Conference. Members of the Conference who join in rebellion against the action and authority of the Conference are guilty of contumacious conduct. All the talk about the members who did not vote is designed to confuse the issue and nothing else. The Conference spoke and spoke decisively, and if it had been told that the Board would defy its authority we feel certain that it would not have confirmed the list of names submitted for membership on the Board of Trustees.

As we view it, the resolutions of the Board constitute a defiant challenge of the authority of the Conference, and no one should be deceived by the words expressing appreciation of "financial and spiritual interest and support." The Board pledges itself to conform to its own interpretation of the charter—**not** to carry out its obligation as trustee for the Conference. We believe that the resolutions justify the interpretation of the articles which appeared in **The Times.** If the Centenary Board is absolutely independent of the Conference, the sooner we find it out the better it will be for all concerned. We stand squarely for maintaining the action of the Conference, and we have no respect for ownership divorced from the control necessary to enforce the moral and Christian ideals of the owning body.

WHO IS TO BLAME?

The Council of Bishops, at its recent meeting, expressed "profound concern" on account of the growing tendency of pastors and congregations to abandon Sunday evening services which they described as "the historically fruitful evangelistic opportunity" of the church. They lamented the fact that our "Methodist churches are dark" and other religious groups are "diverting"our people. Many times we have referred to this delinquency on the part of pastors and churches. We say now that we feel that it is a crying shame that this tendency is growing. We think that the blame for this lamentable trend must be shared in part by the bishops themselves. Had they spoken fearlessly to the pastors on this subject, it would have made it easier for them to resist the urge to discontinue the Sunday evening and mid-week services. It is not unlikely that some of the bishops have gone from churches that were "dark" to their episcopal positions, and it has not been easy for them to demand loyalties in which they failed themselves. All of us need to spend a season at the mourner's bench. It is certain that long-distance pronouncements, whether of councils or conferences, will not effect a cure of this tragic situation.

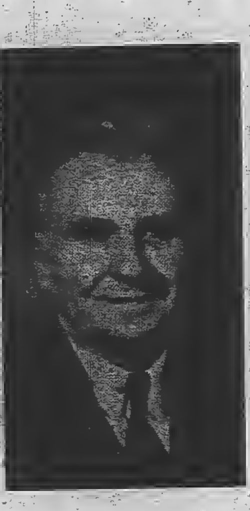
BURIED MAYAN CITIES

Mayan mounds in Central America have been under study for several years and have revealed many interesting facts concerning the history of that vanished people. Those mounds cover almost the entire forty-eight square miles of a valley located twenty-five miles northwest of San Salvador. In this section archaeologists of Carnegie Institution have discovered and are excavating what is believed to have been one of the most populous cities of ancient Central America.

AMERICAN CRIME STATISTICS

Crime statistics for the country show conclusively that crime is propagating itself. For the first nine months of 1941, fifty-five per cent of the arrests for crime were of persons under twenty-five years of age. The same age group furnished over sixty-three per cent of the burglaries, nearly fifty per cent of the arrests for larceny and theft, and approximately seventy-five per cent of the auto thefts. Another bad symptom is that the record reveals a high percentage of criminal repeaters.

PEACE ON EARTH AND WAR AMONG MEN



When the first Christmas message was sung in the sky to shepherds on the Judean Hills, it was sung to a world that was no more a warless world than it is today. In fact that song was far more absurd and ridiculous to the inhabitants of that Roman world, than it is to us of the world and age of Hitler and Hirohito; for they had never heard of a world without war, whereas to us it is not only a consummation devoutly to be hoped for, but a dream that we have partially worked at and to some extent reached out after with a sort of hope of final realization.

If then, in the perspective of the years we can look back to that first Christmas scene, and see in it some basis of reality even for the inhabitants of the empire of Augustus, and later of Nero and Domitian, how much more today should we take heart and courage even in the midst of a scene that seems to give the lie to all that is gentle, lovable, and winsome in human personality, but of whose reality we are just as sure as that brutality, cruelty and bestiality are phases of human nature also.

When the star appeared over Bethlehem that night, more than half of the population of the Mediterranean world was slave. There was no such thing as the right to live and work and learn, merely by virtue of being born into the human family. But today human slavery is banned in all civilized society. Who are we to say, then, that "Peace on earth" shall forever be a mocking dream? God's in His heaven, yes, and all is right with the world, if we take the long view, as our Lord did two thousand years ago.

What sublime audacity it was for Him to proclaim the Kingdom of God **then**, in a world where human life was the cheapest commodity in the market-place, and no one believed in a life beyond the grave.

We who affirm this same faith today, can at least plan that after all this madness which possesses the world now, there shall come this time, a lasting and a just peace. If the church does not take the lead now the forces of evil will.

It is that sort of planning and that sort of Christian faith that can and must turn insanity into sanity, cruelty into Christ-likeness, destruction into deliverance, bestiality into blessedness, pestilence into peace!

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

A GROWING COLLECTION

Well, I've just added another year to my collection—1941. It fits in very nicely with the other units of the group—not so portly as some of them, perhaps, and not so thin as others. It is just a fair average, with maybe a little maturer appearance than some of those I added earlier in life.

I have a rather large collection, due to the fact, I suppose, that I began gathering them early in life—so early, in fact, that I don't even remember picking up the first two or three. I think I recall something of the fourth one, though, for, unless my memory is at fault, I caught my first fish along about the time that one was about half-grown. As I look back now, I remember the fish—a trout it was—better than I do the year. There is scarcely a year in my collection since then that doesn't show the scar of a fishhook or the print of a line.

This thing of collecting years is an interesting process. We begin it before we know it—and keep it up as long as we live. Of course we can stop it any time we want to; but to any right-thinking man the tragedy of stopping it is infinitely greater than any that may be involved in continuing. As I look back over my collection, I find some that I am not especially proud of—but I'm glad they are there. After all, some of the years that didn't look so well when we added them to our collection have really become beautiful with the passing of time. And some that we were very proud of at the time have lost something of their attractiveness.

One of the interesting things about collecting years is that we can get only one at a time. If I have a hobby of collecting buttons, or tin plates, or antique furniture, I may be lucky enough to run up on a big lot at one time; but years—just one at a time. The advantage of this is that we can get the kind we want. If I didn't like the last one so well, I can be more careful about the next one.

While I have a pretty good collection already, I don't feel that it is complete—I want at least one more. This new one that is just starting out, 1942, looks as if it might be a pretty good one, and I think I'd like to have it.

Anyway, I hope it will be the best I've ever had.

And the same to you!

SOUTHERN MISSIONARY COUNCIL DRAWS NATIONAL SPEAKERS

By W. W. Reid

Methodists from nine southern states will be among the 3,000 men and women to attend the "Missionary Council" of the Southeastern Jurisdiction of the Methodist Church, in Nashville, Tenn., January 27 to 30. This will be the first Council meeting since the union of Methodism. It will gather representative church leaders from Tennessee, Kentucky, Virginia, Georgia, North Carolina, South Carolina, Mississippi, Alabama and Florida.

The Missionary Council will be under the joint leadership of the Board of Missions and Church Extension and of the Woman's Society of Christian Service of the Southeastern Jurisdiction. They represent 2,000,000 Methodist church members. All bishops of the Jurisdiction will be present and on the program: Bishop A. J. Moore, of Atlanta; Bishop J. L. Decell, of Birmingham; Bishop Clare Purcell, of Charlotte; Bishop William T. Watkins, of Columbia; Bishop H. M. Dobbs, of Jackson; Bishop U. V. W. Darlington, of Louisville; Bishop Paul B. Kern, of Nashville; and Bishop W. W. Peele, of Richmond. Each of the 9,500 churches in the Jurisdiction has been invited to send delegates.

Dr. E. Stanley Jones, of India, author, evangelist, and probably the best-known missionary in the world today; Dr. George A. Buttrick, of New York, president of the Federal Council of the Churches of Christ in America; Dr. A. L. Warnshuis, secretary of the International Missionary Council which represents the evangelical churches of all the world; Dr. Y. C. Yang, noted Chinese president of Soochow University, China; Dr. Ralph E. Diffendorfer, of New York, executive secretary of the Board of Missions and Church Extension of the Methodist Church, and long a recognized leader of the Christian missionary movement; and Dr. Roy L. Smith, author, traveller, preacher, and editor of the Christian Advocate, are some of the principal speakers on the four-day program.

Each morning and afternoon the men will meet in the First Presbyterian Church, of Nashville, for a program of addresses and jurisdictional business provided by the Board of Missions of the Jurisdiction; and at the same time the women will be meeting in McKendree Methodist church for an inspirational and business program directed by the Woman's Society of Christian Service. Then, in the evening, there will be a general mass meeting in the War Memorial Auditorium of Nashville, at which time addresses will be made by some of the America's outstanding church leaders.

The Council will open on Tuesday evening, Jan. 27, with address of welcome by Bishop Paul B. Kern. This will be followed by two addresses: Bishop Francis J. McConnell, of New York, on "Outstanding Elements in Modern Missions," and Dr. Roy L. Smith, of Chicago, on "The Challenge of Missions in the World Crisis."

Three leaders of Methodist mission work overseas will speak at the men's gathering on Wednesday morning, Jan. 28: Dr. Ralph E. Diffendorfer, on "Missions in a World at War." He will be followed by Dr. A. W. Wasson, who recently returned from a visit to major countries of South America, where he planned the extension of evangelical church and school activities there; and by Bishop Raymond J. Wade, of Detroit, who has oversight of Methodist churches in Scandinavia and central Europe.

Dr. A. L. Warnshuis will speak in the afternoon concerning the "orphaned missions" —those formerly carried on from Europe and now largely dependent upon American support; while Bishop Adna W. Leonard, of Washington, will tell what the Methodist Church through chaplains and other services is doing for boys in army camps.

Dr. Y. C. Yang will speak on Wednesday evening on "The New Era of Missions in China," and Mrs. Otis Moore, recently returned from India, will speak on Methodist mission work in that country.

Evangelism and a consideration of home mission needs will occupy much of Thursday, Jan. 29. Bishop Charles C. Selecman, of Oklahoma City; Bishop William C. Martin, of Omaha; and Dr. Harry Denman, of Nashville, will speak in the morning on evangelistic opportunities of the Methodist Church. Mrs. J. D. Bragg, of St. Louis, national president of the Woman's Society of Christian Service, will speak on "United Methodism Facing Its Task." Dr. E. D. Kohlstedt, in charge of home mission work in the United States, will speak on "Outstanding Missionary Problems in America."

A mass meeting for Methodist youth will feature Thursday evening. Dr. George A. Buttrick will speak on "Youth and the Missionary Challenge," and Kempton Jones, leader of the Methodist youth organization, on "Methodist Youth Mobilizes for Missions."

Dr. E. Stanley Jones will close the meeting on Friday noon with an address on "A Forward Movement in Foreign Missions."

TRAINING DOCTORS FOR CHINA

By Robert E. Brown, M. D.
Director, Medical Center, Chengtu, West China

The new Medical Center—for which we are now seeking drugs and supplies—is an extension and strengthening of the existing medical service and teaching program in Chengtu, West China. It has become a very real war need since two other medical colleges with their faculties and students have moved to Chengtu from the occupied cities of Nanking and Tsinan.

With three medical faculties and 500 students, Chengtu is by far the largest medical training center for China's wartime needs. The West China Union University provides the only missionary medical training center now operating in China, except St. Johns in the International Settlement of Shanghai, and the newly organized medical School of Lingan University, operating in Hongkong.

During the past three years the three medical schools, with their faculties and medical and dental students in Chengtu, have been using a total of only 300 beds for their teaching purposes. When equipped and opened, the new hospital will add at once 200 beds more; and when the final building is completed its capacity will be 300 beds—making a total of 600 hospital beds available for service and teaching purposes under one organization. It is twice as large a center as anything even contemplated by the National Health Administration of China.

The more permanent equipment being asked for the new hospital building includes certain modern equipment and items that are not included in the requests of other institutions. These askings become reasonable when it is known that the new hospital building and out-patient department is constructed throughout to use this type of equipment. For example: there is over one mile of perfectly smooth connecting corridors between various units and operating rooms in the hospital so that wheel stretchers and dressing carriages, etc., are not a luxury but save time and labor. Most of the government provincial hospitals are housed in temporary buildings scattered among rice fields or in separate school buildings or temples, so could not use such equipment. The provincial hospital at Kunming is one exception to this statement.

During the fifty years since the beginning of mission medical work in Chengtu, there has not been a provincial or municipal hospital in this city.

In addition to the above mentioned medical schools and hospital facilities this Medical Center provides the following:

Dental School—For many years the only qualified school in China upon which the government depended for its supply of dentists, both for the army and all of the government health services.

Pharmacy—The School of Pharmacy has a full college course, probably the only one in China providing qualified pharmacists.

School of Nursing—Registered with the Chinese government Ministry of Education.

Hygienic Laboratories—There is a central hygienic laboratory with a three years training course for laboratory technicians and having a branch laboratory in each hospital for training students.

Out-Patient Service—A large out-patient department is connected with each of the hospitals where medical students receive training.

A University Medical Clinic—Here the students and faculty from four universities and four other schools are given medical care and health service. Three of these universities are war refugee institutions, which with their students have come from occupied cities. Many among the students and faculties have health conditions due to war malnutrition and economic strain. But they are the hope of China's resistance and future.

The four universities in Chengtu have about 2,000 students and the other four schools total about 1,000. With faculty and staff the total is at least 4,000.

DR. YANG "LOOKS AHEAD"

By W. W. Reid

Soochow University, Soochow, China, is a refugee University of the Methodist Church now operating in Shanghai. But the surviving power of Soochow, refugee or not, is evidenced by Dr. Yung-ching Yang, Soochow's president, who, during the current academic year, is studying on a missionary fellowship at Union Theological Seminary, New York City.

Though education is greatly handicapped in war-torn China today, Soochow University is continuing a full program of work. It has a law school which is one of the two law schools in China authorized to give advanced degrees in law. The student enrollment now numbers over 1,300.

Dr. Yang was formerly in the ministry of foreign affairs of China, and later appointed consul general for China in London. He resigned from his governmental position in 1927, when Soochow University asked him to head up that institution. This is the eighth time that Dr. Yang has been in this country, having studied at Wisconsin and George Washington University, and having received an honorary doctoral degree from Southern College. For his wife and son, who are with him, it is their first trip to the United States.

CONFERENCE NEWS AND PERSONALS

The church building at Myrtle, Miss., has been painted recently. Rev. W. M. Hester, the new pastor, is expecting a successful year.

Mrs. L. B. Shaw, Rt. 1, Crystal Springs, Miss., received a subscription to the New Orleans Christian Advocate, a Christmas gift to Mother from her children.

Rev. K. E. Clark, in addition to having a new charge and a new parsonage, had an increase in salary for the year. The New Albany charge will pay all financial claims monthly.

Mrs. C. M. Martin, of East End church, Meridian, writes that Bro. H. A. Gatlin, the new minister of that congregation, is getting a good start in his work, and that he and his wife seem much at home in their new field.

Rev. R. V. Fulton adds to a business note a statement to the effect that everything is going well on the Greensburg charge as he enters upon his third year of service in that field.

Rev. J. S. Noblin reports a grand reception at Carthage, where he has received every manifestation of appreciation at the hands of his people and is expecting a great year with them.

Rev. W. L. Robinson, the new pastor at Grenada, Miss., is beginning what promises to be a great ministry. He and his people are happy and already there is talk and planning for the building of a new church.

Rev. W. L. Blackwell reports splendid congregations at all the churches for his first round on the Gallman circuit. His first quarterly conference was held at the Bethesda church on Dec. 28.

Bishop Edwin H. Hughes was called from the meeting of the Council of Bishops at Brunswick, Ga., recently, for a message saying that the infant son of Francis, youngest son of the Bishop, had been found dead in his crib in Indianapolis.

Rev. E. M. Allen has entered upon his new work at Tishomingo, Miss., and has found a willing and cooperative people. The assessment for ministerial support for the year was increased over that of the previous year.

A district superintendent's conference has been appointed for Lake Junaluska, July 14-20. This new type of conference seeks to coordinate supervision by the bishops and district superintendents in the Southeastern Jurisdiction.

Rev. W. H. Heath had an auspicious beginning for his fourth year at Hickory Flat, Miss. Plans are under way for the completion of the remodeling of the parsonage and to add Sunday School rooms to the Ebenezer church on the same charge.

Rev. H. C. Lewis, the new pastor of Belmont charge, in the North Mississippi Conference, is leading his people in a forward movement. There have been improvements made on the parsonage property and a twenty-five per cent increase in ministerial support.

Rev. James A. Knight says that the Calhoun parsonage is one of the best to be found in a rural charge anywhere. Both Calhoun and Downsville churches have given him and his family a great reception and he feels that his lot has fallen in pleasant places.

Report has reached the Advocate office that Mr. J. B. Pollard, of Alexandria, La., was injured in an automobile accident a few days ago. We have not been able to learn the details of the accident and we do not know the extent of his injuries. We hope to have more definite information later.

It is with sincere regret that we have learned of the death of Mr. J. M. Mitchell, district steward of the Dumas charge, and a steward and trustee of the Weir's Chapel church. He died in a Booneville hospital on December 17, and his going takes away a faithful and true official of the church.

At the meetings of the bishops in Brunswick, Georgia, it was agreed that Bishop W. W. Peele would continue to have supervision of the North Mississippi Conference. We feel sure that this announcement will give great satisfaction to the people and preachers of that conference.

Rev. James H. Felts delivered the Christmas sermon at Grenada, Miss., on December 21. Bro. Felts is greatly beloved in Grenada and in turn reciprocates their affection. It was there that he had his break in health and his appreciation of friends was greatly deepened.

Bishop Edwin H. Hughes is scheduled for a meeting in Lake Charles, January 5 through the 11th. Services will be held each day at ten o'clock in the morning and seven-thirty in the evening. Rev. J. Henry Bowdon, the new pastor, says that congregations have been unusually good and everything points to a good year.

One of the great problems created by the disorganization of life incident to war is the spiritual care of those church people who have changed their residences to take up defense jobs. Pastors whose members have been transferred are urged to send the names of such to the pastors in the new locations.

News comes to us that Rev. John L. Sutton is ill in The Baptist Hospital, at Jackson, Miss. It seems that he has an acute infection from a chronic ailment which may necessitate an operation before he can hope for permanent relief. Many friends in Louisiana will carry this veteran soldier of the cross in their hearts during the trying days of his illness and will pray devoutly for his speedy and complete recovery.

The offering "for the poor," usually taken in connection with the administration of the Sacrament of the Lord's Supper, is to be divided three ways according to recommendation of the Council of Bishops. It is recommended that one-third be sent for religious work in military camps, one-third for overseas relief, and one-third for local charities, and where this is not needed, it is suggested that that, too, be relinquished for the other causes.

Rev. Rudolph R. Scott, who was retransferred to the North Alabama Conference and stationed at Huntsville, reports his work as getting off to a fine start, with good congregations and a good spirit. Bro. Scott speaks enthusiastically of the happy years which he spent at New Albany and in the North Mississippi Conference, and no sojourner ever won a greater number of personal friends than did Bro. Scott in North Mississippi.

The death of Rev .J. J. Brooks, of the North Mississippi Conference, on December 23, removes one of the most patriarchal figures of the Methodist Church. He was ninety-three years of age, had been a member of the North Mississippi Conference since its organization in 1870, and was the last surviving member of the organizing session. No man of the Conference was more generally beloved, nor is there another in that territory whose going would be more widely mourned.

JAMES V. REID, EVANGELIST

Evangelist James V. Reid, who for several years has spent the winter months evangelizing in the Central American countries, advises that because of the war situation he will remain in this country and will be available for revival meetings during the months of January and February.

His home address is: 2912 Meadowbrook Drive, Ft. Worth, Texas.

BOOKS WANTED

Books by the million will change hands in the National Defense Book Campaign starting MONDAY, JANUARY 12, 1942, when readers in homes throughout the land will share the books they have enjoyed with our soldiers, sailors and marines.

The campaign, sponsored by the American Library Association, American Red Cross, and United Service Organizations, seeks ten million books for U. S. O. houses, Army "dayrooms," ships, Naval bases, etc. Books should be taken to libraries, where they will be sorted, repaired if necessary, and sent on as quickly as possible to the spots where men in the service want books. In

LUZIANNE
COFFEE
100% GOOD

many communities schools and other conveniently located places will be designated as collection centers. Unbound magazines and newspapers will not be handled.

Although the Government provides libraries in the larger camps, the smaller units have no library at all, and even in most camps where libraries do exist, the demand for recreational reading is usually far greater than the supply. Books provided through the Book Campaign will thus supplement the Government's existing library facilities. Men on leave—and in "off hours" —depend on the dayroom of their company and their U. S. O. house for their leisure-time reading.

About the kinds of books to be collected —well, what kinds of books do you like? Our soldiers and sailors have a wide range of reading interest and like those very titles, too! They are particularly eager for up-to-date technical material to help with their problems, as well as books on current affairs and plenty of good fiction.

Put your name and address in the books you give—the boys will be so interested to know "who gave what!"

RACE RELATIONS SUNDAY, FEBRUARY 8

Materials Offered Free for its Observance

February 8 will be observed this year as National Race Relations Sunday, the twentieth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered, and special programs will be presented in Sunday schools, young people's meetings, and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta.

Among these are "Brothers in Black," a notable sermon by Dr. J. McDowell Richards, President of Columbia Theological Seminary; "Negro Progress and Handicaps," by Dr. Guy B. Johnson, University of North Carolina; "America's Obligation to Its Negro Citizens," by Mark Ethridge, Manager of the Louisville Courier-Journal; and "America's Tenth Man," sixteen-page survey of the Negro's part in American history. Write for Race Relations Sunday packet. There is no charge for these materials, but postage may be enclosed if convenient.

RUSTON DISTRICT NEWS

Rev. Virgil Morris, Conference Missionary Secretary, writes Dr. D. B. Raulins, District Superintendent: "Let me congratulate your district on having the largest attendance of any one of the institutes held in the Conference; and that your group manifested as fine a spirit as could be imagined. You at Ruston who helped so much will be glad to know that 186 shares of $10.00 each have been subscribed for the purchase of the Dulac (Indian community in southern part of the state) property."

Farmerville, under the pastorate of Rev. Bill Byrd, has voted to become a station; and the first quarterly conference has been held. Miss Thelma Hubbard has recently been employed to do student work at Louisiana Tech, in cooperation with Dr. Guy M. Hicks, pastor at Ruston. Rev. J. W. Ailor, who with his new bride, was recently appointed to the Bernice-Dubach charge, will receive his B. D. from S. M. U. at the close of the winter term. Mrs. Ailor is the new District Director of Young People's Work. Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage at Ruston, has recently announced receipt of a check from a Shreveport layman sufficient to purchase all the boys and girls new shoes. A new building planned, and much of the money raised, will house an administration office, clinic, isolation wards, and a chapel on the orphanage campus. Mr. T. L. James, leading layman and chairman of the orphanage board of directors, is raising the necessary funds for these needed improvements.

Rev. and Mrs. R. H. Hearn of Claiborne recently celebrated their silver anniversary Rev. F. L. Hearne of Eros-Antioch charge has, within the last few weeks, lost both his father and his mother—having buried his mother last Sunday.

The Homer church will be host to the Young People's "All for Christ Union" institute, January 16 and 17. The Rev. Alfred Brown of Zwolle and Mrs. J. W. Ailor of Bernice will be the instructors.

The Homer Young People presented the pageant, "The Adoration of the Kings and Shepherds," Sunday evening, Dec. 21, before a crowded house, and took a special offering for Superannuated preachers.

W. H. GILES, Reporter.

A CALL TO METHODIST YOUTH FROM THE COUNCIL OF BISHOPS

"One is Your Leader"

The Council of Bishops rejoices in the organization of The Methodist Youth Fellowship and heartily commends the world-wide Watch-Night Service of Dedication, wherein the two million youth of Methodism propose to consecrate themselves anew to Christ and His Church.

We repeat the Scripture, "One is your leader, even the Christ," and call upon our youth to answer as did the crusaders of yesterday, "Crosses, give us crosses."

It is in the spirit revealed by the Leader who died upon a Cross that we must march forward to that glad day when law and order shall have replaced war and international anarchy, and justice shall rule in the work-life of man; when the major objective of social endeavor shall be the enrichment of personality, and all men shall realize self in the complete gift of self to others.

"Follow me" is the command of self-appointed leaders in many lands. Centuries ago, a God-appointed leader who is destined to become the "Ruler of the Kings of the Earth," uttered the same command. When He said, "Follow me," He called for absolute obedience, utter loyalty, complete surrender. He promised nothing but blood and sweat, toil and tears. He knew that His followers would be persecuted for righteousness sake. He promised a cross. He himself bore one.

But unlike contemporary leaders, He coerced no man's will. He forced no man's allegiance. He based His right to command, not upon physical power to coerce, but upon the identity of His command and His Father's will. His command and the moral law are one. He is the ideal incarnate, and in Him the impersonal objective becomes personalized. Thus, in complete surrender to Him, youth identifies itself with His cause. In such surrender we do not kneel before insolent might. We stand in the presence of Almighty God.

"One is your leader." Through Him we agree on objectives. From Him we receive power. With Him we become fellow-workers with God. By Him we conquer.

TIMELY SPECIAL COURSE IN ADULT STUDENT

Distinctive privileges, obligations, and limitations of Christian citizenship are set forth in the two-months special course (elective) beginning in the January **Adult Student**, editors of the magazine have announced.

These Sunday school lessons are written by F. Ernest Johnson, Methodist minister, author, and professor of education at Columbia University. They are given the general title, "The Christian Citizen and His Government," and their purpose is to show how the church can best prepare adults, especially young adults, to assume full citizenship responsibilities. They will also indicate how the Christian may make democracy work in all present-day relationships, editors said.

Adult Student—only church school periodical in Protestantism dealing with the total program of adults—presents two courses of study. Classes may choose either the special course or the International Uniform Lessons.

In January, the magazine will begin a series of Uniform Lesson studies in the Synoptic Gospels entitled "The Life of Christ." Writers for this six-months course and their contributions are James T. Carlyon, professor of Christian Doctrine in the School of Theology, Southern Methodist University, text studies; Edwin Lewis, professor of systematic theology at Drew Theological Seminary, lesson expositions; and Halford E. Luccock, professor of homiletics at Yale Divinity School, lesson applications.

—News Release.

STRANGE PEOPLE I HAVE MET

By H. C. Funderburk

People who talk about prayer but who never pray.

People who say tithing is right but who do not tithe.

People who wish to belong to the church but who never attend or support the church

People who say that a man reaps what he sows and then sow sin, disloyalty and disobedience.

People who make good salaries and give nickels and dimes to the church.

People who say that the Bible is God's Word to man and yet who do not read it.

People who say they believe in heavenly rewards but who never do anything to gain such rewards.

People who say that eternity is of more importance than time, but who live for this present life only.

People who criticize others for things they do themselves.

People who say "We" in accomplishments in which they had no part.

People who stay away from church for trivial reasons and then sing, "O How I Love Jesus."

People who repeat a scandalous rumor while declaring they do not believe it is true.

People who had rather hear something bad about another than something good.

People who follow the devil all their lives, but expect to go to heaven when they die.

—Baptist Standard.

A man in earnest finds means, or if he cannot find them creates them.—Channing.

ADDITIONAL PERSONALS

The Christmas present of the Rev. and Mrs. Bentley Hoone, associate pastor of the First Methodist church in Shreveport, was a new daughter. Both, mother and baby are doing fine.

Miss Leise R. Davis, of Biloxi, Miss., places us in her debt by her expressions of devotion to the Advocate and especially for her commendation of the poems and prayers carried on the cover page.

Rev. E. P. Craddock issued from "Paradise Found," Louisville, Miss., his Christmas greeting in verse. It was particularly unique in that the last line of the original poem was his signature.

Among those who paid visits to Bayne Memorial home folk during the holidays were: Mrs. J. E. Sutherlin and Frances, and Mr. and Mrs. Guy C. Brown and Mildred, the former from Baton Rouge and the latter from Atlanta, Ga.

Bro. L. P. Bailey, Rt. 2, Coldwater, Miss., says that the Advocate has been coming to his home since 1881, and that he proposes to keep it coming. We appreciate the long continued devotion to the paper and the abiding interest in its message.

A note from Rev. R. F. Harrell, retired member of the Louisiana Conference, living at Mississippi City, brings us the report that he is up and about following a four-weeks spell of rheumatism. We are glad to have the assurance that Bro. Harrell is improving and we hope that he may soon be completely recovered.

JOHN T. DUNCAN—AN APPRECIATION

Dear Bro. Duren: I come to speak a few words in appreciation of a friend—Bro. John T. Duncan—who, after working in his store until twelve o'clock Christmas Eve night, sought rest in sleep, and his body entered another sleep which kissed down his eyelids in death. And for the first time his spirit saw God as He is.

Being sick, I am denied the honor of being present at his funeral services, but my heart this day, December 26, 1941, goes out in sympathy to his loved ones and friends who suffer bitter grief.

Bro. John T. Duncan was blessed with a good mind, a strong, energetic body, and a kind and benevolent heart. A beautiful church stands in Inverness today which will bless the community in years to come. It stands as a monument to him and to many others whose gifts made it possible.

Some time ago the writer asked this question: "Bro. Duncan, since financial reverses have come to so many, do you not regret having given so largely to the building of the church?" His answer: "No indeed, that's the best money I ever spent in my life." Bro. Duncan was also liberal in the support of the church.

His pastor enjoyed the blessing of his wise counsel. He knew the Bible and his interpretations of it were wholesome indeed.

His loved ones can do no greater honor to his memory than to live the good life which was his desire for them.

May the Lord bless his memory and bring comfort to all who were dear to him.

R. T. HOLLINGSWORTH.

A POPULAR MUSIC STUDENT

Miss Nellie Mae Gunn, talented and accomplished daughter of Rev. and Mrs. E. C. Gunn, of New Orleans, is a senior in the Newcomb School of Music. She was president of the Newcomb Glee Club last year, is president of the Newcomb orchestra this year, is also honorary president of the Newcomb a capella choir, and is a member of the Elizabethans (a special group of the a capella choir). She is a member of the Alpha Delta Pi Sorority, and is on the Council of the Y. W. C. A. She was one of the principals in the operatta, "Gondolier," just given.

MISS NELLIE MAE GUNN

REV. JOSEPH J. BROOKS

In the quiet of his home, the home of his son-in-law and daughter, Mr. and Mrs. C. A. Foreman, in Schlater, Rev. J. J. Brooks, St. John of the North Mississippi Conference, passed to his reward, on December 23, 1941, at the noon hour.

Bro. Brooks was born at Holly Springs, Miss., the son of a pioneer Methodist preacher, Rev. Joseph Brooks, in 1850. He was ninety-three years old, the oldest member of the conference. He was the last survivor of the organization of the conference in Water Valley, in 1870. In his long career, he missed but two annual conference roll calls.

He was married in 1875, to Miss Elizabeth Mooreman, of Salem, Miss. Three children blessed his home, Rev. J. Howard Brooks, chaplain in the U. S. Navy, stationed at Corpus Christi, Texas; Prof. Charles Brooks, Superintendent of Schools at Duncan, Miss.; and Mrs. Mooreman Foreman (Mrs. C. A. Foreman), in whose comfortable home he spent his last years, Schlater, Miss.

Funeral services were held in the Schlater Methodist church, Wednesday noon, Dec. 24. Services were conducted by his pastor, Rev. N. D. Guerry, and the district superintendent, Dr. H. F. Brooks, assisted by others. The two sons, daughter, grandchildren, a large number of preachers and a host of friends were present. Interment was in the Holly Springs cemetery.

J. H. HOLDER.

Power dwells with cheerfulness, hope puts us in a working mood, while despair is no muse and untunes the active powers.

—Emerson.

A UNIQUE CHRISTMAS DINNER

On Christmas day the Van Valkenburgh clan, on invitation, gathered at the home of Dr. Alexander R. Crebbin, 1433 Octavia St., to celebrate. The occasion was unique in the distance travelled and the lapse of time, twenty-five years, since the last meeting of brother and sisters.

The guests and hostess partaking of turkey dinner were as follows: Dr. A. R. Crebbin, Mrs. A. R. Crebbin, and their two lovely daughters, Ramsey and Rupert; Chas. M. Taylor and Mrs. Lily Taylor, with their daughter, Rebecca, of Shreveport, La.; Mrs. Grace Fuller, of Biloxi; Mrs. Ida Blackburn, of Springfield, Mass.; and the Rev. Wm. B. Van Valkenburgh, Mrs. Jennie Thomson Van Valkenburgh, and daughter, Geneala.

Four sisters and one brother, meeting and renewing scenes and reminiscences of childhood days, added to the pleasure at the distribution of presents around the Christmas tree.

These five, all children of the Rev. F. D. Van Valkenburgh, a former minister of the Louisiana Conference. So ended a happy reunion.

Yours.
W. B. VAN VALKENBURGH.

EDUCATION CONFERENCE

IMPORTANT!

Due to an emergency Education and Defense Conference of 1,200 college presidents which the Government has called to meet in Baltimore, on January 3-4, all educational gatherings scheduled for Cleveland, Ohio, for the week of January 5, have been transferred to Baltimore.

The Executive Committe of the Association of Schools and Colleges of The Methodist Church, therefore, announces that the Association composed of the presidents and other administrative officers of our educational institutions, will hold its annual session in the Lord Baltimore Hotel, Baltimore, Maryland, instead of in Cleveland, as originally planned.

This meeting regularly attracts an attendance of some 150 Methodist educators, and because of the unique and forward-looking character of this year's programs, it is anticipated that the attendance will be even larger. Program headliners in the Baltimore meeting include Bishop G. Bromley Oxnam, Bishop H. Lester Smith, Doctor Thomas Kepler, Doctor H. J. Burgstahler and Doctor Arlo Brown.

Questions to be considered relate to improvements of Methodist institutions in point of religious service, financial strength and public relations programs. An abundance of time is provided on the program for general discussion of these important topics.

Many people who do not go to church have a high sense of Christian conduct, and live according to Christian standards. But the reason for that is because those who preceded them produced those standards, because out of the sacrifice, devotion, struggles, consecration and loyalty to Jesus Christ, a Christian environment, demanding certain conditions of conduct, has been established. . . . Let the individual or the race dip into its accumulated spiritual capital and spiritual death is inevitable.

U. C. Observer.

CENTENARY COLLEGE

Action of the Board of Trustees

RESOLVED: First, That this Board acknowledges and appreciates both the financial and spiritual interest and support given by the Louisiana Methodist Conference to Centenary College;

SECOND, That the charter clearly empowers the Board of Trustees to operate and govern the college, and this Board pledges itself to the Conference and the public to conform to the organic provisions of the charter;

THIRD, That, inasmuch as it is the proper function of the president and faculty to establish a curriculum, maintain discipline and regulate student life this Board hereby repeals all former acts on these subjects and authorizes the president and faculty to proceed with such a policy and program as they deem wise sustained by the authority and support of the Board..

Centenary Abandons Inter-College Sport

Question of Faculty-Supervised Campus Dancing to Faculty, Which Has Voiced Approval Before.

Harmony swept through Centenary College last night as the board of directors voted overwhelmingly to place all student activities and discipline under direction of the president and the faculty, while the executive and athletic committees voted to discontinue all inter-collegiate athletics at the end of this school year for the period of the war.

A national defense plan of physical education will be substituted for inter-collegiale athletics, Dr. Pierce Cline, president of Centenary, announced.

Student dancing was not mentioned in the resolution of the board of directors, but the question was settled definitely because the faculty is known to be overwhelmingly in favor of campus dances under its own supervision. The Louisiana Methodist conference previously had called on the college to end campus dancing.

The board's resolution paid tribute to the financial and spiritual interest of the conference in Centenary and pointed out that the college charter specifically placed government of the college in the hands of the board, with discipline and student life under direction of the faculty, which in turn acts by authority of the board itself.

In accordance with the charter provisions the board repealed all present rules on student life which previously were passed by the board, including the board's past permission for faculty-supervised dances, leaving it to the faculty and the president to set up any regulations they wish.

It was understood last night that the present regulations would simply be maintained, probably without any formal action by the faculty, since its position on the only controversial subject—dancing—already has been established.

Under the resolution, Centenary thus has taken the same course followed by virtually all leading Methodist schools in the nation —placing of college government in the hands of the board, and the student activities in the hands of the faculty.

The board, in its resolution, pledged itself to the conference and to the public to conform to all organic provisions of the college charter and quoted a phrase in the charter as part of the text of its own resolution. The unanimity of the action was shown in the vote of 17 for the resolution, three against, and one not voting, with four members absent.—Reprinted from Shreveport Times of Saturday, December 13, 1941.

The Action At Centenary

(Editorial in the Shreveport Times, December 14, 1941.)

The resolution passed by the Centenary College Board of Trustees Friday night should bring to its members the wholehearted praise and support of church, college and community for having settled with firm decision and courteous consideration a problem which was incidental in nature, yet threatened the life of the institution itself.

The full text of this resolution is printed on page three of this issue of **The Times**. It should be studied by all. We believe that it should and will become a Magna Charta of progress in the future of Centenary and in the mutual relations between church, college and community so essential to the welfare of each. It is in full accord with the needs of the times and with the intentions expressed in the college charter nearly 100 years ago by those splendid churchmen who founded Centenary as an institution of learning in support of a republican form of government.

The board wisely has insisted on retaining a solidly spiritual background for the college, but has made certain that at no time, now or in the future, may sectarianism ever force its way into the daily operation of the college or into its way of administering education. It has asserted itself as the sole governing power of the college. In doing this it has acted in accordance with the college charter itself, which in effect definitely forbids such power from being held by any body except the trustees. In designating authority over student discipline and student life to the president and the faculty, the board again specifically has followed the provisions of the charter by which it was created and perpetuated. The phrase in the resolution that the president and the faculty are "to maintain discipline and regulate student life" is taken word for word from the charter.

Again the board acted wisely in its recognition of the Methodist Conference and its fine service to Centenary in years past. No action would have been satisfactory that failed in such recognition and tribute.

The community can look forward with confidence to Centenary's future after this action by the trustees and we believe that college and church can look forward with confidence to full support and commendation from the community. It was indeed a resolution worded in wisdom and with deep consideration for the interests of all.

LAYMEN WE DO NOT FORGET

By Dr. James H. Felts

Important Notation: Since conference many names have been sent in from some sections of the conference for this column, none from other sections. Of course this "experiment," even if continued indefinitely, will not include many names of "helpful laymen" who function like well-oiled machinery in our local churches. But in various ways it is hoped that our laymen may know that their worth is keenly appreciated by the pastors in all sections.

Judge H. D. Minor, Horn Lake.—Many years attorney for the I. C. R. R. A good churchman. Church School superintendent at Minor Memorial. Active, comfortably situated, and is known as a member whose presence helps the pastor and influences for good the fine community of which he is so important a part. He is largely responsible for his beautiful home church. But material expressions utterly fail to appraise the rich friendships, home life, and the fountain of youth in his heart that never fails or grows old.

C. E. Dickerson, Blue Mountain.—Janitor. Chairman of the Board of Stewards. Think of it! Paul said, "For tho I be free from all men, yet have I made myself servant unto all." C. E. Dickerson is evidently the servant of his church because he is the servant of his Lord. Forget such men! I join the pastor, the district superintendent, and the North Mississippi Conference in keenest appreciation of the men who constantly give expression to their faith by their works.

S. E. Johnson, Blue Mountain.—Superintendent Shady Grove High School. Charge Lay Leader. He has the respect and confidence of the people, and "his suggestions take form quickly." "A friend. A companion and counselor of young people. A son to the aged, a brother to the mature, and a father to the young. His church gets first consideration." Now if you will consider also such persons as J. H. Coombs, Jim Walker, Jim Day, Obie Childers, D. C. Jones, V. L. McElwain, H. C. Hughes, Luther Barkley, George Thomas, Miss Gladys Childers, Mrs. L. P. Smith, Mrs. Willie Grisham, Miss Ophelia Parmer, Miss Mable Thomas, AND OTHERS, you will cease to wonder about the phenomenal success of the pastor and the charge.

F. Clark Holmes, Hernando.—Nearly fifty years an official in our church. A lawyer, loved and respected. He presented the church to Bishop Peele for dedication recently, and recalled the fact that he is the only living member of the Board of Trustees who presented the other church for dedication. "He is so fair and balanced in his reasoning. He has never taken any hand in affairs outside the local church, but he is a tower of strength in it."

W. G. Gains, Hernando.—"The financial wizard of the church." A good business man, and successful. A large contributor to the finances of the new church, and loyal to the services held there. He does not lead in public prayer or make public talks, "but what he does, speaks louder than words." Often a delegate to annual conferences, and a district steward.

Grover C. Minges, Hernando.—"County agent, and in addition to the many duties of his office, plus government farm program, he finds time to be one of the best Church School superintendents out. Always present at all meetings of officials and church." He is charge lay leader. But these Hernando laymen have such men as E. H. Wiygul, a former Nettleton man; Gerald Chatham, a capable young attorney; R. L. Redding, some thirty years a member of the board; AND OTHERS, to help make possible the work being done by their pastor, E. M. Sharp. And we do not forget that Brother Sharp "is no slouch."

Malcolm Guess, University.—I would pre-

(Continued on page 12)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God of Grace and God of glory,
On thy people pour thy power;
Crown thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour.

"Lo! the hosts of evil round us
Scorn thy Christ, assail his ways!
Fear and doubts too long have bound us,
Free our hearts to work and praise.
Grant us wisdom, grant us courage,
For the living of these days.

"Cure thy children's warring madness,
Bend our pride to thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss thy kingdom's goal.

"Save us from weak resignation
To the evils we deplore;
Let the search for thy salvation
Be our glory evermore.
May we walk in Christian union
In a way divinely led.
Grant us wisdom, grant us courage,
For the days that lie ahead."

* * *

Spiritual Life

Utica, Mississippi.
January 1, 1942.

Dear Secretary:

As the attack of Japan upon Hawaii and the Philippines, and a declaration of war by Japan, Italy and Germany upon the United States have brought the political, economic and industrial forces of our country together in one great effort to save Democracy and the principles upon which our country was founded, so all Christian people of America and the world, should renew their faith and courage and combine their efforts to keep alive the Church of God around the world.

This is no time for the people of the church to lose their heads and allow hate and prejudice to take possession of us.

We must seek to deepen our own spiritual lives that we may be able to give comfort and encouragement to those who need us most at this time. We must stick together and get a tigher grip upon Him who alone is able to deliver us.

The Federal Council of Churches is sponsoring the "Prayer Minute," and the Spiritual Life Committee of the Woman's Division of Christian Service recommends that all who will, join all Christians in observing one minute of silent prayer at six o'clock in the afternoon, daily.

Let us pray for our President and our other officials—for the officials of all nations—that God will give wisdom and understanding and that there shall soon come to this world a just and lasting peace. Let us pray for the men in the service and those who will be called into the service, that they may put their trust in God. Let us take courage—"the darkest hour is just before the dawn."

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:4-7.

Can He depend upon you? Can He depend upon me? Let us surrender to His will "for the facing of this hour."

Sincerely,
MARTHA McKEITHEN,
(Mrs. E. H. McKeithen)
Conference Secretary
Spiritual Life.

* * *

A School for Delinquent Negro Youth

The 1940 Mississippi Legislature enacted a law requiring all youths, under the age of 18, who may be charged with committing crimes, to be tried in a juvenile court; and if found guilty, sent to a training school for delinquents. Since there is no training school for Negro youth, the Judge must place them in jail or on the county farm.

It was in 1922 that the Mississippi Federation of Colored Women's Clubs began working for a training school for their delinquent youth. This was during the administration of Governor Bilbo and he encouraged them. It was during his second term that a bill was introduced and passed in the House.

When nothing further was done the Negro women purchased 164 acres of land near Clinton at a cost of $8,000 and started a school, which was destroyed by fire a few months later.

In 1940, Senate Bill No. 239 was passed, authorizing the establishment of a school "For the care, education and training of delinquent colored youth," but nothing has been done toward putting it into effect.

Since 1938 the women of our conference have been cooperating with the Negro women in their effort to secure the establishment of this school. The Mississippi Legislature will meet on January 6 for its 1942 session, and we must work to see the realization of this project.

The bill has been passed and signed by the Governor, all that is needed is to put it into operation. This, of course, means money, but we read the following statement from Lieutenant Governor Dennis Murphree:

"Certain institutions and classes should be voted increased appropriations at the January session of the Legislature. x x x With an estimated $6,000,000 surplus accounting, with the high prices being received for all farm products, high wages being paid labor, jobs in plenty and prosperity in general abounding throughout the state, I for one feel that there are those institutions and classes dependent upon the state for maintenance and support whose appeals for additional help should not be denied. x x x I believe, with Franklin D. Roosevelt, that so far as possible, it is the business of the state and nation to see to it that each person in our country shall have an equal chance and opportunity."

While Lieutenant Governor Murphree did not mention the training school for delinquent Negro youth, we feel that it should also be considered when this $6,000,000 surplus is being appropriated.

You can do a splendid piece of Christian citizenship work by contacting your own representatives in the Legislature and telling them how you feel about this very needed institution. Other church women in your community have been contacted by their leaders and will be glad to cooperate with you in this movement.

* * *

Needs of Our Rural Worker

Miss Catherine Ezell, our conference rural worker, who has been assigned to the DeSoto charge, sends us the following list of materials needed in her work:

Unused Beginner and Primary Lesson Sheets.

Unused copies of the "Classmates," "Boys Today," "Girls Today," and subscriptions to these papers.

Subscriptions to the "Home Quarterly."

New or old copies of "The Christian Home" and "Parents Magazine."

Bibles and New Testaments for use with classes.

Copies of the Gospels for distribution.

Tracts from Good News Publishing Company, 322 W. Washington, Chicago, Ill. Price 45 cents per hundred, assorted.

Typing paper, construction paper.

A hectograph, with carbon paper, ink and pencils would be a great help.

Any of these materials, or the cash with which to obtain them, would be very much appreciated.

We would like to borrow copies of McLester's "What Is Teaching," and Martin's "Worship in the Sunday School."

Address to:
Miss Catherine Ezell,
Crandall, Miss.

* * *

January Executive Meeting

The January Executive Meeting of the Mississippi Conference Woman's Society of Christian Service will be held in the Main Street church, in Hattiesburg, January 13 and 14, 1942.

We are asked to pray earnestly for God's guidance in this meeting, when plans will be made for the year's work—"for the days that lie ahead."

* * *

From Our Legislative Committee

Jackson, Mississippi.
December 31, 1941.

Dear President:

Your legislative committee is making this effort to contact every society in the conference, through the president, in regard to action at the forthcoming session of the Legislature.

We desire that you speak with your Senator and Representatives and express to them the continued opposition of the women to legalizing the liquor evil in any way. We give our unqualified support to the program for school instruction on habit-forming drugs, and the plan for training teachers in the methods of presenting the subject. If we would change the thinking of a nation we

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Our God,
We thank Thee for the days that were:
For stirring story of a shining past;
For women yearning toward the comfortless;
For outposts lighted that Thy power might bless;
Courage undaunted of that earlier age,
Sharing with us a priceless heritage
Of values that shall last.

We thank Thee for the days that are:
That, in the chaos and the blur of things
We feel Thee, constant as life's certain center;
Thyself at hand in every phase we enter—
Fellowships old and new, tasks tried or strange—
Fearless, unshakable, we welcome change
Which tests our spirit's wings.

We thank Thee for the days to be;
A world remade through lessons dearly learned;
Wider horizons for the eyes of youth—
Fresh, eager feet to broaden trails we trod,
Past changing scenes to an unchanging God,
Through love and light upturned.

—Methodist Woman, January, 1941.

* * *

Woman's Division of
Christian Service,
December 12, 1941.

Dear Co-Workers:

The events of the last few hours have brought grave concern to every section of our country. Not only do they closely touch us in our private lives, but as church women they bring to us new opportunities for service.

Under the emotion of the hour bitter words are being glibly spoken and there is danger of arousing racial feelings which will have wide-spread and disastrous results. As leaders in our churches and communities we each have a responsibility to help people, young and old, to hold steady, to keep their spiritual poise, to be careful in word and deed, that Christian standards and attitudes may be maintained.

We have many missionaries and institutions in the war-shocked islands, Alaska, and lands across the sea. So far as reports have reached us up to this time, no physical harm has come to them. But all are passing through most trying and dangerous hours. The mission Boards of various denominations have a representative in Washington, one who has first-hand knowledge of Far Eastern affairs, and he will keep us informed on developments as relating to our missionaries.

In the meantime we may be sure that our workers continue to move in and out among the people they serve in the spirit of Christ. We have many Christian friends in these other lands whose hearts must be torn by the happenings of these days. We will be much in prayer for them—in fact a great wave of prayer should encircle the world at this hour.

May these events create among Methodist women a greater sense of unity as we face the tragedies, as well as the privileges, of these days. We are members of a great sisterhood in Christian service.

Yours loyally,
MRS. J. D. BRAGG,
President.

* * *

Meeting W. S. C. S. Board of Missions and Church Extension, Southeastern Jurisdiction

Nashville, Tenn., January 27-30, 1942

Meeting of Executive Committee of Woman's Society of Christian Service of Southeastern Jurisdiction, Andrew Jackson Hotel, Monday, January 26, 1942, 2 o'clock, p. m. Dinner at 6 p. m., and evening session. Women members of the General Board of Missions are invited to these sessions and to the dinner.

Meeting of the Jurisdictional Board of Missions, Tuesday morning. Planning Committees meet Tuesday afternoon, January 27, at 2:30, in McKendree church. All members of the Jurisdictional Conference are members of a Planning Committee.

Sessions of the Jurisdictional Conference Woman's Society of Christian Service each morning at McKendree church, at 8:30-11 a.m., January 27-30. Joint sessions with Jurisdictional Council of Missions each day at 11 a. m. and 7:30 p. m., at War Memorial Auditorium.

Each officer, member-at-large, delegate, and member of the General Board of Missions is urged to make her reservation at once. Rates at the Andrew Jackson Hotel are as follows:

Two in a room (twin beds), $2.50 each.
Two in a room (double bed), $2 each.
Three in a room (double bed, single bed), $1.75 each.
Four in a room (cots used), $1.50 each.

Rates at the Noel Hotel are approximately the same.

Mrs. C. S. Smith, 2030 Galbraith Drive, Nashville, Tenn., is Chairman of Hotels for the Conference, and will answer all inquiries addressed to her.

Mrs. E. L. Hillman, President;
Mrs. J. Roy Jones, Secretary;
Southeastern Jurisdiction.

* * *

Woman's Society of Christian Service,
Sardis, Mississippi.

Before we close our books for the year 1941, we wish you to know something of what our "Woman's Society of Christian Service in Sardis has done. We have three aides, also a Wesleyan Service Guild which meet at nights. Regular monthly meetings were made very interesting by using the Outlined Program material, also World Outlook.

Under the leadership of the Spiritual Life Superintendent, Mrs. D. W. Whitaker, the Week of Prayer was observed with a one-day program. The following topics were discussed: "Imperative Needs of Medical Missionaries"; "Brewster Hospital, An Avenue of Christian Service"; "When Our Deaconesses Retire"; "Undergirding Missionary Emphases With Christian Literature."

Our faithful and efficient mission study leader, Mrs. W. F. Aiken, conducted an all-day meeting of our Fall Mission Study—"Christianity and Democracy in America."

"Democracy is of God" was the decision made by the study group while reviewing the book. Beginning with the deliverance of the people of Israel from under the rule of Pharoah, that they might make a covenant with God and then begin to have self government, and tracing the progress made in human relationships through the time of Samuel, David, Solomon, Rehoboam, Ahab, Jehu, Elijah and Michael, the roots of democracy were made clear. The fulfillment of those principles it was decided came on the day Jesus made his announcement that he came to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, and to set at liberty those that are bruised. From the study, the conclusion was made that we must seek to strengthen the hands of our Church, especially in those areas where it is working for social and economic justice, equal opportunity and rights for all, mutual goodwill and cooperation among racial, economic and religious groups, knowing that in these ways our Church helps to bring us closer to the realization of true Christian democracy.

Supplementary material for the study was found in Herbert Agar's "Pursuit of Happiness," The Symposium, The City of Man; "This is the Answer," by Leslie Weatherhead; "The Moral Bases of Democracy, by Eleanor Roosevelt."

The day's study was closed with an affirmation of faith as follows:

In Thee I can endure all things.
I am delivered from the bondage of fear.
I can face unafraid all sorrow, or loss, illness, death, or calamity of any sort.
I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me.
I strive with all that is within me to arrest suffering or evil; but having done all, I can stand.
Though all life's structures come tumbling down, yet are my feet on solid ground.
Thou art my rock.
I can walk secure, amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the Spirit, Thou makest all things to work together for good to them that love Thee.
Out of my darkness a great light shineth.
I am still, and know that thou art God.

The officers for 1942 will be installed Sunday, December 28, at the eleven o'clock service. They are as follows: President, Mrs. R.

(Continued on page 15)

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

[illegible] HARRISON, JR., EDITOR, LAFAYETTE, LOUISIANA

[illegible]

[illegible] is filled out by your [illegible] and Publications [illegible] HARRISON, JR. [illegible]

[illegible] is filled out by your [illegible] and sent to Mrs. [illegible] Avenue, New Or[illegible]

[illegible] is filled out by [illegible] and sent to [illegible]

[illegible] is filled out by [illegible] and sent to [illegible]

[illegible]

MORNING HOURS

Once in every twenty-four hours we take a fresh start on our life-journey. After the refreshment of sleep, we set out with a supply of bodily and mental vigour that is new every morning. God kindly grants us a new probation and opportunity to repair past mistakes. He gives us a chance to save the new-born day and to devote it to life's highest purposes. The hour at the sunrise is commonly worth two at the sunset. The best hours for laying plans, determining decisions and achieving any effective work are the [illegible] fresh hours after [illegible] from our slumbers. Sir Walter Scott was at work on his Waverly [illegible]

[illegible]

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

THE SUNDAY SCHOOL LESSON

January 4, 1942

By Hight C. Moore

(Note: Copy for our Church School lesson having failed to reach us, we have used the outline from Florida Baptist Witness, and we offer apologies to the lesson writer and The Witness.—Ed.)

THE SYNOPTIC GOSPELS: MATTHEW, MARK, LUKE

Matthew 1:1, 17; Mark 1:1, 14-15; Luke 1:1-4; Acts 1:1-5

Golden Text: Christ Jesus came into the world to save sinners. 1 Timothy 1:15.

Matthew, Mark, and Luke are called the Synoptic Gospels because they are largely composed of parallel narratives. They were written by the men whose names they bear, and appeared a very few years before the destruction of Jerusalem in A. D. 70. The resemblances existing between these books chiefly consist in the same general historical outline, an almost identical series of incidents ,a similar method of narration, and frequently a striking verbal agreement, yet there is sufficient divergence to mark each writer's individuality and reveal the independence of his work; thus each contains peculiarities of style and vocabulary, embodies exclusive material, states the same fact differently from the others, and, in particular, presents a peculiar conception of our Lord. Thus Matthew, the publican apostle, presented Jesus to the Jews as the Messiah fulfilling the ancient prophecies; Mark, the companion of Peter, revealed Jesus to the Romans as the miracle-working Son of God; and Luke, the medical associate of Paul, in more systematic treatise, emphasized the humanity of Jesus before the Greeks.

Lesson Text and Outline

Matthew 1:1, 17; Mark 1:1, 14-15; Luke 1:1-4; Acts 1:1-5

1. **Matthew: The Background** (Matthew 1).
2. **Mark: The Beginnings** (Mark 1).
3. **Luke: The Certainties** (Luke 1).
4. **Acts: The Continuation** (Acts 1).

Notes Analytical and Expository

1. **Jesus Was the Revealed Messiah.** The First Gospel, written primarily for Jewish readers, presented Jesus as the promised and predicted Messiah. It opened with the genealogy in proof that Jesus, as foretold, was a descendant of David, the king, and of Abraham, the father of the Hebrew people. Outstanding names, bad as well as good, were taken from the genealogical register and set in three groups of fourteen generations each. Some names have a history of their own, but many are no more than fingerboards pointing onward to the Messiah.

2. **Jesus Was the Revealing Son of God.** Note: (1) The Beginning of the Gospel by Mark. The foreword of the writer was merely his title to the initial paragraph referring to the ministry of John or possibly to the book entire, covering the life of the Lord. Without argument, it presents the Son of God on the threshold of redemption as Moses (Gen. 1:1) presented God on the threshold of creation. The Son of God is given a double identification: personally as Jesus the young man of Galilee, and officially as Christ (Greek equivalent for Hebrew, Messiah) the long promised Saviour and Lord. This message is declared to be the gospel, and certainly it is good news to a lost world. And here we have its beginning through the ministry first of John and then of Jesus who on earth simply "began to do and to teach." (2) The Preaching of the Gospel by Jesus. He had closed his early ministry in Judea where success was limited and opposition great, as shown in the imprisonment of the Baptist, and returned to Galilee with its readier following and larger opportunity. Preaching was his first and fundamental work. The theme of his preaching was the gospel of God, the good news of salvation. His message was timely and urgent because it proclaimed the fulfillment of prophecy in the coming of the Messiah and the visible inauguration of his reign upon earth. The burden of his message centered upon two great duties. The first was repentance, which involves a sense of sin, sorrow for sin, and severance from sin by the grace and help of God. The second was faith, which involves assent to gospel truth, acceptance of Christ as Saviour, and acknowledgment of him as Lord and Master.

3. **Jesus Was the Redeeming Son of Man.** The human aspects of the atoning Saviour were presented by Luke in his inspired biography of Jesus. The preface to his book shows him a careful and conscientious historian. To him we are indebted for a consecutive and complete life of our Lord. Of many narratives current in Luke's day none is preserved to us. He doubtless used them for comparison and verification. But in the preparation of his work he went to original sources as a systematic and sympathetic investigator. An accomplished writer, he puts his work on a definite historical basis in order that he might confirm the faith of Christians. The book was addressed to Theophilus ("friend of God") who, while otherwise unknown, was an eminent Christian, perhaps of riches and rank.

4. **Jesus is Our Risen, Reigning, and Returning Lord.** Luke, addressing his pupil-patron-friend, Theophilus, referred to the Third Gospel as the record of all that Jesus began to do and teach. In the Acts we see the works of Jesus continued on a vaster scale in the early churches for nearly two-score years following the ascension. They accepted the physical resurrection of Jesus as abundantly proved. They recognized him as their exalted master, sovereign and supreme. They heard and heeded his commands. They relied on his promises and awaited the enduement of the Holy Spirit. And so they were ready for effective witnessing from city to state, from state to country, and from country to the wide world, until every Christian has witnessed and every unbeliever has heard, and until the Lord comes again.

CHARLES P. TAFT TO ADDRESS HOME MISSIONS COUNCIL

By S. E. Evans

Charles P. Taft, of Washington, D. C., associate director, Defense Health and Welfare Service, and Dr. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society of the Northern Baptist Convention, will be the principal speakers at the dinner that opens the annual meeting of the Home Missions Council of North America, in the Hotel Hildebrecht, Trenton, N. J., on Friday evening, January 9. Mrs. Norman Vincent Peale will preside. The closing session of the conference on Monday evening, January 12, will be held in conjunction with the Foreign Missions Conference of North America, at which time plans will be discussed for the World Mission Convocation next year in Cleveland.

On Saturday evening at 7:30 p. m., a general program will be held, with the Rev. Ernest M. Halliday presiding. Subjects to be presented and speakers will be: "The Strategy of the House of God," Dr. John H. Booth; "Worship Values in Architecture," Dr. Eugene Carder; "The Romance of the House of God" (illustrated), followed by discussion, Dr. Elbert M. Conover; The West Indies; a program under the leadership of Dr. E. A. Odell.

Home and foreign mission speakers will occupy the pulpits of Trenton and vicinity on Sunday morning, Jan. 11. At 3 p. m., on Sunday, two meetings are scheduled. Leaders of women's missionary work will meet and informal "conversations" will be held on home mission topics. Vespers, at 5 p. m., will be led by the Rev. C. L. Samuelson. At 7:30 o'clock an interdenominational youth meeting will be held in the First Presbyterian Church, Trenton.

Business sessions are scheduled for Saturday and Monday morning and afternoon, when Executive Secretaries Mark A. Dawber and Edith E. Lowry will present their annual reports. Reports by the Conference for Study of Closer Relationships of General Interdenominational Agencies and the Christian Commission for Defense Communities will be made by the Rev. Harlan M. Frost and the Rev. Robert L. Kincheloe on Saturday. At the afternoon meeting reports of the Town and Country Committee, the Committee on Cities and New Americans, and the joint committee on Japanese Chirstian work in the U. S. A. will be presented.

Committee reports on migrant work, government projects and sharecropper work; the Christian approach to the Jews, the inter-mountain area, and on Alaska, will be presented on Monday morning. In the afternoon statements concerning Indian work, work for the blind, the interdenominational council on Spanish-speaking work in the Southwest will be featured.

SPECIAL WORK FOR MARRIED WOMEN

Earn up to $23 in a week and your own dresses Free. No canvassing, no investment. Write fully giving age, dress size. Fashion Frocks, Inc., Dept. [illegible], Cincinnati, O.

THE CHRISTIAN FIRESIDE

THE LEGEND OF THE LAMB

By Rev. Vivian T. Pomeroy, D. D.

There is a story so very old that no man can tell how old it is. So old it is that now it will never die. The story is that, on the night when Jesus, the heavenly Child, was born, all the beasts did speak—how I cannot say. But be that as it may, this is the legend of the lamb.

On the Night of Christ nearly two thousand years ago, the shepherds had been talking of a king greater than all others who should be born. Some of these shepherds were to leave the lonely hillside to seek him. All around them lay their sheep under the burning stars. The sheep cropped the little grasses. So silent was the holy night that you might have heard the crunch of the dry grass.

Then the sheep began to bleat; the lambs, too, to cry. One little dark lamb cried so loudly that a shepherd poked him with his crook, saying, "Lie still, little one! What ails thee?" The dogs, too, barked and whined. Some great mild-eyed cows strayed up and lowed, and a foolish little donkey brayed nearby. Soon the shepherds rose and left their flocks, and they went to meet the king.

But it was not quiet on the hillside. The birds woke us, as if it were the dawn, and chattered and sang. All the beasts were speaking; and the sheep, with their foolish eyes glowing like little lamps, said, "What is a king to poor sheep like us? We cannot see the great sights." But the little dark lamb ceased to bleat and lay on the edge of the field, his eyes brighter than any. And while the beasts talked he rose and quietly skipped away, so that no beast saw him or missed him. His funny little tottering legs hurried over the stubble, down the hillside, and his breath came in little gasps. He was very excited. He would go. He would see the king.

Soon the lamb overtook the shepherds and crept close to their heels. One looked back and saw him, and cried, "Hi! Thou foolish little beast! Go thy way home." And he turned and gave the little lamb a sharp blow with his crook, so that the lamb fell and then fled, crying, away.

Hiding behind a broken bush, the little dark lamb waited, and then once more he started. This time he kept in the shadow and only within earshot of the shepherds' heavy feet. The way was long, and he was very young.

In the village the wind blew. Lights shone from the windows of the inn. Overhead a star burned—the great star of the east. The shepherds halted and were puzzled. The little lamb held back. Once he was badly kicked by a drunken countryman, who was angry that on that day he had been made to pay heavy taxes.

The shepherds turned and stayed before a stable. In the dim light of the stable there shone a great glory. Amid the hay and the housed cattle there sat a lovely Mother; there stood a kind Father; and on the lap of the Mother the Baby was lying. The lamb crept very close.

Presently there was a stir and a sight of wonder. Wise kings, with rich robes and with heads bent low, held gifts. The lamb crept closer. The first king gave his gift. The Mother smiled; the Father held out his hands, he looked so grave. The king waited. The Baby lay quiet and looked only at his Mother. The second king gave his gift. The Mother smiled; her gown was old, but there was light on it. The king waited. The Baby looked only at his Mother. The third king gave his gift and waited; but the Baby lay quiet and looked only at his Mother.

Then the shepherds said, "Alas! we have no gifts. We are poor shepherds, and we have nothing to bring." The Baby lay so still, only looking at his Mother. The kings' hearts were wondering. They had given handsome treasures, and they wished to see the Baby smile and so bless them.

Suddenly the little dark lamb pushed his head between the shepherds, and, with his eyes glowing, he gave a loud cry. The shepherds looked down amazed, and they said, "Our little lamb! We are so poor. Would the Babe have a lamb?"

The lamb went to the Mother and put his head on her lap too. And she smiled, and the Father smiled—at so silly a little lamb. And the Babe turned his eyes towards the lamb and smiled—oh! smiled so marvelously—and put out his little perfect hands and clutched the lamb's wool.

Then in the cold stable the Mother rose and laid the child on straw; and the lamb lay beside the Child, and the Child smiled again; for the little lamb's warmth was great.

The kings went silently away. The shepherds returned to their hillside. In the street the wind blew. Over the stable the star burned. Amid the straw the Child and the little lamb lay together; and the Mother sang over them ever so softly—so softly that only when many centuries had passed did a poet catch the words of her song. And this is what the Mother sang:

> I a child and thou a lamb,
> We are called by his name.
> Little lamb, God bless thee.

—Reprinted by special permission of the author and The Christian Leader.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

The Methodist Church sponsors one of the two accredited theological seminaries for Negroes in America. Gammon Theological Seminary, in Atlanta, Georgia, under auspices of the Methodist Board of Education, is the only accredited church-related theological seminary for Negroes in the world.

Besides preparing young men for the Christian ministry, Gammon trains every year several missionaries and religious education workers. Much of this training is made possible by funds raised on Race Relations Sunday throughout the Methodist Church. The observance comes February 8.

—Board of Education Release.

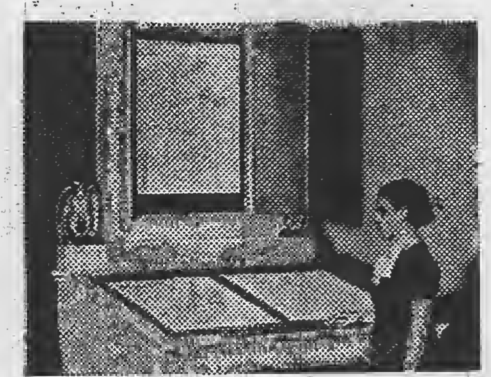
Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.—Dryden.

Guess
AGAIN

● *"Answer me in one word," wrote Shakespeare in "As You Like It," but merely a mark is necessary to answer each of the seven questions offered by today's Guess Again. Merely place a check in the space provided, then look below for the correct answers, and your rating.*

(1) A little round hill is known as a: (a) knout; (b) knob; (c) knoll; (d) knelt. ☐

(2) A centenary is: (a) a 1,000 legged insect; (b) a Roman soldier; (c) a horseman; (d) a 100th anniversary. ☐



(3) This picture shows the Constitution of the United States. It was adopted in the year: (a) 1800; (b) 1776; (c) 1782; (d) 1789. ☐

(4) A woman's correct hunting hat is: (a) Homburg; (b) fez; (c) Tarboush; (d) derby. ☐

(5) An epeeist is: (a) a person expert in a form of sword play; (b) a form of deep sea fishing; (c) one who sews medalions on uniforms; (d) a meaningless word. ☐

(6) Albert Lebrun is famous because he was: (a) the last French president; (b) the promoter of the Suez canal; (c) the leader of the French armies at Toulain; (d) the author of "The Rise and Fall of France." ☐

(7) Hg is the chemical formula for: (a) hydrogen; (b) mercury; (c) hafnium; (d) xenon. ☐

"GUESS AGAIN" ANSWERS

Tally Score Here

1. (c) for 10 points................ _____
2. 15 more for (d)................ _____
3. 15 big points for (d)............ _____
4. A stylish 10 more points for (d) _____
5. Take another 15 for (a)........ _____
6. Again (a) for 15 more.......... _____
7. A tough one, good for 20 pts. (b) _____

YOUR RATING: **90-100, excellent; 80-90, not bad at all; 70-80, average; 60-70, slipped a bit.**

TOTAL _____

TWENTY-FOUR ARE COMMISSIONED FOR CHRISTIAN SERVICE

Seventeen young men and women were commissioned as foreign missionaries of the Methodist Church, two as home missionaries and five as deaconesses for service in the United States, at a colorful service in the Church of St. Paul and St. Andrew, 86th Street and West End Avenue, New York City, on Wednesday evening (Dec. 4). The commissioning service was in connection with the annual meeting of the Board of Missions and Church Extension of the denomination.

Bishop A. Frank Smith, of Houston, Texas, vice-president of the Board of Missions, was the presiding officer at the service. Assisting him in the service of worship were Dr. John W. Hawley, of Baltimore; Mrs. J. D. Bragg, of St. Louis; and Bishop Francis J. McConnell, of New York, also vice-presidents of the Board. The commission to each candidate was given by Bishop Arthur J. Moore, of Atlanta, Georgia, president of the Board. Bishop Moore delivered the address to the new missionaries and to the visitors. More than fifty foreign missionaries, now on furlough in the United States, attended the service.

Seven of the foreign missionaries were not present at the service of commissioning for they are already in the countries of their missionary work or on the high seas. They were the Rev. and Mrs. Francis W. Brush, of Denver, Colo., appointed to evangelistic service in the Philippine Islands; Mr. and Mrs. Randall L. Crawford, of Oregon City, Oregon, in social service work in Chile; Mr. and Mrs. Henry A. Lacey, of Whittier, Cal., in educational work in India; Mrs. Dorothea Longacre, of Phoenixville, Pa., in educational work in Peru.

Other foreign missionaries commissioned were: Tracey K. Jones, of Syracuse, N. Y., going to China for evangelistic work; Dr. and Mrs. Gordon T. Herrmann, of Poughkeepsie, N. Y., to India for medical service; Rev. and Mrs. Marvin A. Keisler, of Berkeley, Cal., to Indian for evangelistic, educational-social work; Tudor R. Roberts to Rhodesia, Africa, for educational work; Rev. and Mrs. Donald E. Rugh, of Vineland, New Jersey to India for evangelistic-agricultural and educational work; and Rev. and Mrs. Samuel R. Smith of Dover, Ohio, to Africa for evangelistic-industrial and educational work.

The home missionaries were Miss Ann Averitt, of Winchester, Ky., and Miss Lee Ola Foust, of Milan, Tenn.; the deaconesses, Miss Goldie Zane Brooks, of Fairmont, West Virginia; Miss Josephine Fort, of York, Alabama; Miss Alice Randall, of Fayetteville, Ark; Miss Virginia Tyler, of Birmingham, Alabama; and Miss Margaret Wilson, of Wabash, Indiana.

THE PESSIMIST

"You've been away?" queried the man who lives two doors away.

"Yes," said I.

He shook his head. "You've missed trouble," said he. "Such a time as we've had—sirens nearly every night, searchlights, planes roaring overhead and keeping you awake till after midnight. It's been dreadful." He shrugged his shoulders.

"Some people are lucky," he concluded, "and you seem to be one of them—going away just when things began to get almost intolerable here. By the way, anything happen where you've been?"

I smiled at the man who lives two doors away. "Well," I replied, "there was wheat to load the stack. One evening we had a bit of a scare—we thought the pudding would be burnt, but it wasn't. Then, of course, there was the day we went with our farmer friend to market. . . ."

"No," he broke in impatiently. "I mean, did anything happen in the way of sirens?"

But I had got launched upon my theme.

"We found some filberts," I told him, "and we walked by the river at sundown and saw the golden ripples, and we helped to wash-up in the farmhouse kitchen and made friends with a shepherd and walked over the moors by moonlight . . . and felt that God was in the stillness. . . ."

He hurried off, saying he had work to do, and I shook my head. I sighed.

If only he had stayed a little longer I might have remembered to tell him that bombs dropped only a few yards off. Perhaps that would have gladdened his heart!

—Methodist Recorder.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

MISSISSIPPI W. S. C. S.

(Continued from page 10)

must begin with its youth. The objective of the Division of Scientific Education on Narcotics is to train the leadership which is now in the school room.

We also desire that you place before our law-makers the matter of making an appropriation for opening a home for delinquent Negro youth. To authorize such a home and make no appropriation, forces judges to place such delinquents in jail or on the county farm. In 1940, Senate Bill No. 239 was passed authorizing the establishment of a school for "the care, education and training of delinquent colored youth," but nothing has been done toward putting it into effect.

These two matters will come up at the approaching Legislature—legalizing the liquor traffic and maintaining the program of instruction on habit-forming drugs in our schools, and the school for delinquent Negro youth. We hope that the mind of our women will be firmly expressed to our legislators. We are trusting you to do it.

Very sincerely,
MRS. PAUL ARRINGTON,
Conference President.
MRS. B. F. LEWIS.
MRS. J. C. WOOD,
For Legislative Committee.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

D. Barefield; Vice-President, Mrs. H. M. Fant; Treasurer, Miss Adelaide Duval; Recording Secretary, Mrs. R. A. Bishop; Local Treasurer, Mrs. Herbert Fitche; Secretary of Chistian Social Relations and Local Church Activities, Mrs. J. M. Caughman; Secretary of Children's Work, Mrs. Bill Jones; Secretary of Baby Specials, Mrs. Milton Trotter; Secretary of Study, Mrs. W. J. Cunningham; Secretary of Literature and Publications, Mrs. R. P. McCaa; Secretary of Supplies, Mrs. Sidney Mothershed; Secretary of Students' Work, Mrs. Fred Klyce, Sr.; Secretary of Young People's Work, Mrs. W. F. Aiken; Chairman of Spiritual Life Groups, Mrs. D. W. Whitaker. Circle leaders: Mrs. J. C. Page, Mrs. Nolan West and Mrs. W. F. Klyce, Sr. Wesleyan Service Guild, Mrs. W. H. Brooks.

MRS. IRA T. FLOYD,
Superintendent of Publicity.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

* * *

Friars Point, Mississippi,
December 17, 1941.

Dear Secretary:

What are you doing in the area of Christian Citizenship?

One important aspect is delinquent youth. Of course, in the ideal community there are no delinquent youth. To this end we are working. Delinquent youth, whether white or colored, are usually those who have little or no recreation, or spending money. A few of our towns are working on the probem of recreation for Negroes. Learn what you can do to help in your own community. Perhaps you can work with the Negro churches or schools, or with some civic or government group. Perhaps you can have the privilege of starting such a project.

In the meantime, we do have delinquent youth, and no place to train or detain our Negro juvenile cases. Are the adults and juveniles in your local jail seperated? The enclosed leaflet gives the facts concerning one of the projects we have been promoting. Although a bill has been passed authorizing the establishment of a training school for delinquent Negro youth, no appropriation has been made for the work.

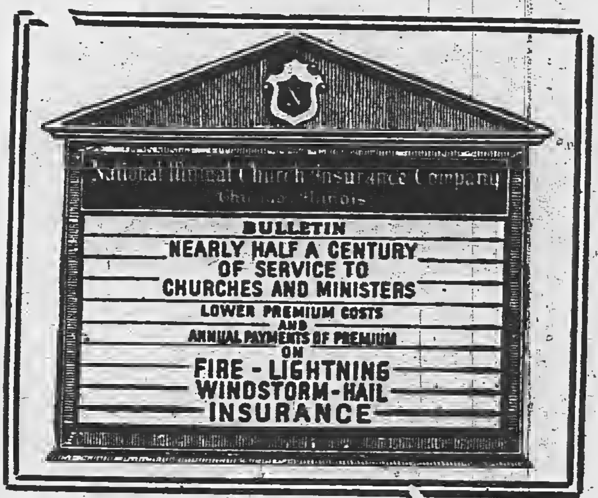
Our part is to create public opinion, in church circles and out, in favor of this school. Learn the facts yourself, pass them on to others, and then contact your representative and senator and try to get action.

Christmas is at hand. The genuine Christmas spirit includes intelligent social action. Let us discuss this project now and continue our work in the New Year.

May the season's richest blessings rest upon you.

Sincerely,
THELMA M. WILLIAMS,
(Mrs. Henry W. Williams)
Conference Secretary
of C. S. R. and L. C. A.

Some folks measure their success by what they have to live on—others by what they have to live for.—Exchange.


National Mutual Church Insurance Company
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

IN THE SPIRIT OF MEEKNESS

By Mrs. Irvin Rowland

A person who realizes his own shortcomings or lack of perfection in Christian service has no attitude of judgment toward his fellowmen who do not measure up to human expectations as he struggles to live a Christian life. He feels sympathetic and has an understanding heart instead. This very fact of humbleness makes his life more sensitive to God's voice than the self-righteous followers.

As the Pharisee and the Publican prayed in the temple, which one's prayer was more acceptable to God? The one, who realizing his sins, asked for the Father's mercy. So may we ever be clothed with humility, "For God resisteth the proud and giveth grace to the humble."

Then, if we do not judge others in their attempt to exemplify Christ, neither will we receive harsh criticism. The same attitude we exercise on others will, in turn, be used on us, "For with what judgment ye judge, ye shall be judged."

So, when a brother in Christ, seemingly is slipping or failing to do his duty, try to understand his difficulties and help him back on the road. Remember how often each of us might have fallen had it not been for the prayers of Christian people and the watchcare of God. May we learn to bear one another's burdens, keeping in mind Paul's exhortation, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

MISSIONARIES ARE SAFE IN ORIENT

By W. W. Reid

A cablegram received December 19, by the Board of Missions and Church Extension of the Methodist Church, from its superintendent in the Philippine Islands, Dr. Ernest E. Tuck, of Manila, gives the information that the wives and children of missionaries in that city have been transferred to Baguio, the summer resort in the mountains of the interior, that all missionaries are safe, and that Methodist property in the city is also safe. Dr. Tuck adds that a number of Filipino pastors, serving churches in Manila, have evacuated the city.

From Hongkong, China, the Board has also had a cable from the Rev. Robert T. Henry, formerly a missionary in Soochow, South China, saying that he and two other Methodist missionaries are safe in Hongkong. They are Miss Edith Fredericks, who has been serving in Kowloon, and the Rev. Dr. William R. Johnson, formerly of Nanchang. Both Dr. Henry and Dr. Johnson have been "loaned" by the Methodist Board to the China Famine Relief Committee and have headquarters for their work in Hongkong. Dr. Henry also cabled that the Rev. Francis C. Gale, missionary in Nanking, is safe in central China, and that his wife, Ailee Gale M. D., is in Chungking, West China.

According to Dr. Ralph E. Differdorfer, executive secretary of the Board of Missions and Church Extension, all Methodist missionaries overseas appear to be safe. Since the initial bombing of various American centers by the Japanese, cablegrams have been received from Singapore, Manila, Chungking, Honolulu, Soerabaja, Shanghai and Foochow, all confirming the safety of Methodist missionaries.

ALL METHODIST MISSIONARIES SAFE

By W. W. Reid

The Board of Missions and Church Extension of the Methodist Church has received a number of cablegrams from missionary officers in various parts of Asia and the Pacific war area, all announcing the safety of missionaries on both land and sea.

From Honolulu came word that the four missionary families there are safe. This group includes the Rev. Robert S. Spencer, the Rev. H. D. Appenzeller, the Rev. Andrew V. Harbin, and their families, and Miss Alberta Tarr, all former missionaries in Japan and Korea, now temporarily assigned to service among the Japanese in Hawaii.

A cable from Soerabaja, Java, gives the information that missionaries who left Bombay, India, on Nov. 21, for furlough in the United States, have arrived safely in that Java port and hope later to be able to make the remainder of the voyage to America. This group includes: Prof. Harold E. Buell and Prof. Edward W. Mumby, of the staff of Lucknow Christian College; two small sons of Dr. Mumby; and the Rev. A. E. Becker, a Lucknow missionary of the Presbyterian Church.

The Rev. Sidney R. Anderson, of Shanghai, China, cabled that missionaries of the East China Annual Conference, of the Methodist Church, are safe; and the Rev. Paul P. Wiant cabled from Foochow that conditions in Kukien Province—from which the Japanese were reported withdrawn some months ago—are "undisturbed."

The Rev. and Mrs. David C. Stubbs, of Savannah, Ga., who with Miss Pearl Palmer and Miss Maud Nelson, were on their way across the Pacific for educational work in the Malay Peninsula, under the Methodist Board, have cabled that they are safe in Honolulu, where they will remain indefinitely.

From Chungking, the capital of West China, the Rev. C. Bertram Rappe cables that everything is quiet, and that the Methodists have just completed their annual conference sessions when pastors were appointed to charges throughout the area.

In a statement sent out yesterday b[illegible] Rev. Frank T. Cartwright and othe[illegible] bers of the staff of the Board of Missions and Church Extension working in Eastern Asia, they said that American citizens in Japan are subject to internment, but that the Church has only six missionaries in that country. The status of Americans in Japan-controlled areas in China seems uncertain, they added, because the puppet regime has not declared war on the United States.

"We do not know that the miss[illegible] in Japan have been interned, and it is hoped that, because of their occupation, they will not be. . . . It is the judgment of the secretaries that the treatment accorded to interned Americans will be in accordance with international law. This judgment is based partly on the fact that Japanese leaders have been deeply humiliated by international criticism of their excesses during the attack upon and seizure of Nanking. It is our belief that they will do everything possible to prove that they are not a barbarous people. In part the judgment is based on the fact that for every American in Japan or Japanese-controlled China there are fifty Japanese subjects in the United States, and good common sense would dictate that Japan treat well any Americans who may be interned.

MADAME CHIANG KAI-SHEK CONDOLES

By W. W. Reid

Mrs. Eleanor W. McCurdy, widow of the Rev. William A. McCurdy, who died on Dec. 7, received a radiogram on Dec. 19, from Madame Chiang Kai-shek, wife of the head of the Chinese government, expressing sorrow at the passing of the man who wsa builder, organizer and pastor of the Lewis Memorial Institution Church, in Chungking, West China. Mr. McCurdy was for more than twenty years a missionary of the Methodist Church in Chungking, and during that period worked in close cooperation with the welfare work carried on by the present heads of the government.

"The Generalissimo and I hear with the deepest regret of Dr. McCurdy's death," said Madame Chiang Kai-shek in the radiogram. "China indeed has lost a loyal and sincere friend, but the memory of his fine personality will always be treated by our people."

Let me truly feel that in myself I am nothing, and at once through every inlet of my soul God comes in and is everything to me. And as soon as I feel this, the almigthiness of God pours through my spirit like a stream, and I can do all things through Him that strengthens me.—William Mountford.

CAPITALIZE
Upon Today's Opportunities!

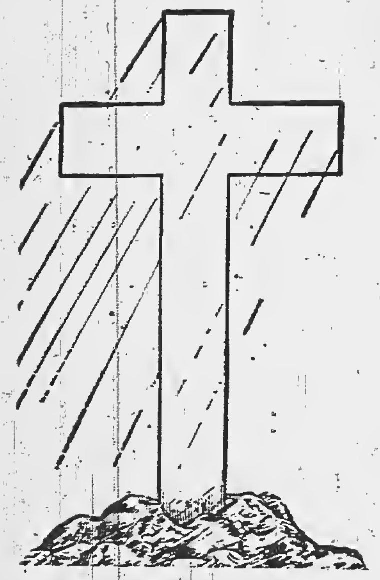
Plan NOW to benefit from the Millsaps system of personalized education. Registration for the second semester will begin January 26th.

Adequate specialized training, upon a sound cultural foundation, assures development of the student's entire personality.

For information, write, telephone, or see The Registrar.

MILLSAPS COLLEGE
M. L. Smith, President Jackson, Miss.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

We live in a sick old world which cries from its soul, out of deepest need: Heal me, O Lord, and I shall be healed! In all men, whoever and wherever and whatever and however they may be, there is a longing for exactly this which is here within the Bible.

—Karl Barth.

THE PRAYER-ROOM TODAY

Do with me as Thou wilt, my Lord. Let me have just so much of Thy light as Thou seest good to give me, just so much of Thy joy as shall strengthen me to do Thy will. Appoint me my station in Thy House, and my work. Let me be near Thee, or afar off, where best I may serve Thee, a priest at Thy altar or a keeper of Thy door. Or if Thy loving wisdom shall see best, let me be a watcher without Thy gate, waiting patiently till Thou shalt come to take me in. And ever let Thy will be my peace. Amen.

Vol. 89. No. 2.
NEW ORLEANS, LA.
THURSDAY, JANUARY 8, 1942.

Why Go to Church?

By Louis Rothenberg

I go to church on the Sabbath
When I hear the church bells toll—
To that abode of sanctuary,
For there's something in my soul—
Something that speaks with conviction—
That guides like a shining light;
'Tis conscience that moves me onward,
The conscience that speaks with its might.

I go to church for the guidance
That comes from the God above;
For the joy and inspiration,
Where men speak of brotherly love.
For the lessons of the Scriptures,
And the holy quiet that reigns;
For the truth ever prevailing—
That frees mankind from its chains.

I go to church lest I wander
Away from the path of right;
To stumble on sin's rough highway—
Be lost in the darkness of night.
I go to church for the teachings
That enrich the souls of men;
To hear the words of grace spoken,
And be blest with that final Amen.

Meridian, Mississippi.

WALLET OF THE WEEK

BROKEN WATCH SPRINGS are said to have been used by some birds for building a nest at Soleure, in Switzerland. Soleure is a neighborhood where there were many shops of watchmakers and the broken and useless watch springs were thrown out on the premises. The birds gathered the springs and wove them into a nest of steel. When the brood of young had abandoned the nest it was taken down and placed in a local museum as an example of the ingenuity of birds.

* * *

THE TRUMPETER SWAN, the largest migratory waterfowl in North America, is again threatened with extinction by the establishment of an artillery range in the neighborhood of the Red Rock Lakes in Montana, where a sanctuary was established a number of years ago. In 1934 there were only thirty-three of the species in the preserve, but now the number has increased to two hundred and eleven, an increase of twenty-one over the number reported in 1940. They are waders and gather their food at the bottom of streams and shallow lakes.

* * *

DEFENSE AND THE WORLD SITUATION was the topic of discussion at the biennial meeting of the National Council of Church Women, at Columbus, Ohio, September 30 to October 3. Current and future issues in their relation to Christian women were discussed. In addition to the members of the Council, women of local churches who are interested in expanding the work of their churches attended the meetings and profited by the exchange of views and counsel of those who are grappling with the many issues which have an increasingly practical bearing upon the womanhood of America.

* * *

THE EXCLUSION OF FOREIGN MISSIONARIES by the Brazilian Government is said to have been caused by the discovery that fifth column agents had used that method of gaining admission to the country. These missionaries, "ostensibly Lutheran and Catholic," according to the report, have closed the door of Brazil to missionary recruits. Those now in Brazil may continue and those on leave outside the country may return. The change is not due to any anti-religious attitude, but solely a protective measure in this time of international crisis.

* * *

SOLDIER ATTENDANCE upon religious services for the year ending June 30, 1941, is said to have been more than eleven and a half million at a total of one hundred and eighteen thousand services. These figures were given out by Colonel William R. Arnold, chief of chaplains. At the beginning of the year there were 137 chaplains in the regular army. At the end of the year there were on active duty 1,330 regular army, National Guard and Reserve chaplains. The chaplains made more than three million hospital calls, celebrated 2,200 marriages, administered baptism to 2,600 persons, and conducted 3,100 funerals.

THE ARMADILLO, whose habitat is Texas, Mexico and Central America, is said to be the only animal in the world know to produce a litter of young always four in number and always of one sex, either male or female. They make nice pets and are easy to care for. They root in the ground like pigs and feed upon insects and roots. The hard shells which cover their bodies except on the under side are frequently used for making ornamental baskets of which the tail forms the handle.

* * *

THE SPIRITUAL LITERACY LEVEL of the people of America is to be raised, according to plans for a four-year united advance in Christian education. These plans were perfected at a meeting of educational executives of forty Protestant communions held under the auspices of the International Council of Religious Education. The official launching of the movement will take place at the convention of the Council at Chicago, February 9-11. A feature of the plan is to hold one hundred and twenty-five one-day conventions between April 13 and May 1.

* * *

THE WORLD'S STATECRAFT is founded upon a thousand years of Christian training, according to a British political leader. It is therefore the creature of a nobler philosophy of life. Statecraft can furnish facilities for the encouragement and development of religion, but it cannot impose a religion worthy of the name upon the citizen. The creator of statecraft is supreme and it cannot accept dictation from the creature without surrendering its preeminence in the realm of building character and in the shaping of national destiny.

* * *

A POSSIBLE ALUMINUM SHORTAGE has developed the fact that there are fourteen aluminum-producing mines in the United States. These mines yield annually four hundred and fifty thousand long tons of crude bauxite, the ore from which aluminum is extracted. Nine of the fourteen mines are in Arkansas, and from them ninety-seven per cent of the aluminum produced of the United States is secured. This makes the land of the "Razor Backs" exhibit "A" in the aluminum industry so far as domestic production goes.

* * *

THE ART IN WROUGHT IRON seen in the repousse doors of the Bok Carillon Tower at Mountain Lake, Florida, is in the nature of a revival of a form of Chinese art which dates back to the seventeenth century. Silhouette pictures in iron are credited to T'ang Peng, a blacksmith of Wuhu. It is related that T'ang was a poor painter but a good blacksmith and he realized his artistic ambition by the use of iron, the medium in the fashioning of which he was a master craftsman. His art teacher found him a hopeless pupil because he required deftness in the use of a brush while T'ang's hand was fashioned for sterner tasks.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

LIBERTY, CONSCIENCE, CRISIS

A very eminent student of American history once observed, "The speediest courser on the road to despotism is a principle ridden without reins." He was referring to the concept of freedom, with which the Declaration of Independence begins, and the defeat of the ideal of political justice by treating it as an abstract ideal. In the same manner the doctrine of religious liberty is often so loosely applied as to make it an insistence upon a right of personal opinion little more than personal liberty—a sacrosanct form of the will to do as one pleases. Not infrequently it becomes an attitude of opposition to organized society in the interest of free-lance opinion and action. Pronounced opposition to war naturally discovers sympathy among those who know the destruction of property and the sufferings which follow in its path, but blind insistence upon the right of conscience may become an obsession rather than an adjustment to a situation which must be faced. We must not fall into the deification of a right through which all rights may be lost. In that way we may press an idea to such limits as to bar the attainment of the ideal. May we not say that by the coordination of personal freedom and social organization, both are made effective.

We believe sincerely in the inviolability of conscience within constructive lines, but we do not think that an abstract view of individual liberty can be allowed to defeat the ends of organized society. Such a course would tear the fabric of social life into shreds, block the course of human progress, and bring to naught the achievements of civilization. No claim of divine origin is sufficient to justify a doctrine of individualism which would negative the fact of social responsibility. We must move forward and upward together, and religious liberty and political restraint are two aspects of our approach toward a single aim and ideal. We doubt that any worthy religious liberty is possible except as it shall be implemented by a stable and friendly civil government. We think that Christ had such in mind when he refused to permit the spheres of religion and government to be arrayed against each other.

THE MINISTER IN NATIONAL LIFE

No historian would undertake to write the story of the mediaeval world without taking into account the great Church Fathers, nor of modern Europe without considering the work of Calvin, Luther, Wycliffe, Huss, Knox, and the Anglican clergy including the Wesleys. But, great as has been the part of the Christian ministry in the history of the nations, the degree of esteem for such leadership seems now to be growing definitely less. The blood and iron demanded for purposes of war leave no place for the gentler virtues of the great Galilean. War is both a passion and a preoccupation and there are no half-way houses in its prosecution.

In wartime England, the ministers share in the service and in every sacrifice and hardship which the titanic struggle imposes, but they are left entirely outside of the pale of every scheme of public benefits. The minister's parish may have been completely broken up by enemy action leaving him without financial support, but he participates in no war bonus. The widows of ministers are not included in war gratuities, with the possible exception of a dole for the relief of absolute want, hunger.

In America, even before war came to our doorsteps, the ministry was eliminated from the benefits of our Social Security legislation as a non-productive vocation. To be sure, the exclusion was insisted upon by the churches, but that only goes to show that the attitude roots in the very structure of society, and is not just a prejudice of political leaders. We are not arguing the question as to the wisdom of including ministers in any scheme of public benevolence, but we do not accept the reason for their exclusion.

Now that we are actively in the war, the minister can expect no exemption from the sacrifices and the sufferings which the struggle may inflict upon the whole people. He will have to meet every obligation of citizenship, sometimes under duress of spirit. He will have to suffer for the mistakes which he may make, no matter on what side they may be made. In it all he has no assurance that he will share in any scheme of public benefits, and he faces with every devout soul the inevitable task of rebuilding a wrecked religious empire in a ruined world when the bloody struggle is ended.

MRS. C. O. CHALMERS DIES

The death of Mrs. C. O. Chalmers, on December 30, terminates a thirty-six-year connection with this paper. Her son, Mr. C. Milton Chalmers, has been the publisher for the past eleven years, and her husband, Mr. C. O. Chalmers, was its publisher for twenty-five years before he was succeeded by his son. In addition to her connection with the Advocate, her daughter, Miss Clara Chalmers, has been a missionary in Cuba since August, 1921. Mrs. Chalmers was quiet and unassuming, deeply consecrated and faithful in every task. She suffered much but had hoped to live until January 27, for the celebration of the fiftieth anniversary of her marriage. God had other plans for her and she has entered into rest. The husband, the son and three daughters, Miss Clara Chalmers, Mrs. L. A. Herman, New Orleans, and Mrs. F. J. Wysor, Tampa, Fla., whose hearts have been invaded by death, will be remembered by many friends who share their sorrow and whose prayers will be offered for the solace and support of these worthy servants of the Church.

MINISTRY vs. LAITY (?)

The idea of this editorial has been occasioned by the statements of laymen interested in the work of the Church and the promotion of the program of Lay Activities. Of course, there does not exist in our Church a feeling of opposition between the Ministry and Laity. However, sometimes the expressions of consecrated laymen have tended to indicate that they felt an indifference on the part of the Ministry towards their efforts.

Section 1212, of the Discipline, provides that the General Board of Lay Activities "shall promote a program of Lay Activities which shall include . . . lay speaking or preaching . . . the Benevolences, adequate support of the Ministry, sound Church finance in the Local Church . . ." The Conference Board of Lay Activities, Section 1226, is charged with carrying out the program as outlined by the General and Jurisdictional Boards. The District Board of Lay Activities is charged with cooperation with the Conference Board, "in promoting the program of Lay Activities outlined under the direction of the General, Jurisdictional and Conference Boards of Lay Activities."

These portions of the Discipline are set forth in order to establish the fact that the Laity, as it composes the several Boards mentioned, is charged with a definite responsibility and a clear and positive program of work. From common experience, we know that the laymen feel a keen sense of responsibility for the support of the Benevolences, adequate support of the Ministry, and a sound financial program in the Local Church.

We have attended many District and Conference meetings of laymen and the laymen have always admitted their obligation to these three great phases of the Church program. The laymen are concerned about this work of the Church.

However, in practically every lay meeting we have attended of the nature named above, after discussion as to ways and means of attaining the ends in the Church program, some layman will remark that he has tried to get an opportunity to go to the local churches to assist in lay speaking, to advocate proper support of the Benevolences, to sponsor a sound financial program in the local church and to urge adequate support for the ministry, but that he has met with refusals and indifference on the part of the local pastor.

We have never been able to understand why any minister would not be more than willing to have one or more interested laymen come to his church and discuss these problems, either from the pulpit or with his local Board of Stewards. However, it seems that frequently throughout the bounds of the North Mississippi Annual Conference, there is evidenced the ministerial indifference. Strange to say, it appears that this indifference of the ministry is more manifest in the places where the work is needed most.

It is not the purpose of this editorial to provoke a controversy, but we know that a good many leading laymen of our Conference are puzzled as to why the ministry will not use them more. Certainly, an interested and consecrated layman coming from a church that has had experience with the unified budget system could give material aid and advice to a church which does not use it. We can all profit from the experience of others.

It is hoped that the ministry of our Conference, to which only our knowledge extends, will fully realize the eagerness and desire of many laymen of the Conference to be of help and assistance, not to play first fiddle, but to help fill in as second violinist, as it were, in order that the program of the Church may go forward and the Message of the Christ carried to the uttermost parts of the earth.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

SOME RESOLUTIONS

Maybe it has gone out of fashion to make some resolutions on New Year's Day; but, being old-fashioned, I am not particularly concerned about changing styles. If I want to make some resolutions—why, I'll go ahead and make them; and that is exactly what I have done, as follows:

1. Not to get rich this year.

I hope nobody will think for a moment that I have reached the point where I feel that money is valueless. On the contrary, the older I grow, the more fully I realize that cash is a great convenience. But I don't want gobs of it, and I have firmly resolved to remain a poor man for another year. Riches have never had any special appeal for me. I have always felt that if I had a modest assured income—say something like $30,000 a month—I could be comfortable, and content to let others worry over wealth.

2. Not to miss any of my meals—if I can help it.

I have a profound pity for those who seem to live to eat. There are so many things that need to be done, and so many that are worth doing, that it is tragic for a man to think more of his vittles than he does of noble endeavor and high achievement. At the same time, it is self-evident that a hungry man is a poor workman even at small tasks; therefore, he owes it to himself, as well as to his job, to keep himself fed in order to keep himself fit. Besides, three or four good meals a day furnish a very pleasant way of passing the time.

3. Not to bring on a physical breakdown by overwork.

The world needs work today as perhaps it has never needed it before. In times like these the lazy man is the worst slacker we have to deal with. I just **love** work—and I'm going to keep on slaving away. But I pause long enough in the midst of my toils to pay simple, but heartfelt, tribute to the man that invented resting when you are tired. If there should ever be a movement to present him a testimonial of appreciation, I shall be glad to make a contribution.

4. Not to go fishing any more.

I intend to keep this resolution, too—till the next pretty day. After all, though, it's deeds rather than declarations that count.

1700 MISSIONARIES IN WAR ZONES

By W. W. Reid

(A message to the churches issued by the Foreign Missions Conference of North America, representing all American missionary agencies serving overseas.)

When we suddenly found ourselves involved in the war, the processes of cooperation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria, and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields. Some are now engaged at home in tasks related to the world mission. Others are at work in the home church or are studying future mission service. With few exceptions all are eager to resume their work.

Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand, 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are en route to and from the United States—a total of over 1,700. Beside these there are over two thousand missionaries scattered throughout Free China, three hundred in Burma, and a few in Oceania who may at any time be involved. The degrees of danger and likelihood of hardship differ according to the circumstances in these various areas.

So far as our information goes missionaries in Japan proper are being treated with consideration.

From the dependencies and occupied areas within Japanese control the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

On December 22 the Church Committee for China Relief forwarded $150,000 for relief purposes, and this will be administered for the most part by missionaries.

We rejoice in the courageous faith of these representatives of the Christian Church who, in the face of mounting danger and well knowing all the possible exigencies of their situation, have chosen to remain and give such witness to their faith and Christian fellowship as may be possible during this war. Several boards, realizing that war was imminent, advanced funds to the fields and it is hoped that by this means missionaries are being saved from immediate financial need.

It is a source of profound comfort that there is a Christian fellowship in every war-torn land. A Christian church has been planted. We believe that no war can destroy these Christian communities nor stifle their witness to our common faith and purpose. We of the Foreign Missions Conference of North America call the churches of this continent to daily intercession for the missionaries, that they may be kept safe and that their Christian influence may be increasingly effective, for our fellow Christians in these lands that their faith may remain strong and their witness true.

Our hopes are undimmed as to the fulfillment of God's purpose in bringing His Kingdom into all the earth.

"YOUR WORK NOT IN VAIN"

(From a statement adopted by the Board of Missions and Church Extension of the Methodist Church and sent to each of its missionaries abroad.)

We are holding in affectionate remembrance all those who have represented, or are now representing, this Board in furthering the Christian enterprise in other lands. We are grateful for their steadfast, sacrificial witness under all circumstances and for the amazing results of their consecrated service. Their record is at once an abiding joy, and a searching challenge, to the Church in the homeland.

It is difficult to overstate the crisis today in the life of mankind. Nations are going through unbelievable and indescribable things. We are all caught in these volcanic experiences to a greater or lesser degree, and the end is not yet. Some of you have met the terrific shock of life purposes broken off and the thwarting of careers to which you were assuredly "called of God." So His purposes are hindered and delayed by the mistaken and perverse wills of men—an iniquity in which all nations are involved.

These are testing days for us all lest we be overwhelmed by pagan moods and attitudes, lest we be lacking in humility and penitence both for ourselves and our nation; lest we lose touch with God; lest our steadfast faith and assurance in Him waver; lest we yield to fear and panic.

Certain affirmatives we should like to make to you in the name of the Methodist Church and the vaster fellowship of the Church Universal.

First, the World Mission of the Church is not at an end. It will go on. It is going on. In the midst of the darkness of our time the light is still shining. Never has there been such a realization of the Church as a world-wide society as today. In all nations the hearts of men are grateful for our ecumenical fellowship and there are many powerful tokens of its vitality and spreading usefulness. Witness, among other things, the care for the orphaned missions and the growth of the World Council of Churches, to say nothing of multiplied hidden ministries to stricken hearts in war-torn lands.

Second, changes have come in our missionary work and others are still to come. Let us not be blind to, or oppose, the creative significance of these changes. Many old things are passing away and new things are at hand. Less and less emphasis is being placed upon denominational societies conceived in a narrow way and thrilling schemes of cooperation are developing. More and more we realize that we have much to learn and receive from our fellow Christians in other lands as well as a strong obligation to give them all the help that we can. The World Mission must be thought of as a two-way enterprise between the older and younger Churches—each contributing to the larger life of the other.

Third, no matter what the present breakdown may seem to be in many countries, your work has not been in vain. You and your predecessors have left the mark of Christ upon the nations in many ways. You have laid the foundations of a more abundant life for the bodies, the minds, and the spirits of those among whom you have labored. You have added immeasurably to the physical well-being of peoples; children are better cared for and shine in new value; women have been raised to a dignity before unknown; and human rights have become clear enough so that in some sure time they will prevail.

Fourth, we are thankful that so many of you, who have had your work interrupted in familiar scenes overseas, are being used of God in this country in unexpected and beautiful ways. You are helping to "keep men on their feet," to use the language of Job, by your living faith, by your witness, by your interpretation, by your ministry of reconciliation. Some of you are having rare evangelistic opportunities among those who stem from the nations where you have been serving heretofore.

Your Board is bearing testimony to the Church at home that many of you, in your "temporary furloughs," are doing marvelous missionary service. It is not therefore merely a matter of keeping up your support, while you are necessarily at home by the turn of events. In a genuine sense it is making provision for the release of your accumulated missionary powers in order that you may do a providential missionary task while here in this country.

Fifth, when we use the word "temporary" in speaking of your furloughs, it is by direct intention. We have full confidence that even doors which seem now so tightly shut will be open again. We are continuing our material contributions in all lands where it is possible. We are restudying our policies and programs in order to adjust them to changing situations. We are recruiting and training new missionaries that we may be ready for the times of the divine strategy. In many other ways we are testifying to our profound faith in the living God who has work for us to do that Christ may reign in all hearts.

So we send you the assurances of our appreciation, of our gratitude, of our affectionate remembrance, and of our loyal support. We are confident, moreover, that in so doing we speak for the entire Church. Our farflung fellowship is unspeakably precious. We lift our hearts in prayer for you and for ourselves, for the Church in distress throughout the world, and for all the peoples of the earth. May His Kingdom come, and His will be done!

To bear up under loss, to fight the bitterness of defeat and the weakness of grief, to be a victor over anger, to smile when tears are close, to resist disease and evil men and base instincts, to hate hate and to love love, to go on when it would seem good to die, to look up with unquenchable faith in something evermore about to be—that is what any man can do, and be great.

—Zane Grey.

CONFERENCE NEWS AND PERSONALS

[illegible] for Advocate [illegible] during the [illegible] among those who [illegible] J. D. [illegible] W. F. [illegible]

The Journal of the Mississippi Conference has reached the Advocate office. The Mississippi Conference was the last of our three Conferences to be held and the Journal [illegible] for [illegible] circulation. A good job [illegible] time. Congratulations [illegible] Secretary.

[illegible] are [illegible] some of the missionaries who were released [illegible] Manila [illegible] for the duration since the fall of the city to the Japanese. Methodist missionaries were reported safe before the surrender of the city, but we have received no report since the Japanese occupied it.

Rev. Charles F. Smith, a former Mississippian, now a retired member of the Texas Conference, maintains his interest in Mississippi affairs and in the New Orleans Christian Advocate. This interest was expressed recently in a list of subscriptions containing his own and three others.

Rev. J. W. Rickey, retired member of the Louisiana Conference, begins the new year with hope and encouragement. Physicians at Baton Rouge gave him a complete checkup during the holidays and as a result they encourage him to hope for complete recovery, according to a letter from Mrs. Rickey.

The Journal of the North Mississippi Conference reached us on Saturday. It is neatly gotten up and is out in good time, only one day later than that of the Mississippi Conference. Rev. R. G. Lord, secretary, is discharging his responsibility in a creditable manner.

Chaplain and Mrs. John T. Barrett, of Camp Shelby, spent the weekend of the new year in New Orleans visiting Chaplain Barrett's mother. Bro. Barrett holds the rank of captain in the Army and we appreciate his taking time to pay a visit to the Advocate office.

Rev. S. R. Emery, retired member of the Mississippi Conference, came to New Orleans for a throat operation which was scheduled for Wednesday morning of last week. He is the father of Rev. Fred S. Emery, of Clinton, La. We hope to be able to give a fuller report of his condition later.

Later news from Bro. Emery indicates that his operation on Wednesday of last week was successful and that his condition was satisfactory for about forty-eight hours, but then his condition took a serious turn and his sons were called back to his bedside. He rallied somewhat later and was doing better Saturday morning.

"Margaret Paterson," the gift of Santa Claus to Dr. and Mrs. Eugene Countiss, of New Orleans, arrived on Christmas Day. Dr. Countiss is the physician son of the Rev. Dr. and Mrs. J. R. Countiss, of Starkville, Miss. We congratulate the happy parents upon a perfect Christmas with the gift of a blessing to abide through the years.

Mr. C. A. Loesch, a member of Napoleon Avenue Methodist church, has been seriously ill in a New Orleans hospital for several days with a heart ailment from which he has suffered for some time. Early last week his condition was such as to give his family and friends great concern, but later he was slightly improved.

Rev. C. Reynolds Reed, who supplied [illegible] charge last year, was not given work at the recent session of the Louisiana Conference. A letter from Dr. W. L. Doss, Jr., states that Bro. Reed has agreed to take the work at Plaquemine and will fill it at least for the present. Bro. Reed has already gone to his new post.

Rev. H. P. Lewis reports the completion of a new church at Emory on the [illegible] charge. When finished the plant will cost $3500 and will be free of debt. It is a brick veneer church built on a hill and surrounded by forest trees. Bro. Lewis says the members have given sacrificially and they are justly proud of their new church.

The editor and the Advocate staff appreciate a letter from Miss Maggie L. Ledbetter, of Crawford, Miss., in which she gives an enthusiastic estimate of the value of her church paper. She continues the subscription to the paper in the name of her honored father, J. M. Ledbetter, who was ninety-five years of age last May.

It is with sincere appreciation that we acknowledge the receipt of twenty subscriptions sent in by Rev. J. R. Porter, of First Church, Gulfport. Nineteen of them are new subscriptions and others are still to be added to the list. Rev. G. T. Clark is the pastor and throughout his ministerial career he has manifested unfailing friendship for the church paper.

Mr. John H. Sherard, a noble layman of the North Mississippi Conference, crossed the eternal border and entered into heavenly rest a few days ago. He was one of the most faithful and consecrated laymen we have ever known. He was a moving spirit in the establishment of the Methodist Hospital in Memphis, a great friend of the Mississippi Home for orphan children, and a loyal supporter of every good cause.

Uncle Gus Morgan (J. A.) died at his home in Mooreville, Miss., December 24, and was buried on Christmas Day. He was eighty-nine years of age and was for many years a leader in the Mooreville church. He served as steward, Church School superintendent, janitor, and delegate to the district conference. He leaves one son, several daughters, one of whom is Mrs. W. L. Storment, of Ackerman, Miss., and a great host of relatives and friends.

Rev. R. G. Moore, First Church, Water Valley, Miss., was elected president of the Aberdeen District Pastors' Association recently. Other officers are: R. P. Neblett, vice-president, and J. T. Brewer, secretary. Rev. G. R. Williams, who is chairman of the program committee, has as his associates Revs. G. H. Bowles, E. F. Tucker and W. T. Stokes. The January meeting of the association was held at Amory, on January 5, with Dr. E. H. Cunningham as pastor-host.

Friends of Mrs. Helen P. Woodward, a daughter of the late Gillespie Porter, of the North Mississippi Conference, will sympathize with her in the sorrow and difficulties through which she has passed. Her son, Tommy, who was shot by a highwayman some months ago, has been in a cast until recently when the cast was replaced by a brace. Sister Woodward, who is now well into her seventies, maintains her home in Starkville, Miss., and has given to the church a life in every way worthy of her distinguished father.

J. H. SHERARD—AN APPRECIATION

I have known men, not a few, who have lived wisely and well. I have known men whose interpretation of life, hospitality, generous living, and even more generous support of the better things of life, entitled them to the praise and love of their fellows. I have known men whose success in a material way was carved out of the soil by intelligent application and wise foresight. I have known men whose intellectual attainments won for them a place in the thinking of the world. But I have known no man who more truly illustrated the value of high living and constant effort, always including "others," than J. H. Sherard. He won a place among us that will live in our Orphanage, the Methodist Hospital, the North Mississippi Conference, and the Methodist Church, and our hearts, that will continue to be a benediction and a cherished memory. May the presence of Him he so long served be known in a most definite way to those bound to him by ties of blood and unselfish love.

JAMES E. FELTS.

Fulton, Kentucky.

EIGHTH ANNUAL MINISTERS' WEEK AT EMORY UNIVERSITY

Emory is ready for the Eighth Annual Ministers' Week program, which is scheduled for the week of January 19-23. Several eminent clergymen and educators have been

LUZIANNE
COFFEE
100% GOOD

secured for the fine program which has been thoroughly and carefully planned to meet the needs of the present day.

Dr. Bradford S. Abernethy will deliver one address each day and lead a forum discussion on various aspects of the coming peace. The discussion will involve the consideration of the economic, political and racial attitudes which should enter into a just and durable peace. Dr. Abernethy is well qualified to lead such discussions. He is chairman of the new commission of the Federal Council of Churches of Christ in America, which has as its aim and purpose the study of the bases of a just and lasting peace.

This commission has already devoted a great deal of study to the problems involved, and a number of meetings have been held in different parts of the nation. Dr. Abernethy is in touch with and will bring to these forums the cumulative results of the study up to the time of the meeting in January.

Dr. Y. C. Yang, president of Soochow University, and now on leave of absence in America, will speak each morning at eleven o'clock on Chinese cultural backgrounds. Dr. Yang worked with Wellington Koo, the great Chinese Christian statesman; and he was for some time in Geneva in the League of Nations organization. He was destined for a great career in Chinese diplomacy, but surrendered it to come into his present career.

At the night session, Bishop Arthur J. Moore, resident bishop of the Atlanta area, will speak on some recent declarations of the faith.

Ministers who are interested in attending should communicate with the registrar, Ministers Week, Emory University, Georgia.

A CORRECTION OF JOURNAL

The First Methodist Church of Tupelo, Dr. W. A. Tyson, pastor, was apportioned $1,700 last year for General and Conference Benevolences. The full amount was accepted and paid. In addition the Church School paid $178 on such claims. The stewards added $10 to this amount for Conference Missions. Thus the total paid for General and Conference Benevolences was $2,038. The recently issued Journal of the North Mississippi Conference reports only $1,878, which is an error. The total amount sent the Orphan Home is above $1,000, but the Journal figures are as reported, according to Mrs. N. H. Dement, church secretary.

MRS. EMMA AUGUSTA WHITE.

1872-1941

Mrs. White was an efficient business woman, a good mother, a faithful friend, and a true Christian.

She was left a widow at 38 years of age with a house full of children and a very meager income. Under her direction and planning the children were all brought to years of maturity, educated and well trained, and today are successful men and women filling their places in the community with honor and efficiency. No woman of ordinary business ability could have accomplished a feat like this. Four of her sons served in the first World War.

She was a good mother. She had ten children, nineteen grandchildren and three great grandchildren. Wherever she was there was home to the entire family, and what a home it was! No wonder the children and grandchildren loved her and her home so much. The family reunions were great occasions. She was always the center of attraction—"the tie that binds."

She was a faithful friend. In her was verified the Scripture word: "He that would have friends must show himself friendly." In her was no deceit. She was genuinely sincere and friendly. Because of this she had many friends, true and tried, as was evidenced by the many who attended her funeral, and the great display of floral offerings, and by that larger number who turned to her for sympathy and inspiration through her long and useful life.

She was a true Christian. In her early girlhood her heart turned to God and her life was given to Him in consecration. She was a woman of prayer and great faith. In every hour of trial she went to God in prayer. She had faith to believe that God would give her what she needed and would lead her in making decisions. She was a devoted member of the Methodist Church. Her pastor was always her best friend. In him she confided. It was always her desire that he come with her and the children into the prayer room to talk with God.

She was born in Cheneyville, La., where she spent her girlhood days. Her married life was spent at Gold Dust, La. During the larger part of her widowhood she lived in Alexandria. It was on Christmas Eve, with a large number of Christmas packages about her not yet opened, and while the young people from her church were singing Christmas carols under her window, that she slipped away to be with God and spend her first Christmas Day in Heaven. Her body was taken to the First Methodist Church, in Alexandria, where religious services were conducted by her pastor, Dr. B. C. Taylor, and Dr. W. W. Holmes. "My Jesus, as Thou Wilt," was sung by Mr. Alton Pearce. Miss Willie White, from the organ, gave "The Golden Bells," and "Abide With Me."

The interment was in the cemetery at Evergreen, La., when those beautiful words from the Scripture and the Methodist ritual comforted all those who stood by the new-made grave: "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors."

W. W. HOLMES,
A Former Pastor.

SERMONETTE

You are keenly aware this morning of the fact that you are coming aboard when there is a grim job to be done. It is a job that none of us would choose. It is ugly, odious, gruesome. No sane, civilized man wants war. We loathe it. It is dirty work, a grim business. But if one's cause is just, he need not be grim because he is it. With end high, soul determined, faith strong, and even with the resolute smile that comes from the poise of assurance, he can roll up his sleeves and clean up a mess that threatens the destruction of all that gives life value and beauty. . . . And thus good men, wherever they are, whatever may be their skill, scientists, priests and prophets, soldiers and seamen, belong to one mighty army, with commissions signed by a Supreme hand. That commission reads: The good, replenish it. The evil, subdue it.—Captain William N. Thomas, Chaplain, U. S. Naval Academy, Annapolis, Md., in Pathfinder.

(Chaplain Thomas is a member of the Mississippi Conference.—Ed.)

VICTORY BOOK CAMPAIGN

Rapid progress is being made in setting up the machinery for the Victory Book Campaign, with appointment of thirty-four state directors already confirmed, according to Miss Althea Warren, director.

The official poster for the nation-wide campaign to obtain millions of books for members of the nation's armed forced will be ready for distribution right after the first of the year. This poster was created by C. B. Falls, nationally noted illustrator, who made the poster used in a similar drive during the first World War.

Members of the honorary radio committee for the campaign also will be named during the next week, according to Miss Warren.

The Victory Book Campaign is sponsored jointly by the American Library Association, the American Red Cross, and the U. S. O.

The opening date of this campaign has definitely been set for MONDAY, JANUARY 12.

The collecting points will be libraries, as well as the other designated points selected by local committees.

CHANGES IN CHURCH EXTENSION RULES

By W. W. Reid

The union of Methodist churches, North and South, has brought some changes in the administration of "limited donations funds" of the Louisville office of Church Extension —now part of the Board of Missions and Church Extension—serving the South Central and Southeastern jurisdictions. Officers of Church Extension explain these changes as follows:

First, the Discipline directs that donation grants are to be made to missionary enterprises. Aid to the stronger churches is to be administered as loans. (Discipline 1940, Section 3, paragraph 987, page 317). Churches struck by disaster resulting from fire, windstorm, or flood and other cases of desperate and meritorious need are aided by donations from a limited emergency fund.

Second, the Discipline directs that all donation grants are to be secured by a conditional mortgage, called in the Louisville office a "Mortgage and Refunding Bond." (Section 5, paragraph 987, page 318). This bond is not to be repaid except as the property ceases to be used for the purposes and program of the Methodist Church.

"This requirement cannot be modified," say Church Extension officers in Louisville. "It is to be hoped that all conference boards will observe this law of the Church in the administration of donation grants. Pastors and local trustees anticipating appeals for church extension aid would serve the Board well if they would read the disciplinary directions for the administration of this work before making definite application.

Most Christians would be benefited by a fresh endowment of courage. If I were offered such a choice as given to Solomon I would unhesitatingly choose courage—courage to look life straight in the face, to leave the familiar for the unfamiliar, to welcome truth even when it pains, as truth often does, to stand steadfast in the present welter of things and to maintain a quickening faith in the face of impending [illegible]—Professor Angus.

ADDITIONAL PERSONAL NOTES AND INCIDENTS

Miss Moselle Liming, daughter of Rev. and Mrs. W. R. Liming, of Rienzi, Miss., was married to John W. Gary, of Eupora, on Christmas Day.

On Friday, January 2, Rev. and Mrs. Thad H. Ferrell held open house for the congregation at Booneville, Miss., in recognition of the complete refinishing of the parsonage.

Rev. W. R. Hammontree, pastor of Corinth circuit, has a unique plan already set up for a church-wide social meeting of the members of the three churches at the beginning of the second quarter.

The church at Pontotoc, Miss., under the leadership of Rev. G. H. Boyles, pastor, is carrying through a considerable program of improvement, according to information reaching the Advocate office.

Rev. Blanton Doggett, of the Kossuth church, will receive his degree of Bachelor of Divinity in June and will apply for admission into the Conference next fall. He is a graduate of Millsaps College.

At the first quarterly conference for Southside church, Corinth, one-fourth of the annual budget was reported collected. Rev. W. R. Goudelock, pastor, stated that the church had a weekly plan for contributions which was greatly aiding attendance at both Sunday School and preaching.

Rev. W. C. Newman, pastor at First Church, Corinth, wrote a personal letter to all the students of his congregation before they arrived home for the Christmas holidays. This letter was a preparation for the splendid program offered on that day. There was a good attendance at the service.

The death of Bro. Mose Williams, at West Point, Miss., on January 2, removes from the activities of that church one of its leading laymen. He was loyal and true to all the interests of his church, and his wife is a sister of the late Rev. R. A. Tucker, of the North Mississippi Conference. The Advocate extends sympathy to his family.

The New Year brought shadows for the Methodists of Artesia charge, in the North Mississippi Conference. Rev. J. R. Murff, who was beginning his fourth year as pastor, died in a Columbus hospital. As we recall he had suffered some disorder of a threatening nature, but at Conference he looked the picture of health and seemed to have promise of many years of service.

Rev. B. F. Bullard, pastor of Kossuth charge, is beginning his second year with increased interest at all of the five churches. There will be an increase in the pastor's salary and improvements on two of the church buildings are in prospect. Sunday School rooms are to be added at Wesley Chapel church, and at Pleasant Hill the building will be repaired and painted.

Rev. Rufus Bynum, a local preacher of Rienzi, Miss., and a former Millsaps student, is serving his country as a sailor somewhere in the Atlantic. He writes that he is keeping up his interest in church life and make an effort to assist his chaplain whenever asked to do so. Bro. Bynum is a nephew of Rev. W. W. Jones and Rev. W. M. Jones of the North Mississippi Conference.

Asbury College, Wilmore, Kentucky, has just established a record of seventy-six months in which every bill, account, and salary has been paid on the day due. During this period the faculty budget has been increased from $33,000 to $78,000, and the endowment has grown from $109,000 to $524,00, and in addition a debt of $456,000 has been entirely liquidated. The student body for the last quarter numbered 472.

Rev. A. D. St. Amant writes us that the parsonage at Elizabeth, La., was partially burned on the Monday night before Christmas. The fire was extinguished by the local fire department, but not until several hundred dollars damage had been done to the building. Fortunately the loss was fully covered by insurance and repairs have been made except for the painting. When this has been finished the parsonage will be nicer than before.

NEEDED: A MICROSCOPE

The College of West Africa—Methodism's highest ranking educational institution in Liberia—is trying to conduct science classes with two very cheap microscopes that are of little value for detailed work. Perhaps you know of a doctor or a clinic that is "retiring" a still serviceable microscope for a newer model; or of a student no longer using one. If you can find such an instrument write to the Board of Missions and Church Extension, 150 Fifth Avenue, New York City, concerning it.

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches	8
Rev. J. W. Faulk, Slidell	2
Rev. C. J. T. Cotten, Gonzales	2
Rev. W. C. Mason, Marksville	2
Rev. R. V. Fulton, Lottie	2
Mrs. N. E. Cunningham, Vicksburg	6
Rev. A. L. Davenport, Vaiden	7
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	2
Galloway Memorial, Jackson	2
Rev. J. H. Grice, Vaughan	2
Rev. C. C. Clark, Gulfport	20
Rev. A. W. Bailey, Holcomb	2
Rev. H. P. Lewis, Byhalia	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. H. C. Castle, Philadelphia	2
Rev. N. D. Guerry, Schlater	2

REV. J. R. MURFF CALLED TO ETERNAL REWARD

Rev. J. R. Murff, pastor at Artesia, Miss., died in a Columbus hospital on Thursday morning, January 1, 1942. The service was held at Artesia Friday afternoon, with the writer in charge, assisted by L. P. Wasson, T. B. Thrower, S. W. Hemphill and Rev. Clifton Perkins, Baptist pastor. A large number of his brethren of the ministry were present and served as honorary pallbearers. The remains were carried to Mt. Pleasant Methodist church, in Monroe county, for interment. Bro. Murff is survived by his widow and two sons, Rex, Jr., and J. C. Murff. Mrs. Murff will remain at Artesia for awhile.

Bro. Murff was one of the true and tried ministers of the North Mississippi Conference. It has been our privilege to serve as his presiding elder on two former occasions, and we learned to love and appreciate him for his sterling character, his Christian devotion to all that a Methodist preacher is supposed to love and promote, and for efficient way in which he did his work as a pastor. A large number of former parishioners were present to pay a last tribute of respect to one whom they loved, honored and respected. We shall miss him, but we are happy in the thought that his life and influence still lives in our midst.

A. T. McILWAIN, D. S.

AN APPRECIATION OF REV. J. R. MURFF, PASTOR, METHODIST CHURCH, ARTESIA, MISS.

J. R. Murff, one of our beloved pastors, quietly slipped away from us on New Year's Day to begin the new life eternal. I first met him at the Conference in 1919, at Aberdeen, and there began a friendship which I cherished. Nature had endowed him with exceptional gifts for the work which the Holy Spirit had called him to do. He was commanding in appearance and eloquent in speech. He was a man among men and easily found his place among the laymen of his congregation, who highly respected him for all his work. Although he was denied superior educational advantages, he took advantage of every opportunity to improve his ministry, and year by year grew into a strong, vigorous preacher of the gospel. His congregations will long remember his impressive, fervent, intercessory prayers offered each Sunday morning on behalf of his people. He has set an example of fidelity and zeal in the cause of the master for each one of us. For two pastorates he served in my home town of Kilmichael, where he looked after my aged mother with tender pastoral devotion and never failed to ask about her whenever we met. His pastoral heart grew larger and larger as his conference gave him opportunity to serve in his different charges.

W. R. LOTT.

Corinth, Miss.

FROM COLLINS, MISSISSIPPI

Dear Dr. Duren: The new conference year has started off in full force, with everything pointing toward a great year.

When we arrived at the parsonage after the session of the Annual Conference several members of the W. S. C. S. greeted us, and gave us a cordial reception and the assurance of their loyalty and support in every way possible.

On entering the parsonage we found a well-filled pantry. Not only was the pantry full, but our hearts were full of gratitude to God and His people for this kindly remembrance.

The stewards plan to make a canvass of the membership each month in order to meet all financial obligations of the church on time. Also they are planning for repairing the parsonage.

These are a fine people to serve.

T. R. HOLT.

MISSIONARIES "STICKING" IN MALAYA

By W. W. Reid

A cablegram received December 29 from Bishop Edwin F. Lee, of Singapore, by the Board of Missions and Church Extension of the Methodist Church, gives the information that all missionaries of the Church have decided to remain at their stations throughout the Malay Peninsula despite the nearness of the war. The Methodist Church has central schools and churches in more than a score of larger communities of the Peninsula, including Penang, Ipoh and Singapore, and smaller schools and chapels in more than one hundred villages. In most of the larger centers there are also missionaries.

Bishop Lee also gives the information that two missionary families from Sarawak, Borneo, are now in Singapore. These are the Rev. and Mrs. Gerald V. Summers, the Rev. and Mrs. Paul H. Schmucker, and their children. He reports also that the children of missionaries from Malaya, usually attending school at Woodstock, India, are safe in Rangoon, Burma. "The situation is tense, the morale steady," he cables.

BELOVED PHYSICIAN PASSES AWAY

Although not entirely unexpected, the news of the death of Dr. H. L. Garland in a Shreveport hospital, at noon on Saturday, December 20, came as a profound shock to the host of friends here.

Herbert Lee Garland was born August 19, 1880, at Dykesville, near Haynesville, La. He chose the healing ministry as his life's profession and attended Louisville Medical College, at Louisville, Ky. Before he finished college, however, he was married to Miss Eunie Conly, of East Point, La. He returned to college and finished his work on his degree.

His widow and two daughters, Mrs. F. H. Alston and Mrs. Doris Dowling, and one son, Dr. W. J. Garland, for more than a year a First Lieutenant in the Medical Corps at Camp Livingston, La., survive him. He is also survived by two granddaughters, Barbara Lee and Doris Virginia Alston, and two grandsons, Porter Garland Dowling and W. J. Garland, Jr.; two sister, Mrs. S. J. Beene, of Haynesville, La., and Mrs. Sam Nation, of Shreveport, La.; one brother, Harry M. Garland, of Water Valley, Miss.; and his step-mother, Mrs. W. J. Garland, of Haynesville, La.

Dr. Garland and his estimable family moved to Logansport over thirty years ago, and became a part of the town as leaders in business, civic and religious circles. Dr. Garland was the born physician, and alleviating suffering was the passion of his life. His patient was his supreme concern, and when he entered the sick room complete confidence in his ability to heal was established. So sympathetic and engrossed was he in his work that charging a fee for his services seemed repugnant to his fine nature. In many instances relations as sacred as family ties were established. He was "Daddy Doc" to more than his own family circle. Eternity alone will reveal the kind deeds of this Christian country doctor. He was a country doctor because he chose to live among the people he loved. He kept informed in his profession and could have taken his place in any city.

Early in life he joined the Methodist Church, and although his profession prevented his regular attendance at services, he was always behind everything his church undertook and was its largest contributor. He served as a member of the Board of Stewards for more than a quarter of a century.

Funeral services were held at his church Sunday afternoon, at two o'clock, with his pastor, the Rev. W. O. Lynch, conducting the service. Men of his profession, military men, men and women from all walks of life, his colored friends, little children, more than filled the church to pay their last tribute of respect to this man who had really been "a friend to man."

Interment was made in the Brookland Cemetery, under the direction of the Caraway Funeral Home. The lovely floral offerings formed a blanket of beauty over the spot where they laid him.

"Life is all the sweeter that he lived and all
he loved more sacred for his sake;
And death is all the brighter that he died,
And Heaven is all the happier that he's
there."

—Local Paper.

METHODISM IN FRONT-LINE HAWAII

By W. W. Reid

Hawaii—now on the front page of every newspaper—is also on the "front page" of Christian interest.

Methodist work in Hawaii, first established in the middle of the nineteenth century, is now centered in 99 preaching places on four large islands—Oahu, Kauai, Maui, and Hawaii. Superintendent W. H. Fry, who has headed the Hawaii Mission Conference for nearly twenty-eight of its thirty-seven years as a conference, reports 99 preaching places, 31 preachers, 59 local preachers; total resident membership, 2,996; 44 church schools with an enrollment of 3,505; 1,142 Epworth and Junior Leaguers; 64 adults and 129 children baptized last year; valuation of churches and parsonages, $515,800; expenditures for building and improvements, $4,244; $20,119 for current expenses and $7,438 for pastoral support. World Service giving totaled $1,950.

Ten years after founding work in Hawaii, Methodism withdrew in favor of the Hawaii Board of Missions, but when the great influx of Japanese, Koreans, and Filipinos came to Hawaii, that Board requested the Methodist Church again to send workers to minister among them. In 1904 the Hawaii Mission Conference was organized. It is composed of twelve Japanese charges; ten Filipino, eight Korean, and one American project, together with one self-supporting English-speaking church in Honolulu. The Susannah Wesley Home, operating under the Woman's Division of Christian Service, serves as a child-welfare institution. Its staff of twelve serves eight nationality groups.

An important phase of Methodist work is the Hawaii Methodist Youth Council, organized over two years ago. The first conference of the group attracted 100 young people of various nationality backgrounds. Last year the Council paid the expenses for one of its members to the Methodist Youth Congress at Winona Lake, Indiana.

Adult oriental leadership is not generally found in Christian churches in Hawaii, for there are very few adult Christian orientals. Thus in many churches young people assume the responsibility for the entire church program. Religion to them is life more abundant, whether it is lived in the factory, sugar mill, classroom, pulpit or in the palatial residence of the employer. Some may "lose face" with their elders for turning from Buddhism to Christianity, but they feel that to gain Christ is all that matters.

Weekday instruction in Christian education is a helpful ministry of the church in Hawaii. Territorial law permits a child to be dismissed from public school for one hour a week. At several points the minister and his wife are in charge of these classes. One popular project, begun several years ago, is a free kindergarten in which forty Hawaiian, Chinese, Filipinos, Spanish-Hawaiians and Portuguese are enrolled.

Among workers in sugar plantations, pineapple ranches and canneries, Japanese and Filipino pastors conduct a preaching program and family meetings. Working with Oriental-born people, they use the native language, but the young people's work is in English.

"Dual language usage continues to be a baffling problem in Japanese work," says Dr. Fry. "Our American-born young people cannot understand a sermon preached in Japanese. Our American-born pastors cannot preach in Japanese. Most of our Japan-born members cannot understand a sermon preached in English. We are faced with an increasing challenge from Japanese and Korean people, who must receive guidance in matters of religion through the English language. We must also provide pastoral leadership for our Japanese and Korean members who do not understand English."

Dr. Fry feels that after the present crisis the church will face the problem of building "humble sanctuaries where young life all about us may come to find God, gather strength and guidance for the days ahead. The problem of first magnitude in the Pacific today is not military and naval, but a human problem; to the church the young people of these islands must turn for the true meaning of life. The sanctuary must be a place of worship; the parish hall the place of Christian social contact. Both are imperative. We are sadly lacking in this equipment at several points. Next to the outpouring of the Holy Spirit upon our pastors and people, the all-important thing for the Hawaii Mission is more adequate equipment.

"There is no question of greater importance than the domination of spiritual and moral ideals. Hawaii has always been the center of friendly cooperations between nations. These are trying days for the Church, but not without hope; there will not be lacking the wisdom to find a way to peace. The mainspring of all that is safest and best in our island life, dates back to the foundation laid in righteousness by early servants of the church. We must build wisely today, that the men and women of tomorrow, and the children from other lands, may be united in loyalty and understanding of the high and holy purpose of the church we serve."

Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psaltry and harp; I myself will awake early."—Joseph Parker.

Take heed of effecting novelties in religion, lest you fall into vanities, or worse. Ask for the old way; keep to the faith once delivered to the saints; keep to the proportion of faith. Take heed to your doctrine —that is jostle not out God's grace, nor man's duty; but take both together.

—Matthew Henry.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Do You Mean Me?

Are you an active member, the kind that would be missed?
Or are you just contented if your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay at home—and criticize and knock?

Do you take an active part and help the work along?
Or are you satisfied to be the kind who "just belong?"
Do you ever visit a member in distress or who is sick,
Or leave the work to just a few—then talk about the clique?

There's quite a program scheduled that we're sure you've heard about,
And we'll appreciate it very much if you will help us out.
Think this over, fellow members, you all know right from wrong;
Are YOU an active member, or do you just belong?

—Author Unknown.

* * *

What is Going to Have First Place?

Seven days of 1942 have already slipped away—what did we put first in our life during those days? What will hold first place during the year?

Of course we must each take our part in the defense program of our country, but in our enthusiasm for these new activities we must not cease to work for the building of the Kingdom of God—to build a better world right where we live.

While we sew and knit and roll bandages for the Red Cross, we must not overlook the "sick, the naked, the hungry" in our own community; when we give to the U. S. O., we must not overlook the service men in our midst; when we put our money into United States Defense Bonds, let us not forget also to put our money into World Service Bonds, which will help to build a just and durable peace.

Let us put God and His Kingdom first during 1942, even though we must share in the activities of the defense program.

* * *

A Letter from Our Conference Mother

Dear Daughters of the Mississippi
Conference W. S. C. S.:

I would like to take this means of thanking each of you who remembered me with lovely cards and gifts, not only during the Christmas season, but also on Mother's Day and my birthday—in fact, during every month since our annual meeting at McComb last April, some of you have sent a kindly greeting. The first box became too small to place them all in for safe-keeping, so I now have boxes filled with beautiful sentiments which have brightened 1941 for one whose eyes are grown too dim to write a personal letter to each of you, but who treasures and cherishes every thoughtful gesture and kindly remembrance. You have cheered many hours which otherwise would have been lonely.

I trust 1942 may bring better days than it is now foreboding. May each of you be spared your sons, the pride of your heart and the hope of your life, and, if possible, know no hurts or heartaches, is my New Year's wish.

Very sincerely,
"MOTHER TEAT."
(Mrs. Jennie Teat)

Waynesboro, Mississippi.

* * *

Plan for Full-Time Instructor in a Program of Temperance Education for the Churches of Mississippi

The Committee on Narcotic Education, made up of representatives from several Protestant denominations and leading women's organizations, seeing the great need for more knowledge on the part of the general public concerning the scientific facts about the effects of alcohol, and believing that the program now being developed in the schools needs also to be given to church school teachers and other adults, is presenting the following plan for putting such a program into effect.

1. The employment of an instructor for one year's service, who will first take a three months' course of instruction at the Seminar for Alcohol Education, in Evanston, Illinois, and then serve the churches of Mississippi according to a plan to be worked out by an interdenominational committee composed of Christian education secretaries or other representatives from the denominations contributing to the supporting fund.

2. The raising of a fund for the support of the instructor. This fund to be raised by contributions from individuals or groups. Each contributor of $10 to represent a "share," for which a certificate will be given. The campaign for raising the money has been begun, contributions are now needed. Each person or group investing in this undertaking will receive "dividends of joy" when the results of the program begin to show up. Contributions may be given to authorized societies or sent direct to Mrs. R. L. Ezelle, 1002 Arlington, Jackson, Miss., who is treasurer of the committee on Narcotic Education. Due credit is to be given each denomination for amounts sent in by its members.

The instructor selected, Miss Ethel McKeithen, of Meridian, began work at the Seminar on January 2. There she will have three months intensive study, under the instruction of Miss Bertha Rachel Palmer, foremost teacher in this field and a woman of unusual charm and ability, in addition the advantage of one of the best libraries on alcohol in the whole nation and the opportunity of hearing physicians, scientists and university professors who have specialized in this field. The advantage of this training will be extended to cooperating church groups throughout Mississippi during the rest of the year.

The W. S. C. S., of the Mississippi Conference, is cooperating.

* * *

Spiritual Life

Mrs. E. E. McKeithen, Conference Secretary of Spiritual Life, writes:

"We are far from our goal of 'an active Spiritual Life Group in every society.' If you do not have an active group, won't you make a greater effort than ever before to have one? This is your opportunity to do real service in the building of the Kingdom of God.

"In a recent letter from Miss Daisy Davies, our Jurisdictional Secretary of Spiritual Life, she asks that we pray especially for the meeting of the Southeastern Jurisdiction W. S. C. S. meeting to be held in Nashville, January 27-30, 1942. The Spiritual Life Committee is to have charge of the early morning worship service each day from 8:30 until 9:30. We may all pray at that hour each day that God will lead and direct the plans made for the year's work.

"Our special objectives for 1942 are: Cooperation with the World Federation of Methodist Women; observance of the World Day of Prayer on February 20; observance of the Lenten season and cooperation with the pastors in the pre-Easter services; observance of the Week of Prayer, October 25-31; prayer service on Armistice Day."

* * *

S. O. S.!!!!

Miss Catherine Ezell, our conference rural worker, is planning to assist with several training courses on the DeSoto charge. She needs copies of:

"What Is Teaching," by McLester; and "Worship in the Sunday School," by Martin.

These books have been used in classes at our Pastors' School and in special training schools conducted by the Board of Education.

Miss Ezell will return the books to the owners if that is desired. Mail them to her:

Miss Catherine Ezell,
Crandall, Miss.

PERSONAL WORK FOR CHRIST

A famous American preacher, a generation ago, was asked the secret of his success in winning such a large number of people every year for the Kingdom. He replied, "I always make it a point to speak to at least one unsaved man every day about his soul." There it is—in one sentence—the whole secret. Undoubtedly we moderns, in answer to the question of soul-winning, would deliver an oration on the techniques of evangelism, the organization necessary, the books and pamphlets used and the sermons delivered. Obviously every method and technique is valuable if it produces the desired results, but these things are, at best, only secondary. The primary prerequisites for effective soul-winning is a love for men and a willingness to be used for God in reaching them. In this day of mass movements people are still individuals. They must be treated as such. And an earnest appeal by preacher or layman for a personal decision for Christ will, under God, bring men to him. This was Jesus' method—it worked two thousand years ago. It is still God's method—and it works today. Let no church or pastor become so busy as to forget the main business of Christianity—human redemption.—Anon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Glory Way

I questioned one who stood at the world's far crossroads:
"Which is the way that leads to Eternal Light?"
And he lifted his eyes to the hills ahead and answered:
"Yonder it lies, and the Guide is still in sight."
"Who is this Guide?" I asked, and he answered: "Jesus."
"Who is this Jesus, of whom I have never heard?"
And there to a lost, distressed and bewildered comrade,
He told of the Saviour, word by precious word.

I left behind me the dark and troubled valley.
I took the Glory Way, and found Him there:
A lamp to my feet, a radiance to my pathway,
And ever within my heart I am aware
That I might have missed the way at the far-off crosroads,
If one had failed me who had the words to say,
And I shall cry aloud to each hesitant pilgrim:
"Follow your Leader!" "Follow the Glory Way."

* * *

Christmas at the Malvina Community Center had two great occasions—one the pageant on Sunday night, December 21, and the other a Christmas tree in the recreation room on Tuesday night. At both programs the house was crowded. Not only did people who lived close to the Community Center come, but those who lived miles away on other plantations. They came because they could get something at the Center that was offered them at no other place.

On Sunday night there was real worship in the attitude of the congregation. A quiet, reverent atmosphere pervaded the chapel as the boys and girls re-enacted the Nativity scene. The star as it flashed before the eyes of the restless little boys caught their imagination and they settled down beside some sympathetic adult. Again as the readers—Mrs. Dorroh and Mrs. Shinn—depicted those scenes so well known to adults, the beauty of the story was new to them.

The physical equipment, with its generous distribution of red berries and traditional greenery, lent itself to this worshipful attitude. There were lovely program folders depicting on one side the Nativity and on the other giving the following program:

CHRISTMAS PROGRAM, 1941

Four Tales of Christmas

Hark the Herald Angels Sing—No. 218.
Prayer.
Prologue.

I.

A Journey and a Gift.
O Little Town of Bethlehem—No. 214.
Scene—Mary, Joseph and the Babe.
Music—There's a Song in the Air.
Away in a Manger—No. 284.

II.

Shepherds and a Song.
It Came Upon a Midnight Clear—No. 215.
Scene—The Shepherds.
Silent Night—No. 212.

III.

The Wise Men and a Star.
We Three Kings of Orient Are.
Scene—The Wise Men Bring Their Gifts.

IV.

A Far Country and a Safe Return.
O Come All Ye Faithful—No. 219.
Joy to the World—No. 217.
Benediction—"Glory to God in the highest, and on earth peace, goodwill toward men."

* * *

On Tuesday afternoon at five the Community Center's recreation room was the scene of real excitement, for Santa Claus was expected. The tree was lovely with lights and colored balls. Underneath were rows and rows of dolls to delight the nursery group. Then there were wooden animals seated on platforms and ready to be pulled about by little folks. Every age group had a certain type toy. There were sixty prepared for. Not even a mama or a papa was overlooked. A very wise leader saw that there were presents in reserve so that no matter who came in there was some kind of gift ready. After all the gifts had been distributed the very jolliest part of the program came with the distribution of oranges. There was fellowship, friendliness, real joy and a sense of happiness in that evening's fun that those of us who participated will long remember. We were glad that Santa Claus had come to our community.

* * *

Christian Social Relations in 1942

Are you puzzled about a beginning, Christian Social Relations Chairmen? If so, listen to what Miss Stevens says about our job. "To build a better world we must begin in our own local church and community and extend our interest, prayers, understanding, goodwill, and cooperative activities to the ends of the earth as we work for the redemption of individuals and groups." Then if you will study pages 20-23, of the January issue of "The Methodist Woman," you will find ways of going about your work in the local church and in the community. Look through the Program Book and you will find certain programs there for you to present and **to make interesting.** Every month there are pages in "The Methodist Woman" with helpful advice about work that you may initiate or studies that should end in a definite project.

* * *

An Open Letter to Your Society

By Mrs. V. F. DeVinney

"A door, wide and effectual, stands open before us as we enter another year of work in the Woman's Society of Christian Service. New Plans have been outlined and in many places new leadership has been chosen. Without doubt many face the days ahead with new enthusiasm and fresh determination to make 1942 a better year than the one just closed. It may be that for others the way [illegible] and the plans for the coming [illegible] attainment. We have been told that some feel (not your group of course) that at headquarters we sit up nights trying to devise difficult and impossible plans which we expect local societies to accept with alacrity and carry out in every detail.

May we explain our position. We know that all the plans suggested will not work one hundred per cent in every local society and that modifications and adaptations are necessary in certain situations. We are certain too that some plans are not really challenging enough to suit many of the stronger, more aggressive societies, but we know also that there is tremendous, far-reaching value and immeasurable power in 25,000 local societies working together for common objectives and common goals. Our societies are not isolated groups. We are, in fact, "members one of another," and the bond of unity which has drawn us together, the bond that will hold this organization impregnable in these difficult times, is our united effort for the same common objectives.

From the standpoint of stabilizing and strengthening this new organization certain activities are fundamental to its ongoing. For example, regular attendance of the members at the monthly meetings with programs designed to acquaint the membership with the work of the organization and the vital problems of our times; a steady consistent effort to increase the membership and thereby bring new blood and new life into the organization and open doors of opportunity for service to every woman in the church; Bible study and study in all phases of Christian Social Relations and the use of interdenominational books to awaken us to needs and opportunities; stimulating use of our magazines and securing more subscribers; increasing our offerings even though that increase may be very small, as evidence that we are accepting our share of responsibility for an expanding program of service; fulfilling our obligations for the missionary education of the youth and children of the church; and above all, strengthening our individual and collective spiritual powers—all this is embraced in the TEN EFFICIENCY AIMS which have been set for this year. And may we add, each is possible of attainment even in the smallest society. No society can remain static. It must either advance or retreat.

We are faced with the solemn fact that Christianity is the "only connection link" which holds the broken world together today. As the largest organized group of Christian women in the world today, the responsibility of the Woman's Society of Christian Service in this crucial hour is stupendous. The 25,000 links which form this organization, with the addition of the hundreds of splendid Wesleyan Service Guild units, must strengthen the chain of Christian influence which encircles this broken world. "No chain is stronger than its weakest link" in applicable to our Society. Think of this as you undertake the tasks ahead and with the song of Maltbie D. Babcock on your lips and its message burning in your hearts, face the New Year:

"Be strong! We are not here to play, to
dream, to drift;

(Continued [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Report of Methodist Student Activities at Southwestern for November

Director: Miss Betty Glasson

At the last time that a report came to you, we were in the process of organizing two interest groups in music and dramatics for the Methodist young people. The purpose is not to compete with college activities, but to furnish an outlet for interest which is not always provided for in the larger groups.

A small orchestra has been formed and will make its first public appearance at the evening church service on December 7. The first time that the director met with them, I slipped into the back of the room, and was thrilled at both the musical results and the fun which they were having.

A Christmas play is to be given on December 14. An offering will be taken at this time to help finance the sending of four delegates to the National Conference at Urbana. We are privileged in having an enthusiastic and capable director who is going to help the group to become a full-fledged member of the Wesley Players—a national organization. It is necessary for them to function for over a year, and to present a number of outstanding religious plays before this can be done. In the meantime they are having the fun of getting organized and planning the year's activities.

At the last meeting of the Woman's Society of Christian Service our request was granted, and the group voted to help furnish light refreshments. We feel that this will help the young people to become better acquainted and fill a need for wholesome good times. We are to try the plan until the second semester. Mrs. Wilbanks, our student secretary, is to lead the women in this project.

The last evening church service was conducted entirely by students—with one of the boys who is preparing for the ministry conducting the order of worship and preaching. Special music was furnished by the Wesley Foundation Quartet. We hope to form a deputation team to go into neighboring communities and help with church services when called upon.

Attendance at the mid-week service has been good. For the past two weeks we have been reviewing and studying Leslie Weatherhead's book, "This is the Victory." After one of the sessions one of the students came up to me, and in a sincere manner said: "It made me blush tonight, to realize how selfish I have been." We have all benefitted by thinking about this challenging message together.

Two hundred cards are being mailed today reminding students of our services. It has been difficult to contact students personally, especially since we have had no "home base" on the campus during the week. However, the administration has moved the noisy nickelodian some feet away from the room which has been temporarily given to us, and it is now possible to have committee meetings and conferences to better advantage. This week we are to decorate our room for Christmas and encourage the students to come in for recreation, good books and to meet other Methodist young people. We are still dreaming of the day when it will be possible to have a real Methodist student center on the campus!

* * *

To the Secretaries of Children's Work of Louisiana Conference:

Dear Friends:

The month of January is one of vital importance to all children workers using group-graded lessons. It is the month we lead the children of the church in studying "Children of America." We share with them our positive friendly attitudes toward Jews, Negroes, and the foreign-born in our country.

The enclosed World Friendship bulletin explains the plans for the study in detail. Please read it carefully.

Children learn by doing. Let's give them an opportunity to be friendly with some groups of children about whom they study. Miss Ella Hooper, at Houma, La., can use socks, tooth brushes, combs, shoestrings, crayolas, pencil boxes, etc.—for the Macdonell school and the Indian children at Dulac. Consult the mission project nearest you for their needs.

The true test of the good accomplished by the course on Children of America will be in the way the children feel think and act toward them. Let's guide them in experiences that will create a desire to live with them happily as God's children.

Your last quarter report is due now. Won't you, please, send it AT ONCE. Please report the number of children who attend Church School. The last question on the report blank (which is in your conference secretary's book) may be used in reporting what is done about fourth Sunday in observance of World Service Sunday.

We have a grave responsibility in teaching these children. Let's determine to work more diligently.

Please write me whenever I can be of service to you.

Cordially yours,
MRS. ED CONGER,
Secretary of Children's Work.

* * *

An Open Letter to Your Society

By Mrs. V. F. DeVinny

Greetings and Saluations to 1,200,000 Methodist Women in 24,905 Societies.

Since it is not possible to write a personal message to each of our local societies, **The Methodist Woman** offers our best opportunity of sending a New Year letter. We hope this letter will be read at the January meeting of each society.

"A door, wide and effectual," stands open before us as we enter another year of work in the Woman's Society of Christian Service. New plans have been outlined and in many places new leadership has been chosen. Without doubt many face the days ahead with new enthusiasm and fresh determination to make 1942 a better year than the one just closed. It may be that for others the way seems hard and the plans for the coming year too difficult of attainment. We have been told that some feel (not your group, of course), that at headquarters we sit up nights trying to devise difficult and impossible plans which we expect local societies to accept with alacrity and carry out in every detail.

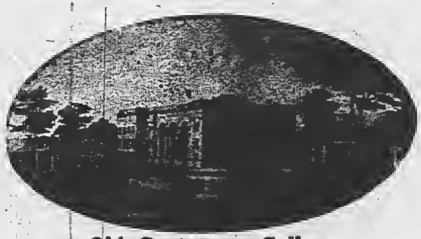
May we explain our position. We know that all the plans suggested will not work one hundred per cent in every local society and that modifications and adaptations are necessary in certain situations. We are certain, too, that some plans are not really challenging enough to suit many of the stronger, more aggressive societies, but we know also that there is tremendous, far-reaching value and immeasurable power in 25,000 local societies working together for common objectives and common goals. Our societies are not isolated groups. We are, in fact, "members one of another," and the bond of unity which has drawn us together, the bond that will hold this organization impregnable in these difficult times is our united effort for the same common objectives.

From the standpoint of stabilizing and strengthening this new organization certain activities are fundamental to its ongoing. For example, regular attendance of the members at the monthly meetings with programs designed to acquaint the membership with the work of the organization and the vital problems of our times; a steady and consistent effort to increase the membership and thereby bring new blood and new life to the organization and open doors of opportunity for service to every woman in the church; Bible study and study in all phases of Christian Social Relations and the use of interdenominational books to awaken us to needs and opportunities; stimulating use of our magazines and securing more subscribers; increasing our offerings even though that increase may be very small, as evidence that we are accepting our share of responsibility for an expanding program of service; fulfilling our obligation for the missionary education of the youth and children of the church; and above all, strengthening our individual and collective spiritual powers—all of this is embraced in the ten Efficiency Aims which have been set for this year. And may we add, each is possible of attainment even in the smallest society. No society can remain static. It must either advance or retreat.

We are faced with the solemn fact that Christianity is the "only connecting link" which holds the broken world together at the present time. As the largest organized group of Christian women in the world today, the responsibility of the Woman's Society of Christian Service in this crucial hour is stupendous. The 25,000 links which form this organization, with the addition of the hundreds of splendid Wesleyan Service Guild units, must strengthen the chain of Christian influence which encircles this broken world. "No chain is stronger than its weakest link" is applicable to our Society. Think of this as you undertake the tasks ahead, and with this song of Maltbie D. Babcock on your lips and its message burning in your hearts, face the New Year:

"Be strong! We are not here to play, to
dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle: face it—'tis God's
gift.
Be strong, be strong!

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JANUARY 11, 1942

By Rev. W. C. Newman

THE INFANCY AND BOYHOOD OF JESUS

Lesson Text: Luke 2:25-35, 39-40.

Golden Text: Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2:52.

We have made of Christmas a thing of song and story, of lighted candles and stars, of pageants and poems. But the birth of Jesus was not all sweetness and light. He was not born in an odorless manger filled with sweet smelling hay. He was born in a real stable, and laid in a cattle trough. And from the moment of his birth his was to be a difficult lot. The very world into which he was born made it so, for he was ever at odds with that world.

A Hunted Child

The temporal authority of that world was pretty well typified by Herod, the provincial governor appointed by the Roman Empire to rule over the land where Jesus lived. He was corrupt, vicious, inhuman, but crafty and shrewd. Like many another who rules by force and cruelty, he was desperately afraid for his position. So that when he learned through the visit of the Magi that the religious Jews were expecting the birth of their Messiah, who should restore Israel to her former glory, Herod determined to destroy his possible rival in infancy.

It required a distorted mind to conceive the idea of killing all the babies under two years of age in Bethlehem. But so far does selfish ambition lead men to jealousy, and jealousy to fear, and fear to insanity, that Herod ordered his soldiers to begin the slaughter of the Innocents.

Only by providential direction were Joseph and Mary able to flee with the Child Jesus into the safety of Egypt. Thus did the Savior of mankind become a hunted one at a time when all babies have a right to the sense of security and affection.

So the early part of Jesus' life was spent in exile. How many mothers and babies have fled in terror from the madness of war makers! Jesus, I think, would have some special sympathy reserved for the frightened, hungry ones of Europe today. After two thousand years of Christianity, little babies are still sacrificed to the greed and hate of men.

The Hidden Years at Nazareth

After the death of Herod, Jesus was brought to Nazareth, a little town outside the kingdom of Archelaus, Herod's son, who had succeeded him. Here he spent his boyhood and youth in blessed obscurity. We know little of this period of his life, but we hope and believe that Mary and Joseph succeeded in giving him the normal, happy experiences of childhood.

We do know something of the kind of home that was made for little Jewish boys of that country and time. His parents were earnestly religious, wise, and kindly. She was well prepared for such a holy task who was his mother. He had brothers and sisters, and shared with them both work and play. The home was a school in which his lessons began at an early age, extended perhaps by the teachings of a scribe usually attached to the village synagogue.

Both his mother and he gave evidence of reverent familiarity with the scriptures of the Old Testament, so that we know they must have been the basis of all his study. His words indicate that he also knew and loved the world of nature. The New Testament itself says that he "knew what was in man." Where could anyone find greater knowledge than all this?

But the chief thing we know about his youth was that he performed the most important business of youth—to grow. He grew not only in height and weight and strength; he grew also in wisdom, and in those social graces by which he won the favor of men, but also in fellowship with God.

If we knew nothing else at all about his boyhood, this would be sufficient. As John Oxenham has beautifully put it:

He was a boy like you—and you—
  As full of jokes, as full of fun,
But always he was bravely true,
  And did no wrong to anyone.

And one thing I am sure about—
  He never tumbled into sin,
But kept himself, within, without,
As God had made him, pure and clean.

Simeon: The Man Who Recoginzed the Child Jesus for What He Was

I have purposely reserved for the last a discussion of the incident recorded in the printed text of our lesson today—the song of Simeon, and his strange behavior at the sight of Jesus in the arms of his mother, who had brought him to the Temple at the age of eight days, for consecration to God.

The few words which describe Simeon leave us no doubt what kind of man he was. We have all seen such men. Aged and devout, wise in experience, sweetened in spirit by the passing of the years, having gained an unshakable faith in God, he was expectantly looking for some hopeful turn of events by which God would save his people from their unhappy plight.

But he was also realistic. Charmed by the Baby, overwhelmed by the instinctive knowledge that this was not just another baby, spiritually sensitive to the Child's unique personality, and having the sense of a divine revelation concerning Jesus' mission, he nevertheless understood the extreme difficulty to be faced by saviours, and shuddered at what would happen to this lovely Boy.

All this Simeon put into poetic words, those beginning "Now lettest thou thy servant depart, Lord."

Of all those around only Simeon and Anna, aged saints, saw in Jesus the hope of the world. Could it be possible that we, like those others, have failed to recognize him as such? Or that we have seen other potential saviours of our world, little children in the Sunday School, for instance, and have not been enough impressed by them to give our services in their training?

I think that if we really knew the possibilities wrapped up in the children of our church, we would break out into such a song of rejoicing as this of Simeon's.

"ESCAPE" TO WEST CHINA

By W. W. Reid

In explanation of a recent Associated Press cablegram from China to the effect that Bishop Ralph A. Ward and a number of missionaries have been able to leave Wuhu and enter Free China, presumably on their way to Chungking, the Board of Missions and Church Extension states that it has advices listing the party as including the following: Dr. Hyla Watters of Wuhu, Dr. L. C. Morgan of Wuhu, Miss Harriett Whitman of Nanking, Miss Jessie L. Wolcott of Nanking, Miss Lillie Stephens of Peking, Miss Bessie A. Hollows of Shanghai, Rev. F. C. Gale of Nanking, the Rev. John C. Hawk of Chungking, Rev. Albert N. Stewart of Nanking, and Bishop Ward.

VETERAN CHINA MISSIONARY PASSES

Miss Virginia M. Atkinson, missionary-emeritus of the Methodist Church in Soochow, China, and for fifty-seven years engaged in educational work there, died on December 12 in Memphis, Tennessee, after an illness of ten days. She had returned from China in February, 1941, when the Board of Missions and Church Extension temporarily withdrew its missionaries from Japan-occupied China. According to her wish, it is planned to return her ashes to Soochow for burial.

Miss Atkinson was born in Hamilton, Georgia, November 8, 1861. She was educated at the La Grange (Ga.) Female College. In October, 1884, she went to China as a missionary of the former Methodist Church, South, and representing the North Alabama Annual Conference. During more than half a century of teaching, Miss Atkinson founded the Boys' Academy in Soochow, which now has more than 1,000 students, and the Davidson School for Girls in the same city. Her work was that of a pioneer, for when she first went to China there were no railroads or motor vehicles and almost all travel was by sampans on the canals. So beloved was she by the Chinese people—especially her former students—that when she came to the age of retirement in 1927, they built her a residence in Soochow, and in 1928 she received permission from the Church authorities to make her home there. There she remained until world conditions brought her to America in 1941.

Miss Atkinson has no immediate relatives. Missionary friends and Chinese friends, however, were with her during the last days. Dr. A. F. Haynes, pastor of First Methodist Church, Brownsville, and Dr. Lud Estes, of Memphis, officiated at the funeral service.

He who purposely cheats his friend would cheat his God.—Lavater.

THE CHRISTIAN FIRESIDE

SLEEPING THROUGH THE WINTER

By Henry Nicholas

There are animals who can sleep undisturbed through the long winter months. This is one of the great mysteries of life. The scientist, as much as the layman, is puzzled over this strange phenomenon. Here, it would seem, is a miracle which nature has provided for the preservation of those species which would otherwise perish.

Those animals who have learned how to obtain food during the winter do not hibernate. Perhaps, in some long distant age they were also able to sleep during those months when the earth was covered with snow and ice. But once having learned how to obtain food they lost the ability to enter that state of unconsciousness where food was no longer required.

It is as if nature, willing and ready to protect her animals as long as they are ignorant and helpless, decides that whenever any species has learned how to exist by its own efforts then it must exercise and develop this precious knowledge or perish.

Squirrels store up food during the seasons when it is plentiful to be drawn upon during the winter. Bees live on the honey they have created from the flowers of the spring and summer. Birds migrate to sections where food is still plentiful. Some of these migrations are mighty journeys over trackless wastes. The Arctic tern travels from near the North Pole to near the South Pole, a journey of about 11,000 miles.

But there are other animals which cannot fly and which have never learned how to store away a supply of food. These animals exist during the winter months by what is called hibernation—a strange and dreamless sleep so deep and motionless that life itself seems to be suspended. No baby ever slept as soundly as do these hibernating animals.

Some strange instinct seems to warn these animals of the approach of winter. When this mysterious message comes to them they begin to prepare for their winter sleep, sometimes as soon as the first days of autumn arrive.

When bears get ready to hibernate they usually choose a cave or a deep hole at the base of an old tree. Snakes, like the copperhead or rattlesnake, usually select hollow logs or a space under a fallen tree. Frogs bury themselves for their winter sleep in the mud beneath the water.

The soundness of the sleep of these hibernating animals seems almost unbelievable. A dormouse, once it has curled up in a hard little ball for its winter sleep, can be rolled across the floor without being aroused from its deep slumber. A hibernating bat was submerged in a bucket of water for an hour, and when taken out was still sleeping peacefully. Alligators have been seen in Florida, that had been swept out of their sleeping quarters by a river flood floating like logs downstream towards the ocean, still sound asleep.

Of all hibernating animals the bat is the strangest in the manner in which it takes its winter sleep. While most other animals lie down and curl up in a comfortable position, the bat sleeps while it hangs head down. It sleeps in this position during the winter months, not moving except when it sways with a strong wind, until the first early days of spring arrive.

—Our Dumb Animals.

THE VILLAGE BLACKSMITH—MODERNIZED

Apologies to Longfellow

Under an ad of gasoline the village smithy stands; he's agent for the Jinx machine, and several other brands. He hasn't shod a horse for years, for fear he'd soil his hands:

He wears a gold watch on his wrist, a pearl pin in his tie; his links are made of amethyst, the finest he could buy. There's not a thing the smithy wears that doesn't please the eye.

Week in, week out, from morn till night, he sees the autos come with brakes that are not working right, and axles on the bum. With gas, repairs, and grease and oil, he makes a tidy sum.

He has a staff of skilled men that number twenty-four, who toil from 6 a. m. till 10, and sometimes even more. The smithy never does a lick—he thinks that work's a bore.

The children coming home from school look in at the open door, and laugh to see some city fool set up an awful roar when called to pay some whopping bill the smith has socked him for.

He goes on Sunday to the kirk, his mind quite free from cares, because his men are hard at work with punctures and repairs. And if the weather's fine and warm the smith says grateful prayers.

Oiling—refilling—repairing, onward through life he goes, and never once despairing so long as his income grows. Each night the thought of some one done augments his sweet repose.—Percy Wawman.—Sunshine Book.

HOW THEY PRAYED

George Whitefield, the famous English evangelist, said, "O Lord, give me souls or take my soul."

Henry Martyn, missionary, kneeling on India's coral strands, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. O, accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died: "O come, Lord Jesus, come quickly. Amen."

Dwight L. Moody: "Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther—A few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true eternal God."

John McKenzie—A prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

Praying Hyde, a missionary in India: "Father, give me these souls or I die."

Mrs. Comstock, a missionary in India—A prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, missionary to the Fiji Islands—A prayer upon his dying bed: "Lord, save Fiji, save Fiji. Save these people, O Lord, have mercy upon Fiji, save Fiji!"—Selected.

HUMANE THOUGHT FOR PARENTS

By Henry H. Graham

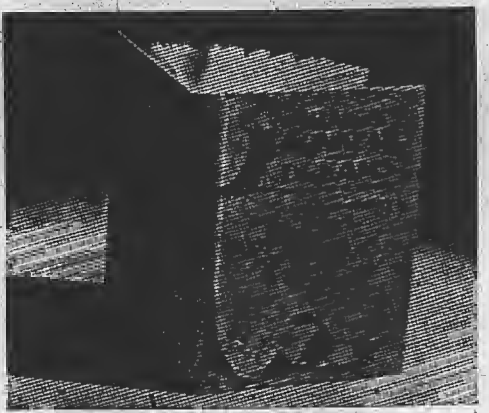
We who love animals and have their welfare at heart agree that children should be taught, as early in life as possible, to admire and protect dumb creatures of all kinds. Even before a child is old enough to have a flesh and blood puppy or kitten it is a good idea to present him with a toy pet, such as a dog, cat or teddy bear. A stuffed bear made of cloth has started many a youngster on the road to a lifetime of love for animals, thus enriching his own life and giving animals a happier existence, too.

Some years ago I knew a little boy who was given a toy bear. He worshipped the creature, taking it to bed at night with him. About the same time he was given a toy dog. He worshipped the dog, too. Before long he began to notice live animals and to play with them and treat them kindly. Often I saw him carry a hungry and abandoned cat to his back door, saying, "Mumsy, can I give this poor fellow some bread and milk?" His mother was kind to animals, too. Not only did she feed the stray animal all he could hold, but she went farther than that. She and the little boy provided a home for the homeless wanderer until a permanent abiding place could be found.

Jimmy, the boy who grew up loving animals and birds, turned out to be a fine young man, as is usually the case with a youngster who develops a liking for furred and feathered creatures. The boy who dislikes animals is to be pitied, for it is clear that there is something wrong with him. There is usually something radically wrong with the training of such children.

How much better it is to give a child a toy bear or puppy to love and admire than to give him a toy soldier, army tank or bombing plane!—Selected.

Prayer is a breath of fresh air—much else, of course, but certainly this. It is inspiration on a hill-top for new toiling on the plain.—M. D. Babcock, D. D.



20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

WHAT I SAW IN CHINA

By Freda Utley

(Former correspondent of the London News Chronicle: author of China at War, Japan's Feet of Clay, The Dream We Lost, Soviet Russia Then and Now.)

It is impossible for any American who has not been in China and seen the suffering of the people to realize the extent of China's need. China lacks the developed social services which richer countries can afford and so suffers even more than the countries of Europe in total war. And China's agony has gone on for four years and a half, in which her people have been killed and maimed by the million, and during which at least fifty million people have become homeless refugees.

Valiant efforts have been made by the religious missions in China to relieve the veritable sea of suffering which surrounds them, and the efforts of both Protestants and Catholics from many countries, but particularly from the United States, have gone far to counteract the effect which otherwise might have been made upon Chinese opinion of us by the sale of oil and other war materials to Japan in the past by both the United States and the British Empire.

When I first visited America, in the winter of 1938-39, and saw the tremendous number of motor cars here, I wanted to stand in the streets and cry out: "Can't you give a few automobiles to China?" For I had come from the front in China where not only did they have no ambulances, but not even trucks to move the wounded soldiers. I had seen wounded men on the roads who had been walking for days to reach a base hospital and whose wounds, unattended and festering, had gone gangrenous.

Collecting Stations

I had visited the collecting stations for the wounded along the lines of communication, accompanying Dr. Lim, head of the Chinese Red Cross Medical Commission, during the whole of one long and terrible night. In these collecting stations for the wounded, men lay in blood-stained rags on the bare earthern floor, waiting patiently in their agony for space in the ammunition trucks returning from the front. These were the heavily wounded men who could not attempt to walk. Dr. Lim and his helpers passed among them giving morphia injections to those in greatest pain; but there could be little hope of saving these men's lives on account of the lack of transport.

Dr. Lim and the other gallant young Chinese doctors of the Red Cross have done wonders in creating a service to attend to the wounded, but all along they have been unable to solve the problem of the wounded for lack of funds. They have trained young volunteer first-aid workers, but often there are no medical supplies to be had, and the need for qualified doctors and nurses is acute.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

Then there is the terrible suffering caused by the continual bombing of undefended cities. I was in many air raids in China and after every one saw the terrible sight of maimed children, and of hundreds of killed and wounded civilians, young and old. In the hospitals there were many mothers wounded in the back—because they had been leaning over their children trying to protect them.

Children Suffer

One of my most horrible memories of China is a visit I paid to the Catholic Hospital at Nanchang. There was a ward at this hospital, a very large ward, filled entirely with wounded children. And while I was there another air raid started and the screams of the children are something I shall never forget. I also remember the courage of the sisters at this hospital—seven Catholic sisters in a hospital filled to overflowing with wounded, both soldiers and civilians. These sisters turned no one away and even the corridors were filled with the wounded. When I asked what nationality they were, the head sister told me in French that they came from all lands and were sisters in Christ without nationality.

It is not only the maimed who suffer in China. The number of the homeless and starving is even greater. A Protestant missionary in Hankow told me her heart had been wrung to hear a small child plead with her mother: "Don't leave me behind, I won't cry any more." Can you imagine the torture of a mother who has to decide to leave some of her children on the roadside to die, because it is impossible for her to save them all, and because in order to save one or two she must leave behind the weak ones she cannot carry?

There is nowhere in the world today where help is more badly needed than in China, and nowhere where a little money goes such a long way. For twenty dollars you can keep a Chinese orphan for a whole year. And doctors and nurses who work for the Chinese Red Cross, in the three years of its existence, on a fund of only $300,000, has already, according to a report of May this year, treated four and a half million wounded and sick. All this has been done by only 181 doctors, 176 nurses and some 2,000 subordinate personnel.

Refugee Doctors Serve

There are not only Chinese doctors working in the Chinese Red Cross. A few of the German Jewish and other refugees from Europe have joined up to work in China with Dr. Lim and it is to be hoped that other European and American doctors will join them.

Protestants, Catholics and Jews have all helped China. However generously we give we cannot relieve all the immense sea of suffering in China, but, as I said before, there is nowhere where money given can do so much. The Chinese are full of resource and initiative and have accomplished marvels for themselves in meeting the problems of war. Let us help them as much as we can, knowing that the Chinese are the most grateful and appreciative of people. I would make a special plea for the wounded soldiers of China, the most patient and brave and stoical soldiers in the world. They have fought on all these years although they know that when they fall in battle there is little chance that they can be succored. Let us help the Chinese Red Cross to care for these gallant men, so that at least their wounds can be dressed and they can be moved in Red Cross trucks from the battlefields.

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

The Chinese have the same nerves, the same feelings, the same capacity for suffering as the people of Europe, but we have been far more indifferent to their sufferings. We must at least rouse widespread understanding and sympathy for the Chinese.

"SET YOUR AFFECTIONS"

By Mrs. Irvin Rowland

"Set your affections on things above, not on things on the earth."

What are we trying to get out of life? Do we expect to get happiness and contentment without giving anything in return? Are we sowing seeds of selfishness and vainly hoping for a bountiful harvest?

We may set our affection on pleasure and a good time, but that brings emptiness of soul in the end. We may set our affection upon work, things we can accomplish, but that, too, fails us in time of spiritual need. Our heart is bound up in whatever our affection is set upon. Often, we may not realize to what extent we are looking to material things of this world as a source of comfort. Try this test—the next time you have a gloomy outlook toward life, stop and try to decide just what affected you so. Ask yourself, "Did the cause justify the result?" You may be surprised that your affection is set so low—how does it compare with where you want to have your aim in life?

How can we set our affection on things above? By setting it on things that are eternal, by striving toward goals here that reach out beyond this life, by practicing mercy, kindness, humbleness, meekness, longsuffering, forbearance, forgiveness, and love before God and all mankind. Then will the peace of God reign in our hearts and with faith and hope we can face and conquer the struggles of life.

Relieves
STUFFY
NOSTRILS

●You've won half the battle against cold discomforts if you can open those stuffy nostrils and breathe through your nose without that smothery feeling. If your nostrils are clogged up, insert Mentholatum. Note how effectively it eases your breathing and relieves the sneezing, sniffling, soreness, swelling, and redness. With all these annoyances checked, you can go about your activities in comfort. Jars or tubes, 30c.

MENTHOLATUM

THE WOMEN IN OCCUPIED LANDS

"I was tired of washing dishes, and of cleaning dirty grates.
I was bored with daily dusting, a job everybody hates. /
But just as I was thinking I would like to run away,
A thought crept into my mind, a thought that came to stay.
I suddenly remembered all the women, young and old,
In every part of Europe, who are hungry, who are cold,
Who haven't got a bed at night, a table or a chair,
Who haven't got a house at all, a decent dress to wear.
I thought of all the homeless, who must live as best they can,
Of the woman who must carry on, alone—without her man.
And those who have no work to do, no future, and no peace,
Because their hearts are broken, and their troubles never cease.
And then I thought—'O, lucky me, to have a house at all.
And someone coming home to tea, and showing in the hall.'
I thought of where I was, and then, of where I might have been,
And so I prayed—'God, comfort those who have no house to clean.'"—Selected.

LOUISIANA MERIT SYSTEM EXAMINATIONS

A series of examinations for positions in the State Department of Public Welfare was announced today by William G. Colman, Merit System Supervisor, for the newly created Louisiana Merit System Council.

In making the announcement, Mr. Colman pointed out that the council is in no way connected with the State Civil Service Commission. "The council," he said, "is in charge of installing the merit system in the State Department of Labor, State Department of Public Welfare and State Board of Health, in order to conform with federal requirements calling for a merit system in state agencies receiving financial grants under the Federal Social Security Act." The new merit system calls for competitive examinations for virtually all positions in the three organizations.

Positions for which examinations are announced in the second series and salary range per month are:

Director of Social Services, $375 to $475.

Supervisor of Public Assistance, $300 to $375.

Principal Social Analyst, $250 to $300.

Senior Social Analyst, $200 to $250.

Social Analyst, $160 to $200.

Field Representative, $225 to $275.

Principal Case Supervisor, $175 to $215.

Senior Case Supervisor, $150 to $190.

Case Supervisor, $135 to $165.

Parish Director, I, $300 to $375.

Parish Supervisor of Public Assistance, $250 to $300.

Parish Director, II A, $225 to $275.

Parish Director, II B, $200 to $250.

Parish Director, III, $175 to $215.

District Office Supervisor, $200 to $250.

Parish Director, Supervisor IV. $160 to $200.

Parish Director, IV, $160 to $200.

Case Worker, $110 to $135.

Field Worker, $90 to $115.

Consultant on Standards of Assistance, $250 to $300.

Medical Social Consultant, $250 to $300.

Junior Medical Social Consultant, $160 to $200.

Supervisor of Child Welfare, $300 to $375.

Consultant on Foster Care, $250 to $300.

Child Welfare Consultant, $200 to $250.

Child Welfare Case, Supervisor, $150 to $190.

Parish Supervisor of Child Welfare, $200 to $250.

Foster Care Worker, $150 to $190.

Senior Child Welfare Worker, $140 to $175.

Child Welfare Worker, $120 to $150.

These positions are located in Baton Rouge and in various parish offices.

A varying amount of education and experience is required to qualify for these positions. There is a greater opportunity for field workers than for any of the other positions, since some 500 are employed throughout the state, working directly out of parish offices. Persons with two years of college and two years teaching experience can qualify for field work.

Applicants who are residents of Louisiana and who meet the minimum qualifications of education and experience will be given a written examination at a later date. An eligible list will be established as a result of the examination, Mr. Colman said, from which all appointments to these positions will be made. He pointed out that present incumbents in these positions will enjoy no preference in the examination and must rank at the top of the eligible list in order to retain their positions.

Application blanks may be secured by writing to the offices of the Merit System Council, at 631 Main Street, Baton Rouge, La. All applications must be postmarked before midnight, January 28, 1942.

$150,000 RELIEF FUND SENT TO CHINA

New York City.—American relief funds are flowing into China without interruption despite the spreading Pacific conflict.

The Church Committee for China Relief, member agency of United China Relief, has announced that it telegraphed $150,000 today to its West China Coordinating Committee in Chungking to aid the civilian needy and war victims in eleven provinces of Free China. Transmission of the Church Committee's gift was made through the New York Branch of the Bank of China, to its headquarters in Chungking.

The funds included $25,000 to Madame Chiang Kai-shek for the care of war orphans under her supervision, and $25,000 to the National Student Relief Committee, which assists needy Chinese college students. The remainder of the sum will be used for general relief purposes.

The funds were sent in response to an urgent appeal from Arnold Vaught, chairman of the West China Coordinating Committee, a group of American businessmen, missionaries and relief leaders which administers church relief funds in Free China.

In announcing the gift, Mr. Fred Atkins Moore, director of the Church Committee for China Relief, said the need for increased American support was never more desperate. He pointed out that the spread of the war has drastically reduced major aid which nearby friendly countries such as the Dutch East Indies have up until now been giving China. He assured future donors to China's cause that their contributions would reach their destination without serious delay.

THE TIE OF LOVE

One day, one of the gigantic eagles of Scotland carried away a sleeping infant. The whole village pursued it, but the eagle soon perched itself upon a lofty crag and every one despaired of the child's life.

A sailor tried to climb the ascent, but he was obliged to give up the attempt. A robust Highlander, accustomed to hill climbing, tried but was forced to return. At last a poor peasant woman came forward, and putting her feet on one shelf of the rock, then a second, then a third, she rose to the very top of the cliff. While the hearts of those below were trembling, she came down step by step, until amid the shouts of the villagers, she stood at the bottom of the rock with the child on her bosom.

Why did that woman succeed when the strong sailor and the practiced Highlander failed? Why? Because between her and the babe there was a tie; that woman was the mother of the babe. Let there be that tie of love of Christ and to souls in your hearts, and greater wonders will be accomplished.

—King's Business.

LOUISIANA W. S. C. S.

(Continued from page 12)

"Be strong! Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name,
Be strong, be strong!

"Be strong! It matters not how deep entrenched the wrong.
How hard the battle goes, the day, how long:
Faint not, fight on! Tomorrow comes the song.
Be strong! Be strong!"

—Used by permission of
Charles Scribners Sons.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

We have hard work to do and loads to lift;
Shun not the struggle: face it—'tis God's gift.
Be strong, be strong!
Be strong! Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name,
Be strong, be strong!
Be strong! It matters not how deep entrenched the wrong.
How hard the battle goes, the day, how long:
Faint not, fight on! Tomorrow comes the song.
Be strong! Be strong!"

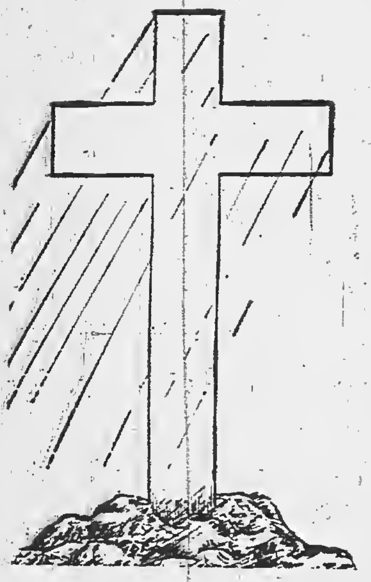
—Used by permission of Charles
Scribners and Sons.

History of Methodism Wanted

I am very anxious to secure the two volumes of "History of Methodism in the Mississippi Conference," by Jones. Anyone desiring to sell these books are requested to communicate with me at: 101 CLEVELAND AVENUE, CAMDEN, ARKANSAS.

REV. LELAND CLEGG.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Lord, how can man preach Thy eternal word?
He is a brittle, crazy glass,
Yet in Thy temple Thou dost him afford
This glorious and transcendent place,
To be a window, through Thy grace.
—George Herbert

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for times when I have known how Thy refreshing grace can fall upon a weary mind and how a well of joy can spring up in any of life's desert places. Forgive me that, remembering this, I still can be so often bewildered and afraid. Teach me, what time I am afraid, to trust in Thee. Teach me, in every new distress, to bring my troubled mind and heart to Thee. Then let Thine own peace stand sentinel there, that no unworthy fear shall ever enter, nor any thought that is not at once led captive to Thy obedience. Amen.

Vol. 89. No. 3.

NEW ORLEANS, LA.
THURSDAY, JANUARY 15, 1942.

The Challenging Word

By Professor Hugo Luck, Lodz, Poland

The Bible is the Word of God. It is no ordinary book. It cannot be mastered as we may master a mathematical equation. We can never finish the study of the Bible. We can never say: now I know it all. In studying the Word of God we are not so much the subject but rather the object. The Word speaks to us. G. H. Morrison says: "The Bible goes always before us through all the changing experience of life. Other books we leave behind. They were before us once; they are behind us now. We have outgrown them. We have reached an hour when they were powerless to cheer and to guide. But always as we battle through the thicket into another glade, a little ahead of us we descry the Word of God. In every temptation it is there, in every joy, in every bitterness. It is always a little higher than our highest. It is always a little deeper than our deepest. And that is to me an argument unanswerable that God is in Scripture as in no other book. It is not so much that I find him there, it is rather that he finds me."

WALLET OF THE WEEK

THE SILKWORM, long the artist-spinner of the World's finest thread, is a marvel in winding the silken strands of its cocoon about its own body at the rate of sixty-five turns a minute. It is estimated that the completion of the cocoon requires about three hundred thousand turns of the head. The female silkworm moths are unable to fly. Think of three hundred thousand turns of the reel for the weaving of a single cocoon cloak!

* * *

THE FARM INCOME of the United States had an almost phenomenal rise during 1941. Every state shares in the upward trend. Fourteen states registered an increase of more than twenty-five per cent, nineteen states from fifteen to twenty-five per cent increase, and thirteen states fifteen per cent or less. Only Louisiana, Georgia and Kentucky, of the South, were in the lower bracket. One striking thing is that the gain shows a somewhat erratic distribution. No section held a monopoly of the best, nor the worst.

* * *

"BIRDS OF AMERICA," by Audubon, were made up and sold in an original edition of one hundred and sixty-five sets, according to the records of the author. Eighty-three sets were sold in England, Scotland and France, and eighty-two in the United States. Of the original edition, ninety sets are now in the great libraries and museums of the world and about thirty sets are privately owned. The price of a set of the original edition was one thousand dollars and they are now worth six thousand dollars. The King of England and the King of France each purchased a set at the regular price.

* * *

THE HONEYBEE, according to **Our Dumb Animals,** carries a complete shop of tools for its use at all times. On its legs eleven kinds of tools are found. These include different kinds of rakes, brushes, combs, spurs, presses and baskets, each designed for a special use and serving a useful purpose in the life of that busy little honey-gathering insect. The shop carried by the American autoist consists of an emergency kit designed to help him limp to the nearest filling station, and when trouble develops he wonders whether he will find them all there. He is fortunate if he finds his jack and a pair of pliers.

* * *

THE CHURCH OF GOD staged a huge drama of the Nativity on the top of Burger Mountains, near Murphy, North Carolina, at the beginning of the recent Christmas season. The pageant consisted of a replica of Bethlehem, the "Field of the Shepherds," and in a cave stable appeared the manger in a corona of rose-colored lights. There were two choirs of fifty each, and actors representing the inn-keeper, Mary and Joseph, the "shepherds," the three "Wise Men," and an "angel," composed the cast. A flock of sheep occupied the scene with the shepherds, and at the announcement of the Saviour's birth, a thousand trees burst into a flame of glorious light.

THE U. S. BUREAU OF FISHERIES reports that between September 1, and 20, 1941, nearly three hundred and fifty thousand Chinook salmon cleared the Bonneville Dam fishways on the Columbia River, on their way to the spawning grounds. This is an increase of forty-one per cent over the September, 1940, run, and should mean a corresponding upswing in that important industry of the great Northwest. It should indicate as well encouragement as to the food supply for war-time consumption.

* * *

A FIVE-POINT PROGRAM for the promotion of the religious and moral training of youth is being sponsored jointly by the United States Chamber of Commerce and the American Association of School Administrators. They feel that educational problems have been complicated by the fact that there is "too little appreciation that an intelligent belief in God is the greatest obstacle that dictatorship has to overcome." This proper gesture will need a deeply spiritual guidance if it is to accomplish all that the sponsors have in mind.

* * *

THE MAST POLES in the small harbor of Sitka, Alaska, give it the appearance of a forest of trees in the dead of winter. The fifteen hundred trolling boats used in the salmon fisheries of that region constitute a vast unorganized armada whose only bond of union is fishing for personal profit. The captains of this vast fishing fleet have tied up their boats in the harbor and have gone to work at various defense tasks which offer a surer income and less competition. The masts of these abandoned boats rock back and forth like a forest of bare tree trunks.

* * *

OLD TREATIES WITH THE RED MEN carry some stipulations which have become so completely out of date as to be a joke. Among them is a provision that the Indians are to be allowed to kill seals in Pacific Coast waters provided they use only canoes and shoot them with bows and arrows. Although there are something like two million seals that journey from Alaska sometimes as far south as Mexico and back each year, it is the rarest thing that one is harmed by a Red Man using the primitive conveyance and weapons of his savage state.

* * *

THE MODERN CHRISTMAS CELEBRATION, according to a periodical of the Congregationalists, has almost completely lost its fidelity to fact. Even our Christmas verse lacks the family note and feeling which was expressed in mediaeval poems of folk origin. In most countries only the peasant population would feel at home in the presence of Mary and Joseph and the Babe. Sophisticated people make it a formal occasion, even a time of revelry and dissipation, all in the wrong vein. It is too much a matter of holly leaves, mistletoe and gorgeous gift books. Too little of the spirit of humility and the song of the angels.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

"REBUKING SIN"

Some years ago Major Gill, an English scientist, filled out a questionnaire for the inclusion of his name in an edition of **Who's Who.** Among other things, he was asked to name his recreations, and in the list was "Rebuking sin." It would be easy to dismiss this as a facetious reply but for the fact that only recently this same man gave to the Library of Congress his most valuable literary possession as an acknowledgment of his gratitude for American aid in the defense of British freedom. His gift, a folio edition of Shakespeare bearing the date of 1632, is one of the earliest and rarest editions of the works of the great English bard and dramatist. It had been in Major Gill's family for one hundred years, and he described it as his only thing worth giving and his most valued possession. He gave it as a token of his personal gratitude for our help.

The passion of gratitude was not greater in its intensity than the passion which made "Rebuking sin" a recreation of his life. The spirit which prompted his gift of the Shakespeare folio was neither finer nor more unselfish than that which turned his opposition to evil into a recreation. If the legions now composing the church were possessed of such a spirit and attitude toward sin, some developments in our history might have been avoided and some of our evil practices would be banished from the earth. Sin cannot be mastered by professional and formal opposition, but when its rebuke shall become the recreation of God's people, the tide will turn and the day of victory will be at hand.

MAJOR BATTLE BELL

On Monday of last week, Major Battle Bell, of Columbus, Miss., passed to his eternal reward. Had he lived until February 4, he would have been eighty-nine years of age, and in worthiness of character, as in length of years, he was justly regarded as a first citizen of that distinguished little city. We had known him for more than a quarter of a century, and for all that time had been honored by his friendship. His going brought to us a keen sense of loss. He was not one of those men whose friendship manifested itself in occasional deeds, but one whose modest and unobtrusive life brought to all strength and inspiration. He was a man of solid character and worth whose very presence warmed the hearts of those with whom he came in contact.. In the life of Columbus, he was a business man trusted by all because of his honor and integrity. He was a great conciliator because the esteem in which he was held and his poise of mind and heart created confidence, regardless of the issue involved. He was a Christian whose faith was an elemental part of his daily life.

No testimonial is necessary to insure him a place in the archives of the community where he lived and served. His worthiness was reflected in every relation, and all classes paid tribute at his bier. He leaves to his splendid family a heritage which anyone might justly covet. Of course his faithful companion is bereft, but not disconsolate. His splendid sons are oppressed by a sense of irreparable loss, but they are not cast down. His worthy daughters will miss the tender grace of his presence and long for the wisdom of his counsel, but in their lives he will continue to live. His patriarchal figure will live in the memory of the city of which he was so much a part. The shadows have descended upon our hearts, but with confidence our faces are set toward the eternal sunrise when we shall see him again.

DR. JOHN HAYNES HOLMES RESIGNS

Dr. John Haynes Holmes has resigned as pastor of the Community Church, New York City. Dr. Holmes severed his connection with the congregation in order that the odium of his pacifist views might not attach to them, and that there might be no rift in the church because of those who might not agree with his opinions. It is to be regretted that issues arise which deprive a congregation of the help of a trusted leader, but it is magnanimous of Dr. Holmes to place the harmony and the success of the congregation above his own interest or fortune. However much one may find himself in disagreement with the opinions of another, it is refreshing to find a man of such chivalry and unselfishness.

GAS FUELLED CARS

Use of fuel gas instead of gasoline has been brought about by the drastic rationing of gasoline since October, 1939. In some cases a rubberized bag covering the entire top of the car and about three feet high when inflated is used to carry a supply of gas sufficient for a twenty-mile journey. Some Fords carry a coke "gas producer" either on a trailer or on the back of the car. A pound of coke a mile is used for fuel and one fill is sufficient for a journey of one hundred miles. Additional fuel for four hundred miles may be carried in sacks in the back seat.

Gasolene for private consumption is practically unobtainable and the one-price motor spirit sells for forty-three cents a gallon. The present monthly allowable is sufficient for a total of 167 miles. The annual auto tax runs from $40 to $250, with an additional $40 for insurance. Large cars have practically disappeared and even the disreputable jalopy has come to be looked upon as a luxurious and aristocratic mode of travel. Such is the emergency created by war.

THE RED CROSS APPEAL

Many of us are not qualified for military service, either as members of a fighting unit, or in the ministry of nursing, but all of us can and must have a part in the ministry which the Red Cross will render to our men in camp, on the battle field and in the hospitals. The call is urgent and should meet immediate response on the part of every patriotic citizen. They are our sons and brothers. Let us give freely, sacrificially, that they may have the care which they need and which only the Red Cross can render. We must not fail our gallant sons at the front.

CAMP LIBRARIES

A short while ago we carried an appeal for books for the men in camp. Since that time a general appeal has been made for books to be assembled for the use of men in camps. It is our understanding that the library in your city or community will take all books contributed and will see that they get to the camps throughout the country. Look over your own library and select such books as you would like for your son to read and start them on their way at once. Camp life is drab enough at best and a good book will help to relieve its dreariness and at the same time will help to store the mind of the soldier lad with noble thoughts.

"WITHOUT HATE OR MALICE"

In that "Christian Manifesto," issued by the College of Bishops at St. Simon's Island, under the title, "The Church in Crisis," one of the most significant statements is contained in Article 2: "Without hate or malice, determined to keep the spirit of revenge out of our hearts, we will continue to pray for those now our enemies!"

Dr. A. P. Hamilton

Hate is a disorganizing principle, not only in the life of the individual, but in the social group as well. The Christian life has been called a warfare, and it is. "We fight against principalities, against powers, and wickedness in high places," says Paul. And again, he exhorts, "Put on the whole armor of God," which might be called the Christian's "total war." But such warfare is against evil, against ideas, not our fellow men. And so it is in this war in which we are all now engaged. Our hate must be centered on war itself, our anger concentrated upon the forces which make for war and the cruelty of man towards man. The humane thing now is to fight with such fury and speed and with such concentrated power that a quick end can be made of the dirty business, and we can as a nation and as a church, turn all our energies to the supreme task of saving what shall be left of civilization in the war's aftermath. It will do us no good to win, and then lose the peace again. That is not winning.

"Without hate or malice," yes, but with a righteous determination that the peace shall be a Christian peace, and human values and the things of the spirit shall be the paramount concern not only of the Church but of nations also.

Cancer is a terrible disease, but we do not hate the man who suffers from it; we give him all medical and surgical aid at our command to combat and eradicate it. Yet the surgeon's knife is necessary, and when there is no other way out, the issue must be met unflinchingly and with scientific skill. "If thy eye offend thee, pluck it out."

Further on, the bishops say: "There is an ultimate will of God and there are immediate phases of that will: What should be, and what may be; the absolute best and the best possible now; the final consummation, and the next step.

"The duty of the Christian citizen lies in the latter, in the duty of the hour **(war)**,* in such practical tasks as circumstances assign, in the Kingdom-as-coming."

But the "fulness of the Kingdom-to-come" must always be looked to as the final goal, even in a world such as ours at the present; though "Without hate or malice."

A. P. H.

---

* Bold Face and interpolation mine.

HARD TIMES

By Dr. H. T. Carley

In the famous Yazoo delta, it is not unusual to find plantations designated by a name, oftentimes classic, sometimes merely local. At the moment, we recall "Abydos," "Llanada," "Potosi," "Templeton." We have an idea that an interesting brochure could be written on the subject, "Plantation Names."

Sometimes the official name differs from the popular one. For example, the classic "Llanada" has been corrupted into "Lornetta," a change that can be easily understood as arising from phonetic changes. We recall, too, a place that is popularly known as "Hard Times," though that is an appellation far different from the one its original owner bestowed upon it. An imaginative person can probably figure out the origin of this popular name. Any plantation owner, whether imaginative or not, could probably do the same thing.

We don't know whether thinking of hard times made us think of plantations, or whether thinking of plantations made us think of hard times—either one is likely to suggest the other. Since we are on the subject, though, we might as well meditate upon it a spell.

One item for consideration is the fact that tires and tubes are out for awhile. A good many people—among whom we are which—generally put off buying tires as long as the old Negro put off buying shoes—"till they was wore down to the withes," which meant that the old ones were good as long as he could tie them to his feet with strings. So the emergency catches some of us "skating on thin ice"—to change the figure. We may be reduced to the expedient we heard of the other day—wrapping ropes around the rims—or the other sad alternative of walking.

Another matter of moment is the approaching period of income tax payment. It used to be that some of us didn't have to worry about that, for our incomes didn't rate a tax. But things have changed—almost any kind of income shudders at the mere mention of the Ides of March, and the more you have to pay, the less you have to pay it with. Hard times indeed are at hand.

But a tip to taxpayers: Before you worry too much about what you have to give up, remember what you are giving it up for; and then remember how much you still have left.

A MESSAGE TO OUR FELLOW CHRISTIANS

From the Federal Council of the Churches of Christ in America

The war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political and moral, which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose Hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just and neighborly world. The issue of all our striving is with Him.

We have a three-fold responsibility: as citizens of a nation which, under God, is dedicated to human freedom; as members of the Church in America, which is called to minister to people under heavy strain; and as members of the world-wide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of war-time without moral and spiritual resource. The Church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the Church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at war. The Church cannot abrogate its Gospel of Eternal Love.

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches	8
Rev. J. W. Faulk, Slidell	2
Rev. C. J. T. Cotten, Gonzales	2
Rev. W. C. Mason, Marksville	2
Rev. R. V. Fulton, Lottie	2
Mrs. N. E. Cunningham, Vicksburg	6
Rev. A. L. Davenport, Vaiden	7
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	2
Galloway Memorial, Jackson	2
Rev. J. H. Grice, Vaughan	2
Rev. C. C. Clark, Gulfport	20
Rev. A. W. Bailey, Holcomb	2
Rev. H. P. Lewis, Byhalia	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. H. C. Castle, Philadelphia	2
Rev. N. D. Guerry, Schlater	2
J. H. Johnson, Clarksdale	7
Rev. L. E. Alford, Benton	2
Rev. T. J. O'Neil, Picayune	2
Rev. J. F. Wilson, Cotton Valley	2

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

We therefore call upon our fellow Christians:

To bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

To devote themselves to preserving and strengthening the ideals of freedom and democracy;

To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

To manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war;

To succor with generosity all who suffer from the ravages of war;

To minister to the deeper needs of men in the nation's service;

To pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

To strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

To work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world;

To maintain unbroken the fellowship of prayer with Christians everywhere;

To be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; Catholic—of all believers and in all ages;

To pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

To maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

"Then beware lest thou forget." How often the refrain of that warning sounds in the messages that prophets and teachers gave to Israel in the days long gone by. There seemed to be so many things that had a tendency to slip out of their memory, great events in their history, great truths that had been learned at the cost of struggle and pain and sacrifice, great lessons growing out of the dealings of Jehovah with their race. They seemed to have an incurably besetting sin whose very seat and throne was in their memory, and if they could only be cured of their forgetfulness, the prophets felt, they would be saved from the greater part of their sin and suffering. It wasn't that they didn't know, but that they failed to keep what they knew fresh in their memory and relate it to the life they were living. And their forgetting cost them dearly and brought tragedy and disappointment into their history. But is not Israel's history a parable, and is there any word we need to heed today more than this one, "then beware lest thou forget?"

—The Christian Guardian (Toronto).

CONFERENCE NEWS AND PERSONALS

Rev. A. M. O'Neil says that illness beginning immediately after Conference kept him on a "low limb" for over a month. We are glad to know that he is now improving.

Mr. W. E. Kennedy, of Mobile, Alabama, was a business visitor in the Crescent City one day last week and took time off to renew and refresh the friendship with the editor. We enjoy his friendship and fellowship

Rev. Joe Caruthers, pastor of the Waterford, Miss., circuit, and Miss Bessie Tims, of Fairview, were married during the Christmas holidays, and the pastor and his bride are now at home in the parsonage at Waterford.

From Mrs. Tom Richardson, Mt. View, California, comes a check for the renewal of her subscription and the assurance that she would not think of trying to get along without the Advocate, although she is so far removed from its field of operation.

Rev. R. G. Lord is making full proof of his ministry at Cleveland, Miss., which is one of the important educational centers of that section. The church has accepted the full benevolent askings and there has been an increase in ministerial support.

Rev. W. R. Murray begins his third year at Escatawpa, Miss., with a favorable outlook. Each of the three churches composing his work remembered the parsonage with substantial gifts and are cooperating in the effort to make this a great year.

Rev. L. P. Wasson begins his work at Greenville, Miss., with every prospect of a happy and useful pastorate. Since Conference there have been thirty additions to the membership of the church and an increase of interest along all lines.

Dr. W. L. Doss, Jr., District Superintendent at Baton Rouge, was in New Orleans on Monday of last week and paid an appreciated call at the Advocate office. He was down for the meeting of the Louisiana Anti-Saloon League.

Mrs. Tom Haney, Rt. 1, Aberdeen, Miss., expresses her appreciation of the Advocate by renewing her subscription for the coming year. We trust that her appreciation may continue and the Advocate prove an added blessing from year to year.

Mrs. J. E. Davis, formerly of West Point, Miss., now lives with her daughter in Little Rock, Arkansas. She says that she has greatly missed the visits of the New Orleans Christian Advocate, and she manifests her interest in the paper by having it sent to a friend at Strong Station, Miss.

Rev. T. H. Porter, a retired member of the North Mississippi Conference, died on January 2. Bro. Porter, who had been in ill health for quite a time, lived in Memphis, Tenn. He was a good and faithful man and we hope to have a fuller account of his death.

In the passing of Miss Ella Sherrod recently, another link in the chain of tradition which has long made Columbus, Miss., unique, has been dissolved. She was a member of First Methodist church, and she is survived by Mrs. Champneys, the only member of the original family left.

In the death of Major Battle Bell, John W. Steen and R. L. George, First Methodist Church, Columbus, is thrice bereaved. The oldest citizen, the oldest proprietor of a continuous business, and one of the most active men in business and church life were taken in the space of two days.

Rev. H. E. Raley, pastor at Bay Springs, is improved, but at last accounts was still confined to his bed. We sincerely trust that the day may soon come when his improvement may be such that he will again be able to take up his work. As will be recalled, Bro. Raley suffered a severe attack during the session of the Conference.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, had a severe attack of grippe which kept him in bed during the holidays. We are glad to report that he has been able to go back to his office for part time, and we trust that his improvement may continue until he is restored to his accustomed health.

Rev. Z. A. Jumper, who was admitted on trial at the last session of the North Mississippi Conference, and appointed to the Potts Camp charge, began his work by systematic visitation of the homes in the neighborhood of his four churches. At the first quarterly conference the assessment for ministerial support and the acceptance for benevolences were increased.

Rev. B. P. Jaco, retired member of the North Mississippi Conference, living in Raymondville, Texas, has been much occupied recently in the construction of two rooms as an addition to the house in which he lives. Bro. Jaco says of himself and his wife: "We two youngsters are domestically active with our most thorough exercise at mealtime." The North Mississippi Conference has no finer spirit than Ben P. Jaco.

On account of the closing of Highway No. 7, between Holly Springs and Oxford, the Holly Springs Young People's Union has been divided the past year. A city union of the young people of all denominations was formed at Holly Springs. Through the personal efforts of Rev. Seamon Rhea, the pastor, there has been an increase of interest in that work. There has also been an increase in the budget for 1942, notwithstanding losses due to the death of a number of leading laymen in recent years.

Rev. W. T. Phillips is beginning the new year at Tchula, Miss., with activities which have featured his success in the past. Six boxes were sent to the Orphans' Home in Jackson, in addition to $87 at Thanksgiving, and his entire quota for conference claims has already been mailed to the treasurer. Pastor's salary was increased, as was the acceptance for benevolences. We are happy to have Bro. Phillips as the Advocate representative for the Greenwood District. The paper has no better friend and no cause could have a better representative.

Mrs. C. M. Martin, superintendent of the Cradle Roll department, at East End church, Meridian, reports that her friends have felt some concern about her health since they have missed the reports from her department usually given in the Advocate. Mrs. Martin's department had a Christmas party and a Christmas program which all greatly enjoyed. Gifts were provided for all, including Mrs. Martin, but the most unique feature of the entertainment was a life-sized doll seated in the superintendent's chair and wearing her hat. The doll, a prized possession of Mrs. Martin's, is shown only on special occasions.

A CORRECTION FOR THE WAYNESBORO CIRCUIT

Dear Dr. Duren: The Journal of the Mississippi Conference, for the past conference year, shows that the Woman's Society of Christian Service paid for Local Work, $355, and sent to the Conference Treasurer $55. It should read nothing for Local Work and $12 sent to Conference Treasurer.

It also shows the circuit paid $11 for insurance, which should be $13, and $15 for Golden Cross which should read $5 for Golden Cross.

REV. S. N. YOUNG.

R. A. RAMSEY, CITY EMPLOYEE, DIES AFTER BRIEF ILLNESS

R. A. Ramsey, seventy-three, for the past twenty years an engineer at the McNeil Street Pumping Station, Department of Public Utilities, of Shreveport, died Monday at 5:30 a. m., at a local sanitarium, following a brief illness.

Funeral services were held at Rose-Neath Funeral Chapel, at 1 p. m., Tuesday. Rev. G. A. La Grange, his former pastor, was in charge, assisted by his present pastor, Rev. B. D. Watson.

Active pallbearers were: J. A. Jolly, Paul Allen, R. M. Sneed, R. N. Baker, Lee Hollerfield, Claud Damron, Steve Leon and D. E. Iles.

Mr. Ramsey is survived by three daughters: Mrs. H. R. Jenkins, Mrs. Joe St. Vgine and Mrs. Clyde L. McAdoo, eight grandchildren and one great-grandson. He was a member of the Wynn Memorial Methodist church, and also a member of the Board of Stewards.

G. A. LA GRANGE.

LUZIANNE
COFFEE
100% GOOD

PASTORS OF GREENWOOD DISTRICT MEET

The first meeting of the pastors of the Greenwood District for 1942 was held in the First Methodist church, in Greenwood, Tuesday, January 6.

Rev. T. M. Dye, Jr., directed the devotional, after which new officers were elected as follows: Rev. R. T. Hollingsworth, president; Rev. R. E. Wasson, vice-president; Rev. A. L. Davenport, secretary.

Our district superintendent, Rev. H. F. Brooks, D. D., made a very interesting talk in which he stressed the importance of getting the Advocate into the homes of our people, and of preaching missions. Then he appointed Rev. W. T. Phillips circulation manager for the New Orleans Christian Advocate in the Greenwood District. The Rev. R. T. Hollingsworth was appointed news reporter for the district.

The following program was presented very ably and profitably to the goodly number present, despite the bitter cold weather.

Systematic visiting was discussed by Rev. W. M. Langley, our pastor at Acona. He reminded us that there were no fixed rules, but that the pastor must have a burning passion in his heart that will send him out in quest for souls.

Our pastor at Minter City, Rev. W. P. Bailey, brought us a thought-provoking message on a unified budget. We welcome this good man to our district. There is no better man among us.

Rev. N. D. Guerry, our efficient pastor at Schlater, then ably discussed the mid-week prayer meeting, assuring us that it could be made profitable by enough preparation on the part of the minister.

Rev. T. M. Bradley, our pastor at Inverness, was the preacher of the hour. He brought us a New Year's sermon in which he stressed the importance of decision and of determination.

The Doxology was sung and the meeting was closed with prayer led by Rev. J. W. York.

A. L. DAVENPORT,
Secretary.

ROSA ANNA O'NEIL

Rosa Anna O'Neil, daughter of Mr. and Mrs. W. M. Allen, was born at Pushmataha, Alabama, July 25, 1876. When a very young girl, she joined the Methodist Church. No one loved her church more dearly than she. She was loyal to the church and never missed a Church or Sunday School service except when she was physically unable to attend.

On October 7, 1896, she and the Rev. T. J. O'Neil were united in marriage. Mrs. O'Neil was in full sympathy with the work of her husband, and rendered a meritorious service as the parsonage wife in the ministerial work. She was untiring in her efforts in helping to minister to the needs of the people they served. She visited the sick, comforted the sorrowing, and helped the needy. At the same time she was seldom if ever surpassed as a homemaker and a hostess in the parsonage home.

She was modest and retiring, but courageous, energetic and sympathetic. She never turned a deaf ear to the appeals of charity and the needs and demands of the unfortunate and needy.

She was a most devoted wife, a loving mother, a friendly neighbor, a patriotic citizen, and a most devout Christian. Even after she was fatally stricken by paralysis, which finally claimed her earthly body, she did not think of self, but her thoughts were ever on the needs of others.

After a short illness, she was translated from earth to heaven, November 12, 1941, and was buried from the Fifth Street Methodist church, in Meridian, Miss., of which her husband was pastor, November 13. Her district superinterdent, Rev. W. B. Jones, assisted by Revs.' R. H. Kleiser, T. O. Prewitt, C. H. Strait, Marshall Burnett, G. E. Allan, all Methodist pastors in the City of Meridian, and W. B. Alsworth, of Hattiesburg, who was district superintendent of her son, the Rev. A. M. O'Neil, officiated at the final rites.

Mrs. O'Neil lived to see all of her children reach maturity, all of whom were with her when she departed this earth. Those of the immediate family who remain to mourn her passing are her husband, Rev. T. J. O'Neil; three daughters, Mrs. C. D. Crawford, Rolling Fork, Miss.; Mrs. V. R. Wicker, Magnolia, Ark.; Miss Ora O'Neil, Meridian, Miss.; and four sons, J. W. and H. B. O'Neil, Meridian, Miss.; Rev. A. M. O'Neil, Petal, Miss.; and V. E. O'Neil, Redwood, Miss. She is also survived by twelve grandchildren, two sisters, and four brothers, and a host of friends and relatives.

"The noblest thoughts my soul can claim
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.

"An infant, when her love first came,
A man, I find it just the same;
Reverently I breathe her name,
The blessed name of mother."

A tribute from her son.

A. M. O'NEIL.

Petal, Mississippi.

REV. J. J. BROOKS

We buried Bro. J. J. Brooks on Christmas Eve. Rather we laid to rest a worn body that had served him well for ninety-one years, lacking four days. For the last few months he grew more feeble day by day, as a flame flickers lower and lower. But he enjoyed life to the end. His answer always was, "I am feeling fine," and to him a good cigar was still a smoke. He never lost interest in events, nor his friends, new and old, and their doings. I spent many a profitable hour sitting with him by his fire talking of folks and things.

People came to see him from far and near, and he was always eager to tell me what a good visit he had had with this or that one. His brother, Uncle Keener, was his constant companion, to supply every need and gratify every wish, as did his daughter, Mrs. Foreman, and grandchildren, Betty Brooks and C. A., Jr. Mr. Moreman, his son-in-law, was like a true son to him.

His last days were spent amid the loving care. not only of family but of a whole community. A few days ago some girls from the Masonic Home came to see him and he would not let them go until he had loaded them with fruit. This was characteristic of him.

He had the best orchard in this part of the Delta, but never sold a bushel of the fruit. It was for his friends for the asking, and if they did not ask he would gather and send it to them.

Long ago he learned the joy of giving. He gave himself, his wise counsel, and the fruit of the toil of his hands, and people loved him for it. That is why his passing in this Christmas season seems to me so fitting.

On Monday he fell asleep like a tired child. The news went out and the friends and the family began to gather. His son, Charlie, of Duncan, was standing by. Howard, chaplain at Corpus Christi, and his wife and family came after a long all-night drive. At noon of the 24th a great company had gathered at the Methodist church in Schlater, fellow members of the conference, lodge, community and state. I read again the great words of hope. Bro. Holder prayed tenderly as he knows so well how to do, and Dr. H. F. Brooks brought inspired words of comfort in a short eulogy, and then we were off for Holly Springs to the family burying ground.

Many have seen the hilltops in Holly Springs, where so many of God's people have been laid away. They know how nature and years of loving care have conspired to make it a place of beauty and of rest.

But I wonder if any have seen it as we saw it yesterday. It was just at sundown, over all the earth lay a solemn hush, broken only by the words of the beautiful ritual of the Knights Templars gathered in full regalia about the mound.

Presently in spite of the compelling scene near at hand, I was impelled to look up and beheld a backdrop for this solemn drama painted by the hand of Deity. It was more than a glorious sunset, it was another promise of eternity and immortality. A handful of clouds caught by the last rays of the setting sun, glorified the sky with gold. It was do doubt only a fancy but it seemed to me that they were plumes from the pinions of a mighty host of angels who had just passed that way bearing aloft a valiant soul to the gates of light. The glory faded, the service came to an end, and as the last words were spoken a single far star shone down. God keeps watch over his own until the morning.

N. D. GUERRY,
Pastor, Schlater Church.

THOMAS H. PORTER

Dear Dr. Duren: Rev. Thomas H. Porter, one of the best men of all the world and faithful minister of the Christ, passed from his earthly home, in the city of Memphis, to his rich reward, on January 2. He was buried in Senatobia cemetery, on Saturday, January 3. Rev. C. T. Floyd, district superintendent, was in charge of the service. He was assisted by a number of the brother preachers.

He is survived by his wife, three sons and three daughters.

Bro. Porter was one of those rare spirits that made himself felt wherever he went. He did not aspire to be a church leader, but to be a devout servant of the Christ. He taught school for a number of years, but the call to the ministry was so strong that he yielded himself fully to this great work. He was a strong preacher, a loyal servant of the Christ, a most useful man. He was much loved and trusted by a great church that he delighted to serve.

J. H. HOLDER.

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy Him for ever." And surely this is the beginning and end, the alpha and omega of that strange indefinable thing which we call life.—Carlyle.

ADDITIONAL PERSONALS

Rev. J. D. Wroten, pastor at First church, Columbus, Miss., is in good favor with his people. This fact was manifested in a substantial raise of his salary as a surprise move on the part of his Board. There is no more substantial congregation in Methodism than First church, Columbus.

Mrs. Harris, the mother of Rev. J. T. Harris, of Canal Street church, New Orleans, is now in Touro Infirmary, where her condition is serious. She has been ill for a long while and it was necessary to take her to a hospital where she could be made more comfortable than was possible at home.

Notification reaches the Advocate office of the recent death of Mrs. C. M. Brown, 113 South Pine Street, Natchez, Miss. Mrs. Brown was the sister of that noble soldier now retired, Rev. W. M. Sullivan, of Magnolia, Miss. We sincerely sympathize with Bro. Sullivan and others in their experience of sorrow.

Bro. C. A. Leosch, a worshipper at Napoleon Avenue church and a long-time resident of New Orleans, died in a local hospital last week following an illness of practically a year. Bro. Leosch was a native of Indiana, and he is survived by his wife, Mrs. Margaret Chilton Loesch, and other relatives. Interment was at Cannelton, Indiana.

Mrs. C. S. Williamson, Jr. of New Orleans, is reported to be quite ill in the Baptist Hospital, where she is suffering from an attack of pneumonia following a fall in which she sustained a fractured hip. Mrs. Williamson is the wife of Dr. Williamson, of Tulane University, and is a granddaughter of the late Dr. John B. McFerrin, of Nashville, Tenn.

Rev. James Heflin is much encouraged by the outlook for his work on the Abbeville charge of the North Mississippi Conference. His people have been uniformly thoughtful and considerate, especially in their Christmas remembrance of the parsonage. The first quarterly conference was held on January 14, at which time a good report was expected from all the churches.

Mrs J. T. Harris, wife of the pastor of Canal Street church, New Orleans, is in great bereavement on account of the sudden death of her mother, Mrs. Cora Frances Allen Varnado, of Jackson, Miss., on January 5. Mrs. Varnado had just arrived for a visit to her daughter and family when she was stricken and her death followed almost instantly. Friends in Louisiana and Mississippi will not forget Mrs. Harris in her sorrow.

A report from the Waterford, Miss., charge, in addition to the news of the marriage of Rev. Joe Caruthers, which is reported elsewhere in this paper, says that the pastor has been very cordially received and that before his bride came the people filled the parsonage larder with an abundant store of canned fruit, jellies, vegetables and groceries. They are looking forward to a good year in the work of the charge.

DISTRICT-WIDE CHURCH SCHOOL WORKERS INSTITUTES IN NORTH MISSISSIPPI CONFERENCE

District-Wide Church School Workers' Institutes will be held in the North Mississippi Conference as indicated below:

Aberdeen District — Pontotoc Methodist church, January 15, 1942.

Columbus District—Mathiston Methodist church, January 20, 1942.

Corinth District — Booneville Methodist church, January 22, 1942.

Greenville District — Merigold Methodist church, January 27, 1942.

Greenwood District—Greenwood Methodist church, January 28, 1942.

Sardis-Grenada District—Batesville Methodist church, January 29, 1942.

ROY A. GRISHAM,
Executive Secretary.

MISSIONARY AND EDUCATION INSTITUTES FOR MISSISSIPPI CONFERENCE

At the meeting of the Cabinet in Meridian, December 30, it was decided to have the Missionary and Education Institutes on the same day. The cause of Missions will be presented in the morning, beginning at 9 o'clock, and cause of Education in the afternoon. The program will be printed later. This was done on account of the emergency that has arisen, with reference to tires.

A rearrangement of dates was made, though no changes were made in the churches where the Missionary Institutes were to be held as announced in the Conference Journal, and you will please note the changes made, and hope every pastor will try to have as large a group from his charge as possible, especially the officials of the various organizations of the church. Dr. Ezra Cox, a missionary from India, will represent the General Board of Missions and Church Extension.

Dates and places for the Institutes are as follows:

Vicksburg District—Crawford Street church, Vicksburg, February 3.

Brookhaven District—First church, Brookhaven, February 4.

Jackson District—Galloway Memorial church, Jackson, February 5.

Meridian District—Central church, Meridian, February 6.

Hattiesburg District—First church, Laurel, February 10.

Seashore District—First church, Gulfport, February 11.

SET-UP MEETING, MERIDIAN DISTRICT

Pursuant to call of the district superintendent, the pastors of the Meridian District, Mississippi Conference, met January 8, in Central church, Meridian, to participate in a Set-Up Meeting, to discuss and adopt a Plan of Work for the District for the current year. All except four of the pastors were present.

Rev. J. L. Neill, district superintendent, presided. After a short devotional period, Bro. Neill stated the purpose of the meeting, gave a brief outline of the plans he would like to see executed during the year, and invited the pastors to cooperate in an aggressive, forward movement throughout the district this year.

A program of work prepared by the committee appointed by Bro. Neill, was read and enthusiastically adopted by a unanimous rising vote. The program suggests a calendar from January to November inclusive, in which all the seasonal days ordered by the Discipline, and agreed upon by our Annual Conference, are included. In addition to these days, the District Missionary-Education Institute, to be held at Central church, Meridian, February 6; four Bible conferences to be held at various points in the district, February 15-27! and Intermediate Camp at Clarko Park, July 13-17, were announced.

The following district goals were adopted:

1. A revival in every church as early in the year as possible.
2. Each church member win at least one soul for Christ.
3. Pastors and people reading Bible daily and praying much.
4. Every Methodist home have a family altar and supplied with Methodist literature.
5. Every church member practicing Stewardship of Time, Means and Talents.
6. An active, aggressive Youth Fellowship in each church.
7. Effectively redeem the Sunday and Wednesday Evening Services.
8. Every member of the church an active member in some department of the Church School.
9. All Church School officers and teachers taking an accredited study course.
10. Laymen's Day observed in every church, using the program prepared for 1942.
11. Every church member contributing regularly and liberally to the Benevolences.
12. A Communion Service each month in stations, and quarterly on circuits, with a special offering, two-thirds of which will be sent to the conference treasurer, for our Over-Seas Relief and Methodist work in and near camp sites; the balance to be used for local poor.

Your reporter has learned from Bro. Neill and others that substantial increases have been made for pastors' salaries at Decatur, DeSoto, Collinsville, Lauderdale, Newton, Philadelphia, Poplar Springs, Porterville, Quitman and Wesley.

T. J. O'Neil, Reporter.

GREENWOOD DISTRICT PASTORS

At a meeting of the Ministerial Association of the Greenwood District, Tuesday, January 6, the following officers were elected: Vice-President, Rev. R. E. Wasson; Secretary, Rev. A. L. Davenport; Rev. J. E. Stephens and Rev. W. T. Phillips were appointed as program committee to prepare the program for the February meeting. We feel sure that these very efficient men will prepare an excellent program.

One of the most worthy suggestions advanced in this meeting was to the end that our Advocate should receive larger support in two points: we should have more subscribers, and, too, more of our ministers should give accounts of themselves and their work through the columns of the Advocate.

Our program was very interesting indeed. Evenyone who appeared on the program showed that he had given much time and thought to his subject. The program is as follows:

10:00 A. M.—Devotional, Rev, T. M. Dye.
10:15 A. M.—Business: Organization.
10:30 A. M.—"If I Had My Life to Live Over," Rev. T. H. Dorsey.
11:00 A. M.—Sermon, Rev. T. M. Bradley..
12:00 Noon—Lunch.

Afternoon Session

1:15 P. M.—Unified Budget, Rev. W. P. Bailey.
1:30 P. M.—Mid-Week Prayer Services, Rev. N. D. Guerry.
1:45 P. M.—Systematic Visiting, Rev. W. M. Langley.

2:00 P. M.—District Objectives, Dr. H. F. Brooks, district superintendent.

Extreme modesty forbids my saying who was elected president of our Ministers' Association, but I know the man well and I am zealously sure that he appreciates this very high honor, and I am sure, too, that he is going to try to help to make the meetings do good.

We hope every minister will be present every time this year if possible. "LET'S GET OFF TO A FLYING START."

R. T. HOLLINGSWORTH.

P. S.—Your card of January 5, containing the above quotation, came in just as I was finishing this article. We concur with you, Mr. Editor.

Itta Bena, Miss.

"SHALL WE LOOK FOR ANOTHER"

Luke 7-19

By Rev. C. B. Powell

John the Baptist was the first of all to recognize and discern in Christ the person of the Messiah, and proclaimed him as the Lamb of God that taketh away the sin of the world. He was the one in all the country who seemed to be sure of the Messiahship of Jesus and, no doubt, was very strong in his belief and conviction. This perhaps was the reason that many went out to hear his message. Even people todav like such messages, for the world is hungry for the gospel, and will gladly listen to it, but mind you, it must be the message of love, goodwill, and against all unrighteousness.

John was a powerful preacher of the desert, cared very little for popular opinion, a hero whom treasures could not buy. He was not trying, or did not try, to save himself, but to make it clear that the Kingdom of Heaven was at hand. Such preaching is needful now. It takes heroic men to give the message, but it is the only thing that will down sin. John was preaching against sin. He had said it is not lawful and right for Herod to live with the divorced wife of his brother, and he said it in a tone that could be heard throughout all Palestine. Herod laid hold on him and put him in prison. The prison dampness chilled his spirit, the days were long, the nights were longer, the cell was dark and cold, and the prison darkness seeped into his mind. In solitude often the mind feeds on itself. He was possibly mistaken in the Christ. Why doesn't He unlock the prison doors and turn me out? It is for his cause that I am here. Did I do right when I cried out against Herod for that awful sin? SHALL WE LOOK FOR ANOTHER? John called unto him two of his disciples, and sent them to Jesus to ask, shall we look for another. To all this comes the great fact that we are more certain of our faith in God at times than at other times. Darkness ofttimes seeps in, discouragement comes, doubts arise and call us to the test. Shall we look for another? This question is being asked today, is it the same Christ? Is it the same religion? Same faith? Sure, certainly indeed. Men and women are still being saved when brought under the power and preaching of the Gospel. Jesus is just the same. The trouble is the prison door has closed upon us. So many people have said to me lately, "If God is all power, and if we are His people, why doesn't He stop the war and give us peace?" Shall we look for another?

The answer to the question was, "Go back and tell John the lame walk, the lepers are healed, the blind receive their sight, the gospel is preached, and people are still being saved."

MRS EMMA AUGUSTA WHITE— AN APPRECIATION

Dear Advocate: This week your columns carried an obituary to Mrs. Emma Augusta White. As I read of how she slipped away, while the young people of her church sang Christmas carols beneath her window, I thought of how "the lady of the White House" entered into that home which has been prepared for her, eternal in the Heavens.

Yes, we called her home "the White House," for that's what it was to the Louisiana Epworth Leaguers during the years that Charles was conference president, and we made Alexandria our headquarters. No matter how large a delegation gathered or how often, we knew that her home would be open to us and that the young people who gathered there would receive loving hospitality from her.

Alexandria, the hub of the State, always meant a "stop over" by the young people who learned to know that the White House had "welcome" on its doormat. Possibly we imposed on her many times but we learned to go to her as one would to any mother whose unselfish devotion draws one in like the rays of the sun.

During our Epworth League days we had many happy, joyous experiences and much credit goes to "the lady of the White House," who mothered us, loved us, and gave so unselfishly of all that she had. She did not make eloquent speches or stand at the head of the crowd, but she was rich in those attributes that endeared her to those who knew her.

So, I speak for many of the former young people of our Louisiana Conference when I thank God for her life, and that I so often was a guest at "the White House." I can hear the Heavenly Father say, "Well done, thou good and faithful servant, enter now into the joys of thy Lord."

One who loved her,
ELIZABETH LANGFORD.

MINISTERS ALSO NEED TIRES

Hon. Harry F. Byrd,
Hon. Dave E. Satterfield,
Washington, D. C.
Gentlemen:

I am writing you concerning a matter of great importance to Protestant, Roman Catholic and Jewish ministers.

The newspapers state that "The car owners who can get new tires are those whose vehicles are essential to services for health, safety and industrial and commercial operations of a limited nature.

"These are: 1. Physicians, surgeons, visiting nurses, veterinarians."

It is quite amazing that there seems to have been no provision made for the needs of the ministers of the various Churches: In the country districts nearly all ministers are dependent upon their automobiles to visit the sick, to attend church services and funerals, and to make the pastoral calls, which are essential for the maintenance of the spiritual health of the people. The necessity is not quite as great in cities where there is street car and bus service. But pastors of large city churches can not render full and efficient service if obliged to wait for street cars and buses, and this is especially true in case of rainy, snowy, or very cold weather.

If, as the President and other National leaders have declared, the spiritual life must underlie the highest morale, surely those who minister to spiritual health should be given facilities equal to those given to those who minister to physical health.

I am writing to you gentlemen, asking you to present this matter to those having authority to grant to ministers of religion the same authority to get new tires as can the physicians, surgeons, visiting nurses and veterinarians.

I am sending copies of this letter to the secular and religious press.

Hoping that you may be able to secure prompt action on this important matter, and thanking you in advance for whatever you may be able to accomplish,

Sincerely,
(Signed) JAMES CANNON, JR.
Richmond, Va.,
Jan. 7, 1942.

EDUCATIONAL INSTITUTE, COLUMBUS DISTRICT

The Educational Institute for the Columbus District will be held at Mathiston, January 20. The regular monthly meeting of the District Ministerial Association will be combined with this Institute. The meeting wll open promptly at 10 a. m., and will close not later than 3 p. m.

A well-planned and strong program has been arranged and we are anxious to make this one of the outstanding meetings for the year. The meeting is open to all interested members, but we are particularly anxious to have every pastor in the district present, together with at least one representative from each general division of the local church organization—the Adult, Young People and Children's Divisions. Of course we shall expect the general superintendent of the Church School and a representative of each W. S. C. S.

A. T. McILWAIN, D. S.

It is curious, but true, that a sermon is like a bicycle—the longer the spoke the greater the tyre.—Ezra.

Begin each day by tarrying before God and letting Him touch you. Take time to meet God.—Andrew Murray.

There is a lot of difference between a spell of colic and the experience of spiritual humiliation. The symptoms are often similar. but the results are as different as day and night.—Selected.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loves all these pleasures and chooses to sit down upon his little handful of thorns.—Jeremy Taylor.

Do today's duty; fight today's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Efficiency Aims for 1942

1. Fifty per cent of members present at not less than ten regular meetings based on the prescribed program material of the Woman's Division of Christian Service.

2. A net increase in membership based on figures of Annual Report of 1941.

3. Spiritual Life cultivation in the society directed by the Spiritual Life chairman.

4. Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.

5. Three approved study courses or an increase of one over the previous year.

6. Net increase in subscriptions to "The Methodist Woman" and "World Outlook," and the magazines featured at each monthly meeting.

7. Observance of the Week of Prayer and Self-Denial as planned by the Woman's Division.

8. Increase in offerings sent to conference treasurer.

9. Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship, using the program prepared for the group by the Woman's Division.

10. Missionary education of children through cooperation with the church school.

* * *

Shall We Attain the Efficiency Aims?

Let us begin NOW to reach the goals set by the 1942 Efficiency Aims. We note a few changes.

1. "Fifty per cent of the members present at not less than ten regular meetings based on the prescribed program materials," which means ten of the programs from "For the Facing of This Hour." The 1941 requirement only mentioned the presenting of the ten programs—this year we must have present "fifty per cent of our members." To reach this requirement, our publicity, membership, fellowship and program committees will have to "be on their toes."

2. The second point is the same as 1941, however, let us begin by getting the accurate figures on the membership of our society at the close of the year, December 31, 1941. Then, make a list of the women in the church who are not members and try to interest them in the part of our work for which they have a special talent.

3. Notice the change in this point from "A Spiritual Life Committee functioning in the society" to Spiritual Life **cultivation** in the society.

4. To meet this requirement, the Committee on C. S. R. and L. C. A. will have to meet at the first of each quarter and **decide definitely** on a project for that quarter. Let us strive to **plan a project, go to work on it and complete it.** Interest in a project lags when it is dragged out over too long a period.

5. Did you have three study courses in 1941? Have three in 1942, or better four. Did you have two study courses in 1941? Have three in 1942. Did you have one study course in 1941? Have two in 1942. **To do the best work, have one study course each quarter.**

6. Why not order copies of the "Methodist Woman" and the "World Outlook" on consignment (just as your pastor gets the "Upper Room"), then take them to your meetings and sell them. But to sell them, you will have to read the numbers and be able to make a good sales talk—the January number of the "Methodist Woman" has working plans for each department of our work and the January "World Outlook" is worth a dime of anyone's money. After the women have bought the copies each month for several months, they will want to subscribe.

7. Why not give out little offering boxes now, for the Week of Prayer and Self-Denial? We are realizing each day how many blessings we have—drop in a coin. We are sacrificing each day for our country—drop in a coin of self-sacrifice for our Father's Kingdom.

8. If we check carefully on our finances each month, when we come to the end of the year, somehow God has always multiplied our gifts and we have something extra to give.

9. Girls' Interest Groups!!!! Now, here is something entirely new!!! We shall have to study and work to reach this goal. Write to Mrs. Glendell A. Jones, Florence, Miss., for information.

10. This point is new on the Efficiency Aims, but the plan for the work is practically the same as that which we have been using for several years. We must be more cooperative, however, with those who are planning and working for the missionary education of our children.

* * *

No Zone Meeting the First Quarter

Several inquiries have been received concerning the zone program for the first quarter.

There will be no zone meetings during the first quarter—instead there will be held in each district an officers' training day.

Mrs. D. L. St. John, Conference Secretary of Organization and Promotion, had hoped to have these meetings early in the quarter, but because Miss Ruth Esther Wheaton, one of the field workers of the Woman's Division, cannot come to the Mississippi Conference until the first two weeks of March, these officers' training days will be held at that time. The dates for the different districts will be announced later.

* * *

Greetings!!!!

From Sarah Bennett, Instituto Methodista, Caixa 213, Ribeirao Preto, E. de S. Paulo, Brazil, comes a Christmas greeting, "Peace on Earth, Goodwill to Men! Christmas, 1914." The card brings a beautiful picture of the school.

From Miss Sallie Ellis and Miss Sophie Kuntz: "New Year Greetings from the Moore Community House. With sincere wishes that we may all be endowed with grace to face the needs of the hour courageously and in the spirit of the Master."

Mrs. Todd Recuperating

Her friends in the Mississippi Conference will be happy to know that Mrs. L. O. Todd, our conference treasurer, is recuperating at home, in Decatur, from an operation for appendicitis, performed at the hospital in Philadelphia, Miss., on the 26th of December.

* * *

Get Busy!!!!

After the events of December 7, we thought perhaps our dream of the establishment of the training school for delinquent Negro youth would fade, but when we learned that the State of Mississippi has in its treasury several million dollars to be used in appropriations, we felt that the small amount necessary to build this school would scarcely be "a drop in the bucket."

This is our opportunity to begin the building of a better world right in our own state.

Please contact your senators and representatives in the Mississippi Legislature concerning this school.

Have you read "YOU Can Run Your Government in 1942 IF—," on page 44 of the February "Cosmopolitan"?

* * *

Dates to Remember

The last week-end in January is "Child Labor Day." Why not plan to make a survey of your community and see how many children are working—we mean at any job. It may be very enlightening.

The second Sunday in February is "Race Relations Sunday"—one of the days which our pastors are required by the discipline to observe. You can help your pastor plan something very helpful. Begin your plans now. This does not mean simply the relation between white and Negro Christians, but between white, Negro, Mexican, Indian, etc. How many races live in your community? Could you plan a service and use representatives from each group?

Also be planning for the World Day of Prayer on February 20.

* * *

Life Goes to a Wedding in the Soong Family

Those who enjoyed the study of "Dangerous Opportunity" and became such ardent admirers of the Soong family, will be interested in the pictures on pages 86, 87, 88 and 89, of "Life," for the week of January 12, 1942.

These are pictures of the wedding of Tse-an Soong and Miss Jih-iung Woo, which occurred in San Francisco, California.

If we could harness the Niagara of sympathy, and set it to work in educating the ignorant, in helping the helpless, in nursing the sick, in reclaiming the fallen, what gracious revolutions would be worked in a day! Feeling is worth nothing if it bear no tangible fruit. Our Master wept, but He also bled. "He that goeth forth weeping," not he that stays at home weeping, "shall doubtless come again, bringing his sheaves with him."—William L. Watkinson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The following letter is a Christmas letter, but because it bears a message all of us need to keep us from "being swept into an orgy of hate and bitterness and vindictiveness, it is being printed here. We must come to the realization that we have sinned in economic, political and social practices—we have not assumed our responsibility for WORLD BROTHERHOOD. We are willing to pay for war. Why are we not willing to pay for PEACE?"

Dear Friend and Co-Worker:

Christmas again, and with it its message of Peace and Goodwill.

As leaders of youth, who have often told this story, we will keep in mind this message is the same today as it was yesterday:

> We will stand by our faith, hopeful, calm, unwavering, unflinching, trusting in the ultimate triumph of right, remembering that war begets hatred, but love begets peace.
>
> We will face **today** with our youth, lifting up goals for a just and ordered peace and the security of a personal Christ-like life.
>
> May we understand the students who say, "everyday life now seems insignificant in the face of our future."
>
> May we be penitent, humble, prayerful, tolerant.

As students are gathering in national conferences this holiday season, seeking direction, we will follow them in their searchings:

> May we humble ourselves and with them and all youth, in their service of commitment, rededicate our lives to the service of Christ.
>
> May we feel a oneness, not only with those in other lands who will be joining them, but with all Christians in all lands. Especially would we be cordial to those who are guests in our own country. Yea, we would include all, even those termed our enemies.

In so doing, we may serve youth that, to them, the "Church will be the Church, and they may call His name 'Wonderful, Counselor, the Prince of Peace.'"

Cordially yours,
LENORE PORTER.

* * *

Report of the Itta Bena W. S. C. S., for the Fourth Quarter of 1941

Planned programs have been given each month.

We have nine subscribers to the World Outlook and eleven to The Methodist Woman. We have used both magazines in programs. The Secretary of Student Aid sent the Upper Room to college students and boys in camp, also sent them Christmas cards. The Spiritual Life Groups meet regularly. We sponsored a party for the League. The Week of Prayer was observed. $2.50 was sent to the Sterilizer fund, $5.00 to the Killingsworth Special, $5.00 and a box to the Malvina Community Center.

We have had Bible Study. The Mission Study book, A Christian Imperative, was presented by the Secretary of Mission Study. We welcomed the new pastor and wife, Rev. and Mrs. R. T. Hollingsworth, with a pounding.

A Life Membership will be given to Mrs. J. D. Hull, a loyal member and chairman of the Julia Wasson Circle.

MRS. J. E. CONE,
Secretary of Publicity.

* * *

Are you a new president and puzzled by so many things to do? Then read pages eight and nine of the January Methodist Woman. The writer of that page says the best way to reach the objectives listed on that page is to begin NOW and to begin with the EFFICIENCY AIMS FOR 1942. See what you think can be done, Mrs. President. Then read them to your executive committee and see what they think can be done. Here they are:

Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service.

A net increase in membership based on figures of ANNUAL REPORT of 1941.

Spiritual Life cultivation in the society directed by the Spiritual Life Chairman.

Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study.

Three approved study courses or an increase of one over the previous year.

Net increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, and the magazines featured at each monthly meeting.

Observance of the Week of Prayer and SELF-DENIAL as planned by the Woman's Division.

Increase in offerings sent to conference treasurer.

Girls' Interest Group within the Commission on World Friendship of the Methodist Youth Fellowship using the program prepared for the group by the Woman's Division.

Missionary Education of children through cooperation with the Church School.

* * *

The above was for the group. This is for each of us as individuals.

Knowing that emotion unexpressed is lost, may we resolve as individuals to:

Increase my gifts over that of last year.

Pledge my gifts to all phases of the work.

Pledge myself to study the objects for the Week of Prayer and Self-Denial and to give sacrificially to those objects.

* * *

Be Much in Prayer

By Mrs. J. D. Bragg, President

The events of the last few days have brought grave concern to every section of our country. Not only do they closely touch us in our private lives, but as church women they bring to us new opportunities for service.

Under the emotion of the hour bitter words are being glibly spoken and there is danger of arousing racial feelings which will have widespread and disastrous results. As leaders in our churches and communities, we each have a responsibility to help people, young and old, to hold steady, to keep the spiritual poise, to be careful in word and deed, that Christian standards and attitudes may be maintained.

We should especially remember in prayer our fellow Methodists in these war-torn countries. They are clinging to their faith in spite of great suffering. We have many missionaries and institutions in the war-shocked islands, Alaska, and lands across the sea. They are passing through most trying and dangerous hours. We should be much in prayer for them—in fact a great wave of prayer should encircle the world at this hour.

"HOLD FAST THAT WHICH IS GOOD"

By Mrs. Irvin Rowland

How barren the life that has no hold on God through that blessed channel of faith! Often, man let's the knowledge of things so obscure his life that he separates himself from the Maker of all things. Knowledge of the arts, the world and all the great laws and principles within it, should reveal the height and depth and breadth of the Great Personality of God. The more we develop mentally the greater should be our insight in the certainty of an all-powerful God. Knowledge should be a tool whereby we can develop our spiritual side to a greater degree, but that knowledge must be tempered with love and faith before it becomes such.

He who seeks God and His Kingdom finds knowledge that is not taught in books—he finds personal experience which always takes precedence over what another man thinks. Enlightenment may come from many different sources, but the certainty and peace of a loving, Heavenly Father, comes only from personal contact with Him. From His presence we gain strength to live the Good Life. We need to drink often from the living water of Christ and then we will have that reserve of fortitude and stability which is so often needed at unexpected times. We never know what the future holds; therefore, let us always be "Holding faith and a good conscience."

FROZEN ASSETS

Like the "frozen assets" of the business world, there are frozen assets in religion and life representing values temporarily unproductive. There is prayer unoffered; the Bible unread; forgiveness unimparted; love unrequited; kindness ungiven; God unworshipped; the Gospel unlived. Wherever such conditions prevail, there is in some hearts an absence of those values that make life rich and full. It is the business of religion and the church to help turn these unrealized assets into productive channels—to thaw the ice from hearts that are cold and usher in the steady warmth of God's love. Our gifts, our talents, our prayers, can immeasurably aid in this labor of love.—Reveille.

Religion is the best armour in the world, but the worst cloak.—Bunyan.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Funds Raised to Purchase Property at Dulac

During the recent District Missionary Institutes held over the Conference, the Conference Missionary Secretary, Rev. Virgil Morris, presented the Dulac Mission needs to the church leaders attending the Institutes. As a result, 186 persons volunteered to contribute ten dollars each, making a total of $1,860, with which to purchase a piece of land known as "Goat Island."

Miss Ella K. Hooper saw the need of religious work among the Indians of the Dulac community below Houma, and a number of years ago started a school for them. The work has grown so that the school has been enlarged to two teachers, a chapel has been erected by Mr. Clanton, of Shreveport, and regular church services are being conducted by Bro. Robertson.

The additional property will enable the work of the church there to be put on a permanent basis.

Those persons and organizations who have taken "shares" in this worthy project are invited to send the money as quickly as possible to Miss Ella K. Hooper, MacDonell School, Houma, La.

Members of the Executive Committee of the Woman's Society of Christian Service, at the recent executive meeting in Houma, asked the privilege of becoming "founders" for this project. This privilege was granted and by the payment of $5.00 or more the officers were permitted to share in this greater mission work at Dulac.

* * *

W. S. C. S. Provides Deaconesses at State Colleges

Someone has said that it was not in the design of God that the Church be planned as a machine regulated for all time, but that it be adapted and developed according to growing needs and to changing conditions. The Deaconess movement has held to its Scriptural foundation. It is a service of affectionate helpfulness in a special vocation which has been enlarged in opportunities with the growth of the Church and the work to be done by its many organizations. In rural or urban communities, in isolated or crowded city neighborhoods, the deaconess shares the life of the people to whom she ministers.

In the Louisiana Conference, we are especially fortunate in having a deaconess at three of our State Colleges. These fine young women are doing much to assist our young men and women in their programs for Christian living. An Advisory Committee is provided in each district where a deaconess serves. The district secretary, district superintendent, conference officers within the district, the pastor in charge of the local church, and the president of the W. S. C. S. in charge of the local church, and the president of the W. S. C. S. in the charge where work is undertaken, are members of the committee.

Louisiana State Normal

At the Louisiana State Normal, at Natchitoches, Miss Mamiej Chandler is the deaconess. The Advisory Committee is composed of Mrs. T. D. Chapman, Dr. R. H. Harper, Rev. Carl Lueg and Mrs. J. L. Brunson

The Wesley Foundation, at Normal, numbers two hundred and ninety-five. All new students received a note of welcome before the opening of school in October, and a welcoming party was given after their arrival. The W. S. C. S. cooperated with the Wesley Foundation in giving this party.

The following commissions have been set up by the Wesley Foundation under the direction of Miss Chandler and are functioning: Worship, Personnel, Public Relations, Literature and Training, World Friendship, Church Relations, Recreation, Peace Education and Bible Study. Students feel very much at home in the Religious Building on the campus.

Many students attend the church hour of evening worship on Sunday. At the close of this service, a "Friendly" is held in the Social Room for the students, a program of recreation is carried out and refreshments are served. A group of students will attend the National Methodist Student Conference at the University of Illinois during the Christmas vacation.

Louisiana Polytechnic Institute

Miss Thelma Hubbard is deaconess at Louisiana Polytechnic Institute, Ruston. The Advisory Committee is made up of Dr. D. B. Raulins, Rev. Guy Hicks, Mrs. Glenn Laskey, Mrs. Ed Conger, Mrs. S. L. Cole and Mrs. Walker McDonald.

There are 526 Methodist students enrolled at Tech. The church has provided a nice student center on the campus, a six-room bungalow which has been rented to be used by the Baptist and Methodist students. The Wesley Foundation has thirteen members on its council. They have the following commissions functioning: Worship, World Friendship, Music Personnel, Recreation and Publicity.

Seven delegates have been registered for the Second National Student Conference, to be held at the University of Illinois, December 29-January 2. Funds are being raised to defray expenses of these students.

Southwestern Louisiana Institute

At Southwestern Louisiana Institute at Lafayette, Miss Betty Glasson is the new deaconess, having replaced Miss Verna Webster, who was married in August. The Advisory Committee is composed of Mrs. G. J. Tinsley, Mrs. C. C. Carver, Mrs. J. J. Davidson, Jr., Rev. B. H. Andrews, Rev. Virgil Morris and Mrs. J. M. McLeod.

Just before the opening of school in October a Program-Planning Retreat was held. A committee of twelve of the most interested students was invited to meet for work, fellowship and inspiration. Recommendations were prepared to be presented to the larger group. Letters were mailed to all students welcoming them to Southwestern.

A party was held soon after school opened and after an evening of real fun the entire group went into the auditorium for a candlelight service. At this time affiliate membership was explained and a good number of students responded the following Sunday.

Interest groups in music and dramatics have been organized. A lovely Christmas play was presented to the Women's Clubs of the city of Lafayette, on December 14, and again at the Sunday Night Service by students of this group.

The W. S. C. S. is serving refreshments to the students after services on Sunday night so that they may come to know each other better.

Southwestern has no Protestant Religious Organization center on the campus, but a room has been provided which will serve the purpose until a better one can be had.

It is being planned to send a group of these students to the National Methodist Student Conference at the University of Illinois, along with Miss Glasson and the delegations from other Louisiana colleges.

We are fortunate indeed to have such leadership among our young people in times such as these, and we must do all in our power to help them in their programs. They invite your prayerful interest.

GIVE GOD TIME

The **Christian Observer** quotes an aged minister of the Presbyterian church as saying near the end of his fruitful life: "I have always been in a hurry. God is not. Only now am I learning what God has been trying to teach me all through the years—to 'wait on the Lord.'"

This honest confession should lead to much heart-searching, even in spiritual things. Most of us are impatient for results and, if our prayers are not answered promptly, we tend to become discouraged. Moreover, how ready we are to murmur and complain if the harvest seems slow in arriving or if we cannot see the almost immediate result of our labors. We easily forget how long God has had to wait, with what infinite patience He has bided His time.

It was said of a certain French woman that she lost an hour every morning and then spent the rest of the day in trying to make up for the hour that she had lost. Many of us, alas, are in a great rush to get things done, and we fret and fume and drive ourselves into a state of nervous exhaustion, forgetting that "the more haste, the less speed," is a truth worth considering. It was the advice of a seasoned veteran to a young minister that the best combination for securing fruitful results is **the proper mixture of earnestness and patience.** If it is true that some men are so patient that they lose all or most of their earnestness, it is also true that some men are so desperately in earnest that they lose all or most of their patience.

The Psalmist gave some excellent advice to his own soul when he said: "Wait on the Lord; be of good courage, and He shall strengthen thine heart; Wait, I say, on the Lord."—The Messenger.

If Christians praised God more, the world would doubt Him less.—Charles E. Jefferson, D.D.

The great lesson of the Revival of the eighteenth century was that it did not plan a new order but made new men. Ideals impossible to human nature alone became laws of life to new born people.

—The British Weekly.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JANUARY 18, 1942

By Rev. W. C. Newman

MAKING A TESTIMONY CONCERNING CHRIST

Lesson Text: Luke 3:1-22

Golden Text: Thou art my beloved Son: in thee I am well pleased.—Luke 3:22.

Of all the people who were associated in one way or another with Jesus, the most unique was John, the Baptizer. The two were almost exactly the same age; they were related through their mothers; and it is possible that they were boyhood playmates. They were both deeply religious, high-minded, and earnest. Each recognized in the other nobility of character and able leadership. Yet they were quite different in personality, in habits, and in temperament.

John: The Rugged Preacher of Self-Discipline

He was the son of a priest, and was naturally expected to enter the temple priesthood. But something in his nature caused him to turn away from the elaborate ritual and formalism of the temple, and to take up the simple life of a hermit, in which he evidently spent much time in meditation and prayer. He wore the most primitive clothing of camelhair, and satisfied his hunger with only the foods to be had in the woods.

Then after some years spent thus, he suddenly appeared as a prophetic preacher whose message so truly analyzed the people of his day that they were stricken in conscience at his words, as he called them to repent of their sins. Great crowds gathered around him, and the movement of reform which he initiated began to grow large and powerful. He thundered against the self-indulgence of the people and the deadness of their religion. And in the midst of the otherwise impotent religious forces of his day, his voice was as of "one crying in the wilderness."

And, as later was to happen to Jesus, many people thought him to be a super-man, some even thought he might be the long looked for Messiah, while others thought him the personification of the Devil himself, and sought to kill him.

But with unshakable fearlessness he continued to preach with burning words, and at his earnestness religion began to awaken from its long sleep, and to quicken into life as it had not done since the days of the old prophets.

Jesus' Estimate of John

How long Jesus and John had known each other, and how closely they had been associated together does not appear clearly in the Gospels. It would seem, however, that they had neither seen each other for a long time, nor had they gotten together in their discussion of religion. Their emphasis in preaching was entirely different.

Yet the thing that John was doing was of such vital importance in Jesus' estimation, that he came out of the comparative seclusion of his Nazareth home to become one of John's disciples, presenting himself one day among the others to be baptized by this wilderness preacher.

Did Jesus know before that time that he was the Messiah? Was he fully conscious of the part God had laid out for him to play in this tragic drama? Did John understand then, or much later—or ever—that Jesus was the Son of God, the Savior of the world?

These are questions for the theologians to puzzle over, and argue about. There is no sure answer to them. But of some things we can be very sure. When Jesus presented himself to John to be baptized, he needed no cleansing from sin, but he wanted to give hearty assent to the truth of John's preaching, and to the revival John had begun.

Later, after the death of John, Jesus paid a beautiful tribute to him, saying that no man born of woman was greater than he. But here at the river Jordan Jesus gave John the highest possible praise when he asked to be baptized at his hands.

So do great men humble themselves in the presence of great truth. Even Jesus, from whom could issue no confession because in him was no sin, felt the urgency to take this public stand on the side of one who was preaching righteousness with sincerity.

John's Evaluation of Jesus

It is quite possible that the words "but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose," were not spoken directly about Jesus, but referred to the Messiah of Jewish prophecy, whom the people had wanted to identify with John himself. And it is quite possible that at this time John saw in Jesus only a good man, lovable and pure.

Matthew tells us the he was reluctant to baptize Jesus, saying that he had need to be baptized himself by Jesus. But this was a modesty perfectly natural to so conscientious and sensitive a person as John.

That he did not at this time fully recognize Jesus' Messiahship is evidenced by the fact that even after Jesus had begun to preach and to work miracles, John sent a messenger to him from his prison cell to ask "art thou he that should come, or do we look for another?"

For all these reasons the fact is obvious that John did not come to his high regard for Jesus in a single impulsive moment. He saw Jesus first as a man, true and good; then as a preacher of the truth, with marvelous powers to calm not only troubled waters but troubled souls; then as "he that should come." Thus deliberately, slowly, and with every good reason did John the Baptist depreciate himself to the appreciation of Jesus until it became clear to him that Jesus was the Son of God.

When Two Strong Men Stand Face to Face

So did these two labor in the same land without jealousy, each giving great testimony to the worth of the other. Friends of each became jealous of the other's success and popularity, but neither Jesus nor John ever surrendered to that petty attitude.

At John's death Jesus slipped away into the desert to grieve alone for the lost leader. And John is reported by John, the Evangelist, to have said of Jesus: "He must increase, and I must decrease."

It is a good lesson for us modern Christian leaders, whether we are workers in a local church or Methodist preachers in an annual conference.

BENT NAILS

Bob Mason and his uncle came down from the city on the same car one evening.

"I saved my nickel," said Bob, with a chuckle, as they walked home together.

"So I noticed," was the grave reply.

"Well, I had it in my hand; if the conductor had asked me for it, I should have given it to him," said Bob, rather sulkily. "I don't see why I was to blame."

"Because you cheated," answered his uncle. "Just before the conductor got to you, he turned to help someone off. You moved up where he had collected fares, and appeared to be deeply interested in your paper. I know you did not say, just in so many words, 'I've paid my fare,' but you looked it as hard as you could, and he apparently understood it that way. It was cheating as I look at it."

"Oh, well," said Bob, carelessly, "it was only a nickle, anyway; the B. R. T. will never know the difference."

"But you will, my boy. Someone wisely bids us to call nothing small in the world where a mud creek swells into an Amazon, and the stealing of a penny may end on the gallows.

"I remember when I was about your age," his uncle continued. "I was helping a carpenter with a job of work he was doing for my father. I had made a little mistake, and was trying to pull out a nail, 'Do not try to use that nail again, it is bent,' said the carpenter. 'Why, what harm?' I asked. 'I could straighten it, couldn't I?' 'Possibly, but it would never be so strong. You would find it very likely to bend again, and you would also find it hard to drive true.'

"It is pretty much so with us; if we yield to temptation in any way today, we shall find we have weakened ourselves, and it will be harder to be true tomorrow.

"Do not deceive yourself by thinking it is only a little thing—too small to make any difference. I once saw a large and seemingly strong telegraph pole come suddenly crashing down without any visible cause; but investigation showed that woodpeckers had cut a nest just where the pole broke.

"So little sins, as we mistakenly call them, eat into our lives and weaken us. Like the bent nail, we are likely to break at that place any time. The only sure way to keep in the right path is never to take the first step out. Remember that, my boy."

"I will," replied Bob, gravely.

—The Wesleyan Methodist.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

THE CHRISTIAN FIRESIDE

THE PATRIOTS

By Rev. Vivian T. Pomeroy, D. D.

George Edward Randolph was ten, and he stood in the school yard glaring at William James Alden, also ten. George was an English boy, who had been sent by his parents to this side of the Atlantic; William was an American; and anybody could see that they were in the midst of a very violent quarrel.

George had begun it by boasting about England, its history and glory. William had said, quite correctly, "Well, we beat you anyway, and made a country bigger and better than yours." To which George replied, "Too big to behave decently. Why, in England our policemen don't have to carry guns." And William retorted, "I bet they couldn't shoot straight, if they had." George said. "Oh, couldn't they! All the English are crack shots; only they don't shoot you when you only want to ask the way." "Gee!" cried William, "you don't need to ask your way in England. You can't get lost. It's so darned small. I wonder folks don't fall off into the sea." "London's bigger than New York," yelled George. "It's not," shouted William. "And you English don't even salute your flag." "You're a liar," bellowed George. "We have a king to salute; that's better than a flag." "It isn't." "It is." "It isn't." "It is."

"Your father wears an eyeglass."

"And yours looks like a thug."

At that moment William James Alden landed George Edward Randolph what he called a sock on the jaw. And George neatly returned one on the nose.

There was nothing for it but a fight. They knocked one another down. They rolled over, pounding one another. They made each other's noses bleed. Two patriots defending their countries.

It might have gone on longer, but one of the masters came up, and, seeing two wolves reduced to biting one another, he hauled them up and said, "Now you two, what's the trouble?"

"He insulted England," said George; and he spoke with difficulty.

"He slammed America," said William, searching for a handkerchief which was not there.

"Oh, I see," said the master. "Defending your country's honor, eh? Excellent! What have you decided?"

There was no answer.

"Now go and get washed, both of you; and next time try brains without so much brawn. There are brains in both countries somewhere, and the best brain respects the other fellow and the other fellow's country. The best patriot is not the man who knocks the other fellow down, but the man who knocks out the stupidity which blinds both. You two had better join up and fight stupidity; then I shall believe in your patriotism."

So William James Alden and George Edward Randolph went off and put their heads under the faucet—a very sensible thing to do.—**Reprinted by special permission of the author and The Christian Leader.**

"I wish you would shave that moustache off, Henry,' said his wife. "You look like Hitler."

"Don't worry, dear," he murmured meekly. "The neighbors know us—they know I'm no dictator."—Stray Stories.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out will depend on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is goin' to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.—Selected.

THE LETTER-BOX

We came up in the bus together, Mrs. Walkington and I. The bus was too crowded for us to talk—we were both standing—but I felt sure that all was not well with her.

Usually a cheery little soul, vivacious and something of a tease, she stood woodenly as she stared unseeingly out of the window.

When we reached the corner, she got out mechanically. I fell into step with her.

"Like rain," I began.

She nodded.

"Touch of winter in the wind," said I.

She nodded again.

"Is there anything you'd like to tell me?" I asked.

She did not reply at once. Then she said simply: "John went this morning. He got his calling-up papers last week."

That was all, but I had an inkling of what it meant.

It meant that she was living alone; for she and John are childless, though they have always wanted children; and somehow each has been more than usually devoted to the other. To think of them separated hurt me; and suddenly I realized how cruel war can be, what sweet and tender things it smashes.

When we parted we shook hands. I did not try to comfort her.

But late that night I stole to her front door and through the letter-box I pushed a little note. It said: **And Jesus came and spake unto them, saying: Lo, I am with you alway.**—Methodist Recorder.

THE BEST THINGS

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home, are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, weariness in labour, or infirmity in health, compared with the loss of a husband or wife or child? Into many a home death has come and a glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours and ours the expectation of a glad reunion.

—Dr. Charles E. Jefferson.

WISE OR OTHERWISE

By Rev. James H. Felts

When a preacher is asleep in his pulpit message he need not be surprised if the congregation yawns.

If and when either labor or capital gets absolute right of way, Uncle Sam will play second fiddle while his nephews and nieces become anemic.

I said to Dr. Roy L. Smith during our conference at Greenville, "The Christian Advocate is still my dream paper." Instanter he replied, "Let us hope it will not become a nightmare."

It is supposed to be good policy to use a seasoned mule while the breaking in period is on. That may account for some cabinet appointments.

Dead men make no mistakes. I know one superannuate who is not dead yet.

If and when you lose interest in your life's work, select your resting place in the cemetery, my brother. You are ready for burial.

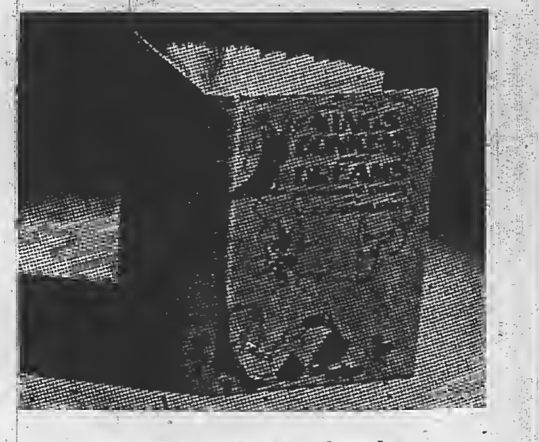
Blessed is the preacher who, failing to get the appointment he wants, wants the appointment he gets.

Unhappy is the man who lives and works with a question mark in his mind. He gets hit when no one is even thinking about him.

When a man's fingers are all thumbs he had better let the other fellow do the needle-threading jobs.

The conference program at Greenville was second to none I have enjoyed in my whole ministry.

Let us consider that all law is not in the hand of Giant Despair. Who knows but that God, who made the world, may cause that Giant Despair to die.—Bunyan.



20 Five-Minute Stories to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

A VISIT ON LUZON ISLAND

(From the diary of a recent observer of Methodist activity in the Philippine Islands.)

By W. W. Reid

October 13

Early this morning we passed a number of smaller islands of the Philippine archipelago—islands covered with timbers, but apparently uninhabited. An hour later we passed the naval station that guards the entrance to Manila Bay . . . and by noon, after passing quarantine, we slowly moved up to Pier 7 . . . Customs passed, we were met by Dr. and Mrs. Ernest E. Tuck and taken to their home. Dr. Tuck is superintendent of Methodist work in Luzon Island, the area in which the Methodist Church has its work in this part of the world. . . .

October 14

. . . In the afternoon the Tucks and I "ran around town," including a visit to the Union College of Manila, which is an outgrowth of the Union Theological Seminary of Manila, where Methodists and other students are trained for the evangelical ministry. The Seminary is a missionary project; the College has an independent charter and uses some of the Seminary property. Mrs. Tuck is dean of women. The president, a Filipino, is a minister and president of the Protestant Council of the Philippines. There are 400 students though the College is only three years old . . . that eager are the Filipinos for education.

October 16

This morning we attended services in the Central Student Church, Don W. Holter, Ph. D., minister. (Dr. Holter has since been inaugurated as president of Union Theological Seminary.) This church is called "the Cathedral of Methodism in the Philippines," and certainly it is a beautiful building, well-equipped, and on a fine corner just across the street from the University of the Philippines. The congregation is composed largely of students. We met Pres. Bocobo, of the University, who is also president of the trustees of the church; and Mrs. Perez, another member, who is the outstanding woman in the field of social service and education in the Islands. . . . Dr. Holter preached on "The Prelude to Revolt." The choir, trained by Mrs. Joseph W. Moore, sang, "The Lost Chord," as well as leading in the congregational singing. . . .

In the afternoon, with Bishop Lee and Dr. Tuck, we drove out into the suburbs, where the Bishop laid the cornerstone of a small chapel in the barrio (village) of Muzon. . . . Arriving near the approach to the barrio, we had to leave the car on the main road, and pick our way across dikes between fish ponds until we came to the plot on which the church was to be erected. From these artificial "fish farms" the people of Muzon make their scanty living. . . . More than 200 people, the entire population of the community, and some guests from "out of town," were present for the service. The town band and the town dignitaries were there—and so were, on the fringe of the congregation, the chickens, and dogs, and pigs, and children that abound in these parts. Adobe brick, a soft rock cut from the earth, had been gathered for the new chapel. . . .

October 20

For the past three days we have been on a visit with Bishop Lee and Dr. Tuck to a score or more of important communities, north of Manila on Luzon Island, where the Methodist Church has churches, chapels, schools and other institutions. The Methodists and the United Brethren are practically the only larger evangelical bodies having churches on the Island.

From Manila we went by Route 3, northward through San Fernando and Tarlac, then to Lingayen, to see the work of Dr. B. O. Peterson, the oldest Methodist missionary now in the Philippines (since retired); and then to San Fernando de Union, where we spent the night with Dr. Widdoes, of the United Brethren mission. The second day we went further north to San Juan and Candon, and then back to San Fernando de Union and to Baguio, the principal mountain resort of the Island.

My first impressions of the people and of the countryside have been greatly heightened by this visit. . . . For one thing, children seemed to be everywhere—along the roads, in the houses, in wagons and carts, and (principally) in the schools we passed in every town. There is certainly no race suicide in the Philippines! . . . Fields of rice: rice-stalks cut and tied in small bundles and left by the side of the road, or in the fields, or near the home to dry; then women screening rice, and women pounding rice in gourds or bowls to make their cakes. Rice is the staple food of the Filipinos. There was sugar-cane, and cocoanuts, and papaya, and tasty Philippine grapefruits, and occasionally fields of greens and of grains—but by far the greatest acreage was given over to rice. And along the sides of the roads and in ditches through the fields, water was run into the rice fields. And here and there natural or man-made ponds in which little fish were raised. . . .

In every larger community, or "central" (something like a county seat in the U. S.), and in many of the barrios (smaller villages), the large Catholic church sometimes as large as a cathedral, is to be found. These are of heavy stone construction, buttressed against earthquake, and were built in the old Spanish days by the forced labor of the Filipino people. Usually beside the church there is the home of the priest, the nunnery, and other institutions. The church is always the largest building in town, lording it over the homes of the people. Few people seem to attend church other than on feast-days, but the churches own large acreages of lands and from the rent of this they have a good income. . . .

In every one of these centers and in many smaller communities there is the public school, housed in well-constructed wooden buildings and with cast-iron roofs—a tribute to America's contribution to the life of this people. Usually these schools have two or three buildings, one of which is always the "Department of Home Economics," where the girls are taught modern methods of homemaking, cooking, sewing, etc. . . .

In many of these centrals and barrios the Methodist Church has churches, large and small. There are more than 200 preachers in charge of the churches, some having three or four preaching appointments. I believe there are 90,000, plus active members of the churches, and a constituency of perhaps 300,000. One must remember that when Methodism first entered the Islands forty years ago, there was scarcely an evangelical Christian here, and the Catholic Church had had almost four hundred years of domination of life and thought. So that the building of Methodism in these few years is something of a miracle in modern missions. . . .

Some of the best-trained Filipino preachers have attended colleges and seminaries in America. In the homes of several preachers I saw diplomas from Asbury College, from Union Theological Seminary, Manila, and from Ohio Wesleyan. Many of the present ministers are under 35 years of age, were raised in Methodist classes and churches, and can preach in English as well as in their native tongues. In the earlier days the first preachers were the first converts—local preachers, and for the most part not well educated. . . .

Nor must we forget the contribution made by women to building the church in the Philippines. From the outlying provinces hundreds of young women have been drawn into Manila and into the Harris Memorial Training School, to pursue courses of study for deaconesses. They serve out in the barrios as assistants to pastors, as superintendents of Sunday schools, as organists—and many have become preachers' wives. Quite a number of other women have been trained as Bible women for work in the homes among the women and children. . . .

Most of the churches we saw would scarcely satisfy an American congregation. Most of them are large, high-sided structures, generally with only one room, shell or paneless windows, dirt floor—sometimes cement floor. Many have strong side pillars, of heavy wood set in concrete, with galvanized iron roofs kept more or less in repair. Some have benches with backs, some without backs; some have a simple reading desk; some a small field organ. But in every

Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

SPECIAL WORK FOR MARRIED WOMEN

Earn up to $23 in a week and your own dresses Free. No canvassing, no investment. Write fully giving age, dress size. Fashion Frocks, Inc., Dept. 31136, Cincinnati, O.

National Mutual Church Insurance Company
Chicago Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

one of them there seems to be something unfinished—like a great cathedral that takes centuries to build! Some are without roofs, or ceilings, or the walls are not finished to the roof, or there are no benches—always there is something for the members to do when better days come. But the church is better than the homes of the people, and the church has been gathering thousands into its membership. . . .

Baguio is a noted mountain resort, approached by either of two quite steep and winding roads running along the sides of mountains, and through the valleys, and with many hairpin turns. It is a busy and modern town with stores and theatres and business buildings of various kinds. It has long been a center of vacationland for missionaries and other Americans. Fort McKinley is here and it has many American officers in residence. The Methodist mission owns a piece of land and three or four bungalows for the vacation of its missionaries. . . .

At Lingayen we found Dr. Peterson, the senior of the mission staff, who had many experiences and narrow escapes from death in the early pioneering days. He has been over every section of this vast province many times—at first on horseback, now by motor car. In Lingayen he now conducts a short-term school, where he gives the local preachers an intensive reading and study course.

October 21

This morning we visited two institutions of the Methodist Church in Manila, both operated by the Woman's Foreign Missionary Society (now the Woman's Society of Christian Service). The first was the fine commodious building in which is housed the dormitory or hostel for a large number of girls from the outlying provinces who are attending the Normal School or the University of the Philippines here, and who welcome such accommodation and Christian atmosphere. Rader Hall once did similar service for boys but finances forced its discontinuance. . . . Then we visited the Mary Johnson Memorial Hospital and its nurse-training department. . . . We visited the ward for crippled children; the rooms where there were a number of little ones with terrible skin diseases; then the rooms for smaller infants with less serious ailments. Here were twin boys, born to a Methodist family in the countryside 21 days ago . . . the mother dead from childbirth . . . the father not knowing what to do with his responsibility. . . .

October 23

This being the Sabbath day, we visited three Catholic churches, one the cathedral, in Manila. . . . The first church was nearly filled with worshipping Filipinos, among whom there was a scattering of white people. In the second church there was a scattering of people, evidently waiting for the mass to begin. The Cathedral was well-filled with a mixed audience. There seemed to be no indication that the Catholic Church is "dying out in the Philippines," at least insofar as Manila is concerned.

During the day we visited the Knox Memorial Church, Manila, the first Methodist church established in the city. A service was being conducted in the Tagalog language—one of the four Filipino tongues used on Luzon Island. There was a large congregation for this service. In an adjoining room and out on the sidewalk children were gathered into Sunday school classes; and we were told there would later be a service in English. . . . Back to Central Student Church we heard Dr. Holter preach on "Sweepstakes—Right or Wrong?" a subject new being widely agitated in the Islands, for all Philippine general charities are supported from the proceeds of sweepstakes. There were reporters and a flashlight photographer present (and at work) during the service. Central Student Church and its pastor are "news" in Manila; the church has an important place in the formation of public opinion on civic and moral questions throughout the Commonwealth. The sermon was broadcast by the most powerful radio station in Manila. . . .

October 25

Today we said goodbye to Superintendent and Mrs. Tuck . . . and are on our way to Singapore. . . .

"RELIGION AND LIFE"

Tenth Anniversary Number is Reviewed by Religion Editor of Time Magazine

By Sam Welles

RELIGION IN LIFE is ten years old with its winter number. To celebrate the anniversary of this distinguished Christian quarterly, published by the Abingdon-Cokesbury Press, the editors had the happy thought of asking the first issue's contributors to write articles commenting on the changes the decade had wrought in their thinking on their subjects.

All the original contributors, save Professor O. E. (Giants in the Earth) Rolvaag, were still living and gladly responded, though two, Rabbi Edward L. Israel, of Cincinnati, and Professor Donald Mackenzie, of Princeton Seminary, unfortunately died before their articles appeared in print.

The resultant symposium, just out, amply justifies the editor's inspiration—as well as the fine characterization of RELIGION IN LIFE made by one original contributor, Dean Lynn Harold Hough, of Drew Theological Seminary, as "the meeting place of the best minds of ecumenical Christianity." As a writer for a news magazine, I applaud the ability of these men to cram so much vital thought into so little space and in turn want to comment on some of their highlights.

Bishop Francis J. McConnell's article recalls the themes manifest ten years ago in religious thinking and what effect "the force of circumstances over theological thinking" has had on some of them—notably Barthianism. All who read Karl Barth's recent "Letter to Great Britain from Switzerland" and compared it with his previous writing will relish Bishop McConnell's dry comment: "The earlier Barthianism had precious little place for the application of religious principles to any social concerns whatever . . . At the present moment Barth seems to be quite as emphatic as anybody that some forces in this world, notably Hitlerism, are to be resisted with the utmost determination by Christians."

Bishop McConnell's conclusion, that "the world crisis had made the doctrine of a finite God more theologically respectable than hitherto—has thrust the worth of men more definitely into religious thinking, and is demanding a world-wide church," was one which other contributors echoed, among them Rabbi Israel and Professor Edgar S. Brightman, of Boston University. And Professor Harris Franklin Rall, of Garrett Biblical Institute, tersely reminds us: "Theology does not move in a vacuum."

No one interested in the Bible can fail to have been thrilled by the tremendous contribution made to our knowledge of Biblical lands and Biblical times of late years by the archaeologists—for example, Nelson Glueck's explorations in Transjordania and his excavation of Solomon's Red Sea port, Ezion-geber, which revealed that the artisans of Solomon's time had a knowledge of smelting principles and blast-furnace operation which men were not to re-discover until the time of Bessemer, nearly three thousand years later. In reporting on the last decade of Biblical archaeology, Professor Ovid R. Sellers, of the Presbyterian Seminary of Chicago, brings us up to date on its status. The war has brought actual digging to a standstill, but the wealth of material dug up in recent years will probably keep archaeologists busy for the duration in catching up on the collating and interpreting of their finds.

The most sobering article—sobering indeed—is that of W. Harold Beales, of Britain, originator of the Cambridge Movement. "During thewhole of the decade, religion at least as expressed in church attendance and membership, has been declining in England," he reports. "The first two years of war have brought no revival of religion." But though this is "not an easy day for religion in England," Mr. Beales asserts that "Hard-pressed, the Christian Church in Britain is not dying. . . . The most God-forsaken pessimist could not deny that we have our remnant. . . . The day of spiritual revival will come."

To a layman, perhaps the most startling comment is that of Professor Clarence Tucker Craig, of Oberlin, who reviews again the New Testament literature of 1931, and is "impressed with the relatively small number which would still be considered important today." Like many another journalist, I know that there is nothing so dead as last year's newspapers, but it is surprising to find that theological tomes date almost as fast!—Methodist Information.

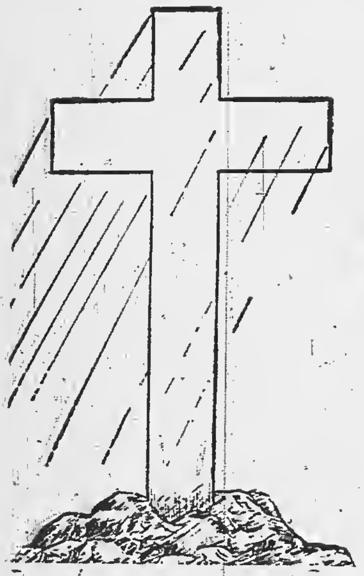
CHURCH TWICE DEDICATED ON SAME DAY

By S. E. Evans

Through efforts of members and friends of the Italian congregation, the Wesley Methodist church, in South Boston, was recently rededicated. The church is under the direction of the Rev. Nicola Notar, who is also pastor of the Italian congregation of the Church of All Nations, Boston. The rededication was described by the Boston Daily Globe, which carried a picture of the church and story of the service, as "an unusual accomplishment for a small religious group." An English dedication service was held at 8:45 a. m., when Dr. William Gunter, superintendent of the Methodist churches in the Boston district, preached. Dr. A. F. Reimer, of the Methodist City Mission Society, participated in the service. At 8 o'clock in the evening, the dedication service in Italian was held, with the Rev. Giuseppe Marlino, pastor of the Chiesa Italiana dell'Evangelo, assisting in the service.

Under the leadership of Mr. Notar, who has been its pastor since 1931, the church has grown rapidly and is now one of the strongest Italian Protestant groups in Boston. In searching for a place to worship, the group found Wesley Church, in use by another congregation, but badly in need of repairs and unpainted for 26 years. At extreme personal sacrifice by the members, the church has been completely rehabilitated. Two new crosses have been added, one in memory of Mr. and Mrs. Notar's son, who died several years ago. Other members and friends presented choir robes for the children's choir, a new pulpit scarf, collection plates, a pulpit lamp, and gifts of money. Morgan Memorial executives also cooperated in the project.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

One to another hear them speak
The patient virgins wise:
"Surely He is not far to seek"—
"All night we watch and rise."
"The days are evil looking back,
The coming days are dim;
Yet count we not His promise slack,
But watch and wait for Him."

—Christina G. Rossetti.

THE PRAYER-ROOM TODAY

My Father, let me not fail to hear what Thou hast to say to me this Christmas-time. Let not my ears be deaf to the angels' song of peace, nor my eyes blind to the star that Thou dost set in our dark sky. Let not the tasks and cares that crowd my mind leave no room for Thee and Thy Holy Child Jesus. But rather grant that He who was born at Bethlehem may even now find a new birth in my heart and henceforth live His life of love in my life, making me an instrument of His Peace. Amen.

Vol. 89. No. 4.

NEW ORLEANS, LA.
THURSDAY, JANUARY 22, 1942.

The Shadowed Lands

By Frank Mason North

Touch thou, O Lord, our waiting hearts with light,
Kindle with holy flame our sacrifice,
Unveil thy glorious purpose to our sight,
Give clearer vision to our lifted eyes.

We hear from lands in tumult far away
The springing tread of multitudes made free;
The nations stir as those who greet the day;
Around the world rings out the reveille.

Thou seest their toil, though by the world unseen,
Thou hear'st their cry for help, for daily food.
Challenge thy people, Lord, to make more keen
The undefeated quest for brotherhood.

Up from the shadowed lands the murmur swells
Of broken hearts, of discontent, of strife,
Of faith perverted, quickened hope—it tells
The multitudes have felt the surge of life.

Hear thou, O Lord, and teach thy church to hear;
To save the suff'ring peoples thou hast died;
Can we who love thee fail the cross to bear,
Since thou for them and us wast crucified?

Lead on, O glorious Christ, through lands and years,
Our hearts have caught the sounds of victory;
Before our faith the wondrous day appears
When all the world shall love and worship thee.

WALLET OF THE WEEK

THE FIRST NEW TESTAMENT in Yiddish ever printed in America has just been published by the National Lutheran Council. It has been referred to as the only serious attempt to translate the New Testament in the Yiddish tongue. Yiddish Testaments were published in both England and Germany before the war, but both these sources of supply are now closed. From the standpoint of supplying Jewish missions with the New Testament, this new translation is, therefore, most important.

* * *

THE NEED FOR DOCTORS for the Army and Navy is said to be great. Many young doctors received deferment in order to complete their studies and interneship, and there is said to be a shortage as a result. The Army Corps is reported short 1,500 medical officers, and there is a need for 10,000 nurses between the ages of twenty-one and thirty. It is proposed to place on the reserve list nurses who are between thirty and forty, subject to emergency call.

* * *

CRITICAL METALS for war purposes have assumed an importance never before known in war plans and preparations. North America is said to produce practically every important metal, but some of them not in sufficient quantity for war needs. Among the scarce metals are tungsten, manganese, chromium, antimony and molybdenum. Practically one-half of the supply of copper is produced in North America and at least one-half of the remainder is accessible to the Allies. Every nook and cranny of the continent is being searched for the needed supply of metals in which there is a deficiency.

* * *

MAYALSIAN METHODISM is said to have made remarkable growth during the sixteen years preceding nineteen forty-one. Both membership and property holdings approximately doubled. The contributions for all purposes amounted to $4.50 per member for 1940. There were 116 church buildings and 18,609 members. In 128 schools, there was an enrollment of 21,502 pupils, and ten per cent of the teachers were missionaries. The school buildings were valued at $2,003,113, in addition to the valuation of the school sites.

* * *

THE MARITIME BAPTISTS, of Nova Scotia, are reported to have declined sadly in the number of members added by confession of faith. It is said that for years sixty per cent of these churches have reported no additions by baptism. This does not mean that the same churches have made this report, but that the same proportion have reported no additions by confession each year. Whether the church may be dying out or not depends upon what the forty per cent are doing, but no congregation should be willing to appear as a drag on denominational progress.

DR. ALBERT SCHWEITZER'S HOSPITAL, at Lambarene, in the Gaboon, Africa, is reported to be receiving monthly financial aid by order of the Free French High Commissioner, General Dr. Sice. For the service being rendered to Europeans and natives alike, the administration is said to be diverting resources available locally in personnel and equipment for the use of the great musician, physician, and missionary who is doing so much for the relief of suffering in that needy land.

* * *

COLLEGE ENROLLMENT is experiencing rather rough going due to the war situation which has developed. At Harvard University, the Divinity School is the only branch to announce an increased registration this year. In that department there was a registration of eighty-six as against seventy-one last year—an increase of approximately twenty per cent. It is probable that the slump in enrollment may become much greater from year to year for the duration of the war.

* * *

HOLLYWOOD MOVIEDOM does not seem to have attained a state of sinless perfection as yet. The State Division of Motion Pictures of the Department of Education in New York is reported to have deleted 826 scenes and 111 dialogues from the 1,762 pictures submitted during the past year. Eighty-nine eliminations were on sacrilegious grounds, 501 on immoral grounds, 245 as indecent, 60 as tending to incite crime, and 31 as inhuman. It would seem that the batting average might be just a little low.

* * *

THE ISLAND OF PAPUA, the largest of the group north of Australia, is now inhabited by people who are still semi-savage, and their cannibal instincts must be restrained by a police force. Papua is also the home of the largest and some of the most gorgeously colored butterflies in the world. The **Ornithoptera Goliath,** the great birdwing butterfly, has a wing spread of nine inches, and is black. Of two other species with a five-inch wing spread, one is a brilliant blue and the other black and yellow. Myriads of small varieties swarm like flies and sip the moisture from the sand.

* * *

CHRISTIAN LEADERSHIP is to have the opportunity for playing a very important part in the adjustment of industrial disputes in Michigan. Governor Van Wagoner holds the view that earnest Christian leaders best understand the teachings of the Bible and that their contacts with both labor and employer classes qualify them for an impartial judgment in disputes which may occur. The ninth minister was appointed recently on commissions to mediate strikes, or other industrial disputes. This course is a great tribute to the character of the ministry, but it is not without its element of peril.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

MAJORING IN PRACTICAL CHRISTIANITY

We have come to a day in the history of the Christian Church when it is imperative that we give ourselves wholeheartedly to the things which we profess. In half the world, the Christian religion is battling for its life against a more determined opposition than has existed since the early years of the Christian Era. Throughout the centuries skeptics have scoffed at Christian teaching, but they made no serious impact upon the life of the church. Only a few years ago a type of Biblical criticism seemed for a time to threaten the foundations of Christianity, until it was able to offer no constructive replacement for the things which it sought to destroy. Such has been the course of Christian history.

Today opposition to the church is less an intellectual attack than a challenge of its moral authority. What the critics failed to do by literary and historical criticism a power-mad generation now seeks to do by repression. It is sought to make the revealed word and will of God subordinate to the ends and aims of the state. In this course the opposers of the church have returned to the original technique employed for the defeat of Christianity. Whether the success of repression can accomplish now what it failed to do in the beginning, remains to be seen, but it is certain that the church on all fronts was never harder pressed than it is today.

Perhaps we have assumed too great security in the fact that the Christian Church has become a recognized world force. The church with its multiplied millions of members scattered all over the world can not afford to assume that its preeminence is to continue forever because of its victories in the past. Touching many issues it has never been a unit and, for that reason, has never been able to deliver its full strength on any question. At the present time, despite our efforts at federation and our pleas for tolerance, schismatic forces are operating within, and widening rifts are making opportunity for the forces that would outlaw its command of the thought and life of the world. As in the early centuries, so today Christians must make full proof of their ministry. They must major in the practical values of Christian faith. Failing to do so, the star of hope for a regnant church may lose its splendor and the world may be stripped of the fruits of two thousand years of Christian conquest. Consistent propaganda is necessary to the understanding of Christian purpose and mission. Proclamations must not be discounted, but neither should we forget that out-door advertising is a type of silent salesman whose influence is tremendously effective. After all, life is the most potent factor in the building of the Kingdom.

WHY NOT BE CONSISTENT?

Our political leaders express much concern for the preservation of religion as the undergirding of democracy. It seems to us, however, that a little more serious concern for the moral implications of religion might make their concern a little more impressive. We are in a war which promises to tax the resources of the country beyond anything that we have ever known, but the national liquor situation was never worse than it is today. The protests regarding the camp situation are apparently ignored and the clamor for the suppression of the iniquity of drink is drowned by the clink of the liquor dollar in the tax till. Another evidence of political inconsistency is the measure now pending in Congress for the establishment of a national lottery. The reasons assigned for the proposal are economic and patriotic. Apparently no consideration is being given to the immoralities involved in a scheme of national gambling. It seems to us that politicians should stop prating about the importance of religion unless they exhibit more consistency in the defense of its moral and social implications.

On the side of the church, we think there may be a too timid insistence upon the recognition of the field and ministry of religion. If religion be interlocked with the charter of human freedom, surely its authority should have recognition proportioned to its importance. The "American prayer minute" and the slogan regarding a "moratorium on drunks" seem to us to be somewhat puerile and weak assertions of the sacred meanings of faith. Under the banner of tolerance and liberality, we appear to have achieved a religious amalgamation which threatens the destruction of the morals inherent in religion. The kingdom of Satan is no more divided against itself now than it was when Jesus was confronted with the charge of being in league with Beelzebub, and the Christian church will not be admitted to a greater place in directing the destinies of civilization than it demands for itself. The purring praise of politicians should not cause us to set too great store by their verbal tributes. The church needs to be consistent and courageous in its demands, for in no other way can it hope to be accorded its true place in the affairs of men.

SIDNEY LANIER

The centenary of the birth of Sidney Lanier, musician, poet and teacher of the South, will be observed on February 3. He was born in Macon, Georgia, February 3, 1842, and he served as a Confederate soldier. He was afterward a musician in a Baltimore symphony orchestra and taught English at John Hopkins University. His best known poems include: "The Song of the Chattahoochee," "A Ballad of Trees and the Master," and "The Marshes of Glynn." A Centennial program will feature the work of the Southern singer.

THE CHRISTIAN CENTURY MAKES PROGRESS

The Christian Century, Chicago, the one independent and outspoken journal of religious opinion in the country, has been plastered with more uncomplimentary epithets than any other religious publication in America. It has been called "liberal," "red," "pacifist," "sectional," and about everything else discrediting, but denunciation seems to have no adverse effect upon its progress. During the past year, in the face of this constant tirade of attack, it registered the highest circulation level in the history of its publication, and the month of December recorded a volume of renewals not equalled before. The world may not love a fight, but it does seem to be interested in a fighter.

LAYMEN'S DAY, FEBRUARY 22, 1942

About ten years ago in the Methodist Episcopal Church, South, there was instituted the observance of Laymen's Day. It was initiated under the leadership of Dr. George L. Morelock who, with the Unification of Methodism, was named as Executive Secretary of the General Board of Lay Activities.

Its basic idea is to emphasize the place, function and privilege of the laymen in the work and program of the Church. It has been fairly generally observed throughout the South and its beneficial effects have been demonstrated.

We learn to do by doing, witness the vocational schools. Laymen learn to become lay preachers, to practice personal evangelism, to emphasize adequate support for the ministry, to be world-minded, by doing. The observance of Laymen's Day in every church in the bounds served by this papepr would result in great spiritual and administrative benefits.

The topic for this year is "Methodist Men and the Mission of the Church." Every pastor has received, as has the charge lay leaders, the pamphlet issued by the General Board on this subject. This booklet can supply any speaker with as much material as he needs, it can furnish the charge lay leader with adequate suggestions for a good program, and it can provide for the pastor suitable information to assist, not direct, in the observance of the day.

We have so many named days and weeks in the secular life that they become trite and unnoticed. Every type of business seeks to have national observance of a week dedicated to its advertised merits. We have many campaigns and days in our church calendar and we realize that the ministers must, at times, get tired of one after another.

However, without trying to lessen the importance of the others, we believe it's well to cultivate the "goose that lays the golden egg." We say that, not trying to be facetious. But—from the laity come the ministry, the finances on which to operate the church program, the rank and file of the membership, and the score of everyday Christians who serve in humble places.

Consequently, to our charge lay leaders and our brothers in the ministry, let us exhort you to make plans now to observe Laymen's Day, on February 22. You'd be surprised what some of these laymen can do if given half a chance.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

"PAT" AND THE NEW YEAR

I am not sure—but I think "Pat," our Boston terrier, realizes that something has happened to the calendar. He is the same dog he has always been—and yet I think I can detect a difference in him.

He is still a fighter—it runs in his blood; but his exhibitions of pugnacity are fewer than they used to be, and they seem to be more the expression of settled ways of thinking than of emotional outbursts of temper. He will fight for a principle as quickly as he ever would; but he pays little attention now to some of the things that used to throw him into a rage. When he was younger, he would almost tear down the fence to get at another dog that was passing peacefully by; now, he merely utters a few minatory growls, and goes on about his business.

He still has strong convictions about the invasion of his bailiwick by inquisitive cats, and he still puts them up the nearest tree in a hurry; but, having done that, he seems to feel that his prerogatives have been properly established, and he will come away and leave the cat to meditate upon the predicament in which he finds himself—and get himself out the best way he can.

"Pat" insists upon his rights in other things, too, firmly, but not obnoxiously. For example, he insists that I get the car out of the garage soon after breakfast and take him for a ride around the block. If I wait longer to start than he thinks necessary, he will take his stand in front of me and look up at me with an expression in his eyes that says as plainly as words could say it, "It's time to go." If I still delay, he begins a plaintive little cry that I find it impossible to resist. After his morning ride he is satisfied until what he thinks is a reasonable length of time after supper; then, again, he notifies me in the same way that the car has to be put up for the night—and he must go along to see it properly done.

I notice in this new year that he seems to be thinking more, and growling less. He lies in front of the fire a good deal and, like Andy, closes his eyes in meditation. I would take it that he is asleep—except that at the merest whisper of his name he is instantly alert. He is an unobtrusive little rascal—but he is always ready when called.

It may be that, having reached full maturity, "Pat" has resolved to put away puppyish ways, and act like a grown dog—a sensible dog. He will be nine years old on March 6—it's time for him to settle down.

I imagine it is a great day in a dog's life when he realizes that he is full-grown.

1942-1492

Nineteen hundred and forty-one is history. The calendar of time has been turned, and we have passed on to another year. It is now nineteen hundred and forty-two. The numbers that designate this year are the same as those of another year momentous in our history.

It was four hundred and fifty years ago, in 1492, that a wandering Genoese sailor appeared at the court of Ferdinand and Isabella and asked for help. He had seen a vision. He dared to hear the call of the unknown and to sail beyond the horizon. They heard his plea and outfitted three small ships. Toward the West he sailed over an unknown and uncharted sea.

His friends laughed and jeered, but in his soul there was the spirit of victory, the will of the unconquerable. He had vision. He had courage. He had faith. These are the elements of success, and they were a part of this rugged sailor. Without them the name of Christopher Columbus would be unknown to history, and the ships of Ferdinand and Isabella would never have touched the shores of the New World.

This was in 1492; now it is 1942.

Since the day that Columbus sailed into the unknown the world has traveled far. Man has become the master of many things, but not yet has he learned the art of self mastery. Even after four hundred and fifty years the future is as dark as that faced by Columbus. The world is at war. We are ever conscious of a pervading spirit of uncertainty and doubt. The light of truth and reason has gone with the black-out. The world is in darkness, and the eerie glow of flaming towns reflects against the midnight sky. Men, women and children seek refuge from falling bombs and cry out for the dawn. The question is repeatedly asked, "Which way shall we turn, and where shall we go?" It is an honest question and deserves an honest answer. In times of peace we have found it not a hard task to answer, but now the way is not so clear, and the goal is often obscure. We find ourselves wondering if we should not stop and retrench and wait for a better day when peace has returned.

The answer comes ringing from the deck of a storm-tossed ship at midnight. He did not say wait for a better day. He did not even say wait for the dawn. He only said, "Sail on! Sail on! and on!"

It was a dark night that Columbus walked his deck. The stars were hid; the waves were high. The wind howled through the sails; the salty spray filled the air. His men were gripped with fear and doubt. But "pale and worn he kept his deck." The only words that crossed his lips were, "Sail on! Sail on! and on!"

The world of 1942 faces the same doubts and fears as those weary sailors that night upon the lonely sea. The only thing between them and defeat was the undaunted spirit of their brave captain. Our world of today is as a ship tossed by the waves of war toward the rocks of chaos and despair. But thank God the same dauntless spirit that brought victory out of defeat and dawn out of night still lives.

The high calling of our country in this grave hour of crisis is more than to win the war. It must "press onward toward the mark," with a new faith and a new hope for world peace and cooperation. It must echo and re-echo the victorious words that will one day bring all nations to the ways of peace.

The high resolve of every Christian church in America must be a new sense of responsibility for leadership in bringing the world to the time when men shall in truth "beat their swords into plow shares and their spears into pruning hooks." We need as never before an inspired mission of world evangelism for the establishment of a just social and economic order for all men and all nations. May our watch-word ever be, "Sail on! Sail on! and on!"

BURKETT HILL MARTIN.

WAR MULTIPLIES PROBLEMS OF MISSION BOARD

By W. W. Reid

The Methodist Church in the United States has had no official communications from related Methodist groups in most of the European countries now occupied by Germany, but it is supporting a large number of Methodist missionaries, originally sent out from those lands, but now stranded in Africa, India, and the Netherland Indies, Dr. Ralph E. Diffendorfer, executive secretary, reported to the annual meeting of the Board of Missions and Church Extension of the Methodist Church, in New York City.

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches	8
Rev. J. W. Faulk, Slidell	2
Rev. C. J. T. Cotten, Gonzales	2
Rev. W. C. Mason, Marksville	2
Rev. R. V. Fulton, Lottie	2
Mrs. N. E. Cunningham, Vicksburg	6
Rev. A. L. Davenport, Vaiden	7
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	2
Galloway Memorial, Jackson	2
Rev. J. H. Grice, Vaughan	2
Rev. C. C. Clark, Gulfport	45
Rev. A. W. Bailey, Holcomb	2
Rev. H. P. Lewis, Byhalia	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. H. C. Castle, Philadelphia	2
Rev. N. D. Guerry, Schlater	2
J. H. Johnson, Clarksdale	7
Rev. L. E. Alford, Benton	2
Rev. T. J. O'Neil, Meridian	2
Rev. J. F. Wilson, Cotton Valley	2
Rev. P. W. Sibley, Loranger	4
Rev. J. H. Morrow, Picayune	2
Rev. G. A. Baker, Verona	4
Rev. W. T. Phillips, Tchula	2
Rev. G. W. Pomeroy, Bogalusa	2
Rev. W. T. Phillips, Tchula	2
Rev. Guy Hicks, Ruston	11

"We have had no official communications during the year from Denmark, Norway, Esthonia, Latvia, Lituania, Hungry and Jugoslavia," said Dr. Differdorfer. "We have had more or less regular communications with Sweden; some of the churches there have had a complete breakdown in financial support, and, since living costs have mounted, our brethren are in distress. From Finland comes word that 'thousands of homes are empty and sorrowing; churches have been ruined; children have been left without parents. No word has been received from any of the Methodist leaders of the Baltic States, but we have reason to suppose that they have not escaped the fate of the Lutheran pastors, whose property was seized and who were deprived of their resources. Some of our Methodist brethren of German ancestry were forced to move to Germany.

"Since the German occupation of Belgium, there has been confusion and disruption in the church work. Five Methodist churches in Belgium have suffered heavy damage. The mounting cost of living has affected all their work, especially the provision of food for the orphanage. State and city-wide taxes are doubling their previous figure. Bishop F. H. Otto Melle, of Germany, visited Poland some months ago and announced that the Methodist Church in the government-general of Poland had been granted by the German authorities full legal standing and administrative rights as a religious body. Our missionaries there have announced their intention of returning to America, but up to the present have not been permitted to leave.

"We have had no communication from the Methodist churches in Italy in recent months, but we do know that the orphanage, known as Casa Materna, is in dire need of financial aid. Bishop Melle reports from Germany that the work of the churches goes on steadily. His anxieties have been increased, however, due to the added duties he has been compelled to assume because of the extension of the influence of the German government over other countries hitherto unrelated to the central conference of Germany."

Dr. Diffendorfer reported that the Methodist missionaries, temporarily withdrawn from Japan and Korea last spring by the Board of Missions and Church Extension because of the tension in Far Eastern affairs, are still outside Japan, but hoping in time to be able to return. A number of them have been transferred temporarily to work among Japanese and Koreans in Hawaii, and in Western United States; others have been appointed to ministerial and teaching posts in the United States. Methodist property in both lands has been safeguarded, he said.

"The members of the Methodist churches in occupied China—in the Yangtze Valley and in North China—were in considerable proportion of the middle classes," said Dr. Diffendorfer. "They were tradesmen, professional workers, small farmers. Gradually over a period of years these had been led to undertake part of the support of the churches, all of it in some of the stronger centers. When these members became refugees, scattered to all parts of unconquered China, pastors and the remaining institutions in occupied China were left financially high and dry. Now the churches are being crowded with interested folk, but they are recruited from the poverty-stricken ones who were forced to remain, or, in order even to exist, to return from the countryside to which they had fled. An untold degree of suffering has resulted among the former church workers.

"In Chungking, in Free China, one Methodist chapel remains intact and gladly houses a congregation made up of Chinese educated in England and the United States. Seventeen different denominations are represented among the attendants. On the campus of West China University, in Chengtu, there are now in operation five universities, three of these having come from Nanking, and one from Tsinan. They hope to return to their old campuses when the war ends. Most of the hospitals in China today are desperately short of funds for actual drugs and supplies. The migration into Free China has affected the hospitals just as seriously as the churches, and the result is even more apparent because medicine and bandages must be bought if the hospitals are to render service.

"Relief work is a nation-wide problem in China. In Free China the chief suffering is

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Mrs. J. A. Norris, Advocate representative for Trinity church, Ruston, La., is making a good beginning as will be seen from acknowledgments appearing in this issue of the paper.

Rev. G. W. Pomeroy makes a beginning on his Advocate campaign by sending an initial list of subscriptions. Reports reaching this office indicate that he has made a good beginning in his new field.

Mrs. Laura F. Greer, Anguilla, Miss., in re-subscribing for the Advocate after a year without it, says that she missed it very much. We are glad to have her become one of our readers again.

Rev. James R. Strozier, who is doing a splendid work at Melder, La., writes that he had two good services on the Sunday of January 11, despite the cold weather. Plans are under way for the improvement of the parsonage property.

Mrs. J. H. Lampton, of Magee, Miss., is in sorrow on account of the death of her husband a short time ago. Bro. Lampton had been ill a long time and the Advocate shares in the sympathy and prayers of her friends in this time of trouble.

Mrs. A. A. Boulton, Sr., of Newton, Miss., has our thanks for an appreciative word regarding her interest in the paper. It is a great pleasure to be able to feel that the paper has friends who look for its coming and miss it when it does not reach them.

Rev. Elmer C. Gunn featured "Family Day" at Carrollton Avene church, New Orleans, on January 18. The sermon theme dealt with the Christian home and to representative of largest family, longest married and youngest bride special recognition was given.

Rev. Andrew J. Boyles, always on top as a promoter of Christian literature, has just completed his campaign for the national organ, in which he exceeded his goal by a good margin and he proposes to do a similar thing in the presentation of the New Orleans Christian Advocate next month.

Bro. J. R. Porter, Advocate representative for First Church, Gulfport, sends another list of subscriptions. This time it was twenty-five, all of them new, and that brings the total up to forty-five. That is a mark for others to shoot at. Rev. C. C. Clark is the pastor.

Mr. T. E. Lott, Columbus, Miss., has been chosen Treasurer of the Inter-Conference Student Commission, and all funds raised for that purpose should be remitted to him. The names of students from the town and the colleges which they are attending should be included with remittances.

Mrs. N. E. Cunningham, our faithful and true friend at Gibson Memorial church, Vicksburg, is taking nothing for granted in the work assigned to her, but is out for victory and the answer of a good conscience. She is always faithful and her work is sincerely appreciated.

Rev. P. W. Sibley, of Loranger, La., called at the Advocate office a few days ago when he was on a visit to his father in a hospital here. Bro. R. A. Sibley, of Frost, La., had quite a serious operation which was followed by a slight infection and a delay of his recovery.

Pastors of New Orleans have decided to devote their sessions to discussions, posing various pastoral problems. A recent meeting was devoted to consideration of the problems of getting and ministering to members. Much interest is manifested in the discussions.

Robert Applewhite, son of Rev. F. L. Applewhite, of Lumberton, Miss., is with the Air Corps on the battle front in the Far East, according to information reaching the Advocate office. Thus another gallant son of the parsonage is rendering patriotic service for his country on the far flung battle line of the war.

Mrs. D. E. Ford, of Choudrant, La., writes that she is having to give up her Advocate after sixty years as she is alone and her failing sight makes it impossible for her to read it. We appreciate her long, continued loyalty, and we wish that there were some way for us to help her overcome the handicap of failing sight.

Remittances for the Fourth Sunday World Service Offering from December 10 to January 14, in the Mississippi Conference, total $419.45, and the fact that the remittances were well distributed over the Conference shows that the work is effectively organized. Rev. I. H. Sells is the Secretary of the Board of Education, and Mr. H. T. Newell, Jr., Jackson, is Treasurer of this fund.

The Conference Board of Ministerial Training, the General Commission on Courses of Study, the General Board of Mission and Church Extension, the Conference Board of Education, and Millsaps College are cooperating in a Preaching Conference to be held at Millsaps College, February 23-25. Guests for the occasion will include Bishop Paul Kern and Dr. A. J. Walton, and an effort is being made to secure the attendance of all the preachers of the Mississippi Conference. The only cost to preachers attending will be their transportation.

REV. H. E. RALEY IMPROVING

A letter from Rev. H. E. Raley, pastor at Bay Springs, Miss., says that he will be able to take up his work in February if he continues to improve. This will be good news to his many friends who have manifested their interest and solicitude in many ways.

Bro. Raley says: "Please thank for me through the Advocate all my friends from every section of the State for their prayers, letters, cards and telegrams sent to me and my family during this trying time. Our work here is moving nicely. The group of fine laymen has stood by the pastor and the church, and has had all appointments filled by some good preacher or layman since Conference."

A CORRECTION CORRECTED

Dear Dr. Duren: In some way, your correction of the Journal stated that the Stewards of the First Methodist church, Tupelo, added only ten dollars ($10.00) to the apportioned, accepted and paid $1,700; it should have been printed one hundred and fifty dollars ($150.00) added. We paid $1,700 plus $178.00 from Church School, plus $150.00 for Conference Missions, or a total of $2,028 for General and Conference Benevolences.

JANE DEMENT,
Church Secretary.

(Note: The correct copy was sent to the printer and the error occurred in a poor reading of the galley proofs by copy. We are sorry for the error.—Ed.)

ANOTHER CORRECTION OF THE MINUTES

Dear Dr. Duren: Please allow me space in the Advocate to correct an error which appears in our new Conference Minutes concerning my report to Annual Conference, Nov. 5, 1941, at Greenville, Miss. Statistical Table No. 3 shows pastor's salary for Webb charge assessed $1,630, paid $1,930. This should be $1,630 paid. This correction is made without criticism and in all brotherly kindness toward our faithful and efficient secretaries who work almost day and night in order to get their work done in a limited time.

W. O. HUNT.

WORLD SERVICE

Report for December, 1941

For Christianity there are values far transcending mere physical welfare, for the preservation of which men will endure any suffering, counting not their lives dear unto themselves. These values were never more imperiled than now.—Council of Bishops.

World Service receipts for the month of December, 1940—$242,592.24.

World Service receipts for the month of December, 1941—$226,571.38.

Decrease—$16,020.86.

Fiscal Year to Date:

June 1 to December 31, 1940	$1,942,932.03
June 1 to December 31, 1941	$1,834,170.50
Decrease	$ 108,761.53
Per Cent of Decrease	5.60%

LUZIANNE
COFFEE
100% Good

ORGAN AT WINFIELD DEDICATED

Dear Dr. Duren: The organ committee, composed of Mrs. C. McGinty, Jr., Mrs. L. Richerson, Mrs. L. H. Martin, Mrs. Harry Fuller and Mrs. Troy Smith, asked me to report the dedication, on last Sunday, of the Hammond organ, which through the efficiency and persistency of the committee, has been paid for a year ahead of schedule.

Dr. R. H. Harper, district superintendent, Alexandria District, delivered an instructive and inspiring sermon for the occasion, on church music—instrumental and vocal—and its place in public worship, during the course of which Dr. Harper quoted the first stanza of some of our devotional hymns: "Amazing grace how sweet the sound," "Rock of ages," "How firm a foundation," "Majestic sweetness sits enthroned upon the Savior's brow" and others, each quotation echoed by the music from the organ, beautifully rendered by Clyde Shaw, the organist. During the sermon Dr. Harper paid beautiful tributes to the sainted memory of his former friend and co-laborer, whose memory we today honor. The choir rendered as a special, one of the favorite songs of the man to whose memory the organ is dedicated.

Mrs. Harry Fuller, chairman of the committee, presented the organ to be dedicated to the memory of Rev. Charles Campbell Wier, former pastor of this church for four years, 1928-1931, and the organ was dedicated by Dr. Harper, assisted by the pastor, Rev. Harvey B. Hysell.

Sincerely yours,
P. K. ABEL.

RACE RELATIONS DAY

Meharry Medical College, with its schools of dentistry, nursing and dental hygiene, trains about fifty-three per cent of the Negro medical students in America.

The institution, under the auspices of The Methodist Church, holds class A rating from the Council on Medical Education and Hospitals of the American Medical Association. The only medical school in America having a student body composed entirely of Negroes, Meharry trains interns at the modern George W. Hubbard Hospital, in Nashville, Tenn., which is connected with the institution. Charity cases amount to sixty per cent of the patients admitted.

Methodists will have opportunity to participate in the program of Meharry Medical College on February 8, when The Methodist Church observes Race Relations Day. Special offerings will be taken for Negro institutions sponsored by the Church.

* * *

Seventy-five per cent of the graduates of Wiley College, Negro institution at Marshall, Texas, supported by The Methodist Church, were enabled to complete their college training because of student assistance from the institution.

This fact is being pointed out by leaders of the college as they join in the annual observance of Race Relations Sunday, February 8. Funds raised in Methodist churches over the nation on that day go for increasing the educational opportunities of Negroes in church-supported institutions.

How prudently most men creep into nameless graves, while now and then one or two forget themselves into immortality.
—Wendell Christopher Phillips.

WITH OUR BISHOPS

Bishop W. W. Peele

By the action of the North Mississippi Conference the month of February is to be observed by the Conference as Advocate month. During the month the goals that have been decided upon by districts and local churches will be attained. District superintendents and pastors will work together to this end. Local committees can be used to good advantage. The days which we are facing will be at best very difficult days. The Advocate will help greatly to keep strong the spirit of fellowship and cooperation so needed in the doing of our work. Let each one do his very best during the "short" month of February to get the "long" list of subscribers for the New Orleans Christian Advocate. This is the first conference-wide effort of the year and we must succeed.

W W Peele

Greetings and best wishes to the preachers and members of our churches in the Mississippi Conference.

Bishop J. L Decell

Our Advocate. I am giving emphasis to one of the important privileges of the New Conference Year when I urge that we make this the best New Orleans Advocate year in the history of our Conference. Placing the Advocate into the homes of our people is a form of service great enough to inspire and occupy the strongest among us. Increasing the number of subscriptions to the Advocate is not a secondary, but one of our major interests. Let us make it go.

The Annual Conferences. The recent sessions of the conference at Ensley, Dyersburg, McComb and Mobile were royally entertained and completed their work on time. The members were uniformly courteous and considerate.

The cabinet of each conference was faithful to Christ, the Head of the Church, true to the churches and loyal to their brethren. At no time have I known harder work to be done and more conscientious attention given to the important matters in hand.

The New Conference Year challenges Methodism in the Birmingham Area to more than usual sacrifice, service and success. Every day shall be a call to full duty and each hour filled with precious opportunities. What a privilege to be living in such a time as this! "To your tents, O Israel."

The Southeastern Jurisdiction College of Bishops met November 10, during the Council of Bishops' Meeting, Sea Island, Georgia. The College unanimously agreed that, if the state of health of the bishops remained as it now is, there would be no further changes in Area lines before the Jurisdictional Conference of 1944. I, personally, am happy to continue with the Alabama, Memphis, Mississippi and North Alabama Conferences. "As much as in me is" I shall joyfully labor to strengthen Methodism and extend the Kingdom of Christ. The map from Paducah to Port St. Joe, from Bridgeport to Woodville, is engraved upon my mind, and the Methodist preachers and people within these lines live in my heart. They are "my members," and we are brothers all. Whatever of success and joy comes to any one of them comes to me, too; and whatever sorrow or failure overtakes anyone, I cannot escape. The living truth is that we grow and go forward together in Christ.

War and Peace. The Christmas Bulletin of Trinity Methodist church, Chicago, Ill., Dr. Ira G .McCormack, pastor, carried the following statement of policy: "1. That we will be loyal to our government, in every way carrying our share of service and sacrifice. 2. That we conceive our main task to be not the fomenting of hate but the teaching of Jesus' ideals of life, on which rest the hope of a durable peace. 3. That our immediate service is to sustain our members by bringing to them the comfort, strength and hope of the gospel, which will enable them to carry on. 4. That our interest, service and prayers shall follow each boy and each girl who goes from this Church into the nation's service. 5. That the flag of our nation and the flag of Christendom shall be on display in our sanctuary for the duration of the war."

It is natural and proper that thinking peoples should give serious thought to what kind of peace shall obtain when this war does end. Perhaps, this present war is being waged with less hate than any war of history. There can be courage, a sense of values, and sure determination without hate. It was disappointing to read that a scholarly and widely read columnist, in writing of the peace, said: "It is science that is going to make the peace, if it is to be a peace that sticks. The science that makes it possible at last to produce enough of everything for everybody . . ." It may be necessary to "police the world" to protect peoples from incipient aggression, but "plenty of everything for everybody" cannot produce enough muscilage to make such a peace stick, nor can it remove all causes of war.

The Prince of Peace said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Dark is the future, and hopeless is the world, if we are to major on fatness more than friendliness. A "stickable" peace must be more of service than subjugation, more of faith than fight. May we win the war and not lose the peace.

J. L. Decell.

COLUMBIA ROAD CHURCH, BOGALUSA

Columbia Road Methodist church, on Columbia Street, Bogalusa, is making progress.

At the stewards meeting on December 11, the board voted unanimously to raise the pastor's salary assessment from $35 per month to $75 per month, for this church.

This church is being made a full-time church by the inauguration of a 9:10 a. m. preaching service for every Sunday, and a 7:30 preaching service for every Sunday night. Bush and Sun, the other two churches of the charge, will have more 11 o'clock preaching and will likely increase their assessment, making a total of about 100 per cent increase for the charge.

There is plenty of room and plenty of people in Bogalusa for two or three thriving Methodist churches.

Join me and the good people here in building up this new church. Rev. T. V. Peters, who, on account of ill health gave up this work, is beloved by the people of this section, and renders able assistance both with his preaching and teaching ability and by the help of his refined and musically gifted family.

The pastor has been well received at every church by increased attendance at the services. All of these churches give promise of making a fine increase for the conference year.

Pray for our work here. Our officials are endeavoring to do a great work on this charge with less than one hundred and fifty members on our church rolls.

REV. C. M. MORRIS, Pastor.

PERSONAL AND OTHER NOTES

A building committee has been appointed and funds are being collected for the erection of a brick-veneer church at Harmony, on the Iuka circuit. Rev. M. N. Hammill is pastor.

Rev. W. C. Newman, pastor of First Church, Corinth, is to have the assistance of Dr. Clovis G. Chappell, of Galloway Memorial church, Jackson, in a meeting scheduled to begin April 6.

Rev. George H. Jones, pastor at Newton, Miss., says that he expects to attend Ministers' Week at Emory University and will be accompanied by: Rev. H. W. F. Vaughan, Murray Cox, J. D. Slay and H. C. Castle.

Rayne Memorial Church, New Orleans, is to hold a family-day service on January 25, according to announcement sent out by Rev. H. L. Johns, pastor. The morning theme will be Christian obligations to childhood and youth.

Mr. W. R. McCormack, Lay Leader of the Corinth District, is publicizing Layman's Day, February 22, by placing in the hands of charge lay leaders a suggested program, the theme of which is, "Methodist Men and the Mission of the Church.

The Christmas card project sponsored by the Church Committee for China Relief netted the Committee $22,000. A surplus stock now on hand is being offered at half price, or fifty cents a dozen, twelve dozen for $5.00, for sets of the four cards.

At the first quarterly conference for the Myrtle, Miss., charge, practically one-fourth of the budget for the year for all five of the churches was reported paid. Rev. W. M. Hester is the pastor, and he is ably assisted by Grover Dodd, Charge Lay Leader.

New Albany Methodism sustained its splendid record for liberality and a Christian spirit in a collection recently taken for Lewis Memorial Hospital in Africa. The offering was for the building fund and the total received was $82.00. Rev. C. A. Parks is pastor.

Rev. J. A. George, pastor of Oxford-University church, is cooperating with the University committee of one hundred, for the promotion of Religious Emphasis Week, to begin February 15, following the session of the Wesley Foundation Conference to be held at the University.

Rev. C. Karlos-Smith, pastor at West Monroe, La., continues in that congregation the remarkable upsurge of attendance which has marked its course under his leadership. The beginnings indicate that the figures for the present year will go beyond anything achieved in the past.

Mr. J. C. Jourdan, that splendid layman of Iuka, Miss., church, has the sympathy of a wide circle of friends in the sorrow which came to him in the loss of his wife on January 6. For many years Mrs. Jourdan, with her husband, served faithfully in the Methodist church of that little city.

The Woman's Society of Christian Service, at Pickens, Miss., held an installation service in the home of Mrs. Ed Atkinson, on January 13, at which time Rev. E. C. Driscoll, pastor, installed the officers for the year. The service was concluded with signing the pledge cards by lighted candles, and refreshments served by the hostess.

The first quarterly conference for the Abbeville, Miss., charge, was held on January 14, lunch was served, and each church presented a good report, to the delight of the pastor, Bro. Heflin, and all others concerned. Rev. James Heflin is a senior at the University of Mississippi and expects to ask for admission to the Conference this fall.

At a meeting of branch managers and department heads from thirteen publication centers under the direction of the Publishing agents, it was reported that the Government is making every effort possible to keep the Publishing House supplied with materials for the publication of its papers and the issuance of new books. Seventeen new titles were announced for spring publication. Among the authors were Dr. Costen J. Harrell, Dr. Clovis G. Chappell, Dr. G. Ray Jordan.

A note from a member of the church at Tallulah, La., reports a growing interest in the work under the leadership of Rev. H. A. Rickey. Thirty-seven new members have been added to the roll since Conference. Special features were a Christmas cantata, an impressive Night-Watch service, and a buffet supper honoring Methodist students of the congregation, the supper having been given by the pastor and his wife. The monthly Pot Luck supper, inaugurated over a year ago, is being continued with added interest.

The good people of Olive Branch, Miss., charge, are responding in a fine way to the leadership of Rev. E. L. Jernigan, pastor. At the first quarterly conference, held on January 4, the church made one of the best reports ever made at a first quarterly conference. The church has a resident membership of 185, a Church School enrollment of 187, exclusive of 33 in Nursery and Home departments, and the average attendance for the quarter was 128. J. A. Doddridge is superintendent. The church is also one of the most loyal supporters of the Conference organ.

SARDIS-GRENADA DISTRICT

For the first time in its history the district, last year, paid all assumed benevolent obligations. A few small churches failed in small amounts, but a number of the larger churches "went over the top" with good margins.

Twelve days after Annual Conference, Bishop Peele was the guest speaker in a district-wide rally at Sardis (Nov. 21). From this meeting an increased spirit of loyalty seemed to spread over all the district. The entire district is off to an excellent start for the year.

Since Conference, Nov. 23, Bishop Peele dedicated two churches — Olive Branch, valued at $30,000; and Hernando, valued at $25,000. Two new churches are being completed, Emory, on the Byhalia charge; and Longtown, on the Longtown charge.

The superintendent, Rev. C. T. Floyd, reports that many of the charges are increasing the assumptions for salaries and benevolences.

The ministers have held the December and January monthly meetings at Sardis and Hernando respectively. The new officers are: President, W. J. Cunningham; Vice-President, W. M. Campbell; Secretary-Treasurer, E. M. Sharp.

A district-wide Education Institute will be held January 29, at Batesville. Rev. Roy A. Grisham, Conference Executive Secretary, will be in charge of the program. A large and enthusiastic group will likely attend.

DISTRICT REPORTER.

ANENT MISSISSIPPI JOURNAL

Dear Dr. Duren: Rev. S. N. Young's correction of the Journal figures for the Waynesboro Circuit has caused me to go to the Journal and to the actual reports of the pastors.

Beginning with Column 16 of Table No. 3, the figures of Waynesboro Circuit and Williamsburg are reversed in the Journal through the rest of the Table.

It is a marvel to me how seven copyists, working at Conference under pressure of time and with numerous interruptions, can copy thousands of figures with so few mistakes.

This statement is being sent to Bro. Young, the pastors involved, and the district superintendent.

Sincerely,
GEO. H. JONES,
Assistant Secretary.

APPEAL PROMPTLY FOR TIRES FOR MINISTERS

Dear Mr. Editor: In my article of January 7, on "MINISTERS ALSO NEED TIRES," the emphasis in the title was on the word "ALSO." I was emphasizing that if a veterinarian could be granted new tires in order to visit a sick dog, cow or horse, that it was quite amazing that tires could not "also" be granted to ministers to visit the sick, to attend funerals, to hold church services, and to make pastoral calls, especially in the country districts. I preached ten days ago on the Occoquan Circuit. The pastor of that circuit preaches four times every other Sunday at churches several miles apart, and has two other churches on other Sundays. He can not walk the distances between these churches and reach the churches in time for the service, and there are numerous country churches all through Virginia and other states where pastors can not possibly reach their appointments, even if they had the money to buy a horse and buggy.

Moreover, the fact that so many of their people will not be able to get tires, and the older, weaker people will not be able to get to the church, makes pastoral visitation even more necessary than ever before. There will be trouble and sorrow in many homes, and the minister must be a veritable "Son of Consolation" and a builder-up of the morale of the people in his community.

Both Senator Byrd and Congressman Satterfield have written me stating their agreement with my appeal, and that they have urged Mr. Henderson to grant priority of tires to ministers, especially in the country districts.—The Southern Churchman, of Richmond, in its issue of January 10, says editorially: "We suggest that our National Council, in cooperation with the proper groups from the Federal Council of Churches, investigate the possibility of seeing that rural clergy are placed in the preferred group. This is a serious situation. It is going to take courage and foresight to solve it."—Zions Herald, of Boston, one of the leading religious journals of the country, states editorially: "There is a very serious omission in the list (covering essential services). Between 1 and 2 there should have been inserted a paragraph to read substantially as follows: 'Vehicles used by priests, rabbis and ministers of the gospel, principally for professional services in visiting the sick and dying, bringing comfort to families bereaved by the death of fathers, sons and brothers killed in the war, and similar ministries.'

"Government officials in the present crisis are emphasizing the importance of maintaining public morale. Why should the leaders of religious bodies, in whose organizations are enrolled more than half the population of the country, be handicapped in a work that is of such high importance to the physical, moral and spiritual welfare of the nation?"

Today's New York Times gives three-quarters of a column to a Special Dispatch from Washington headed: "MINISTERS' STATUS OF AUTOS STUDIED." Among other things it says: "Members of Congress have received requests from members of all churches that their representatives be permitted to purchase both tires and cars." The Times winds up by copying in full my letter to Senators Byrd and Satterfield.

As I wrote in my former communication, I am amazed that it should not have been recognized by the OPA and the office of Civilian Supplies that "Ministers Also Need Tires." I believe that a strong appeal from all sections of the country will give the ministers the needed tires.

JAMES CANNON, JR.

Richmond, Va.,
January 13, 1942.

WISE OR OTHERWISE

By Rev. James H. Felts

Kissing for pay does not mean that anything more than pay is involved.

The question is raised for debate. A disappointed preacher can kick higher and harder than a disappointed layman.

A few of our pastors did such good work that they were moved to another field. Some of them had to try again. Let us hope for the best.

When a has-been "buts into" a bunch of think-they-ares, there is heard the sound of wind in the tall timbers.

When differences of opinion produce invective, near-billings-gate and unholy accusations, it is time for sanity, to say nothing of prayer, in the affairs of men.

"You can't head where you aint goin'. Even more certain it is that you can't go where you aint headin'.

The preacher who said, "I'll take milk buckets for collection plates and take a collection twice a day," is the kind that always succeeds.

"Death is as necessary as birth. This mortal must put on immortality. There is something about life that death cannot touch. Death is not oblivion. Death is not a stopping point—but a leaping place into a new plane of life. The body of Jesus, not Jesus, was in the grave."—Bishop W. W. Peele.

Just what do you mean by "holy ambition" and "sanctified desire"? I wish you would help me understand by the way you live rather than by what you say.

True or false? A little dog chasing his tail finally arrives?

METHODIST CHURCH ATTENDANCE LAST YEAR WAS 37,028

An attendance of 37,028 at all services of the First Methodist Church, West Monroe, La., in 1941, was recorded by Homer Oden, according to the compilation released by him this week.

The Sunday School drew the largest attendance, the statement reveals, with attendance upon preaching services a close second. The figures are:

Sunday School, 17,637; preaching, 15,513; Young People, 2,291; prayer meetings, 1,373; stewards' meetings, 214; total, 37,028.

The total for the year is slightly below the 1940 total, but Mr. Oden says that the 1941 figures were from fixed services only, while the figures for 1940 included attendance upon revival services.

The latter part of the past year showed an increase in attendance that indicates the figures for 1942 will go far ahead of the 1941 total.—Local Paper.

Dispatch is the souls of business.
—Chesterfield.

HOUMA FIRST CHURCH BURNS MORTGAGE

Reading from left to right in the picture are: E. K. Bynum, C. R. Patterson, C. P. Smith and J. H. Thatcher, members of the Board and the chairman of the Finance Committee.

The cut presented herewith is from a photograph of the high moment in the history of Houma Methodism when a mortgage of twenty years standing was burned. The ceremony took place on January 4, and for the first time in twenty years that splendid congregation knows what it is to be free of a load of a debt which has made progress difficult. It is to the credit of the congregation that, during the period of struggle with debt, Methodism has expanded in many ways. The membership of First Church has had a consistent and substantial growth and a new congregation has been formed—Houma Heights. Rev. E. B. Chaney is the pastor of First Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Goals for Mississippi Conference W. S. C. S. for 1942

1. To deepen the Spiritual Life of all of our women by prayer, study and cooperation with the pastor.

2. To reclaim all Charter Members.

3. To have every church on every charge represented at all zone meetings. (Not just the churches having a W. S. C. S.)

4. To continue the cultivation and education: (a) of officers—by their attendance at all provided leadership training days; (b) of members — through continuous study courses and the wider use of our literature, such as the New Guide, "World Outlook," "Methodist Woman," and the Conference Journal.

5. To make a greater effort to attain the Efficiency Aims.

6. To have each district reach its full quota in "World Outlook" and "Methodist Woman" subscriptions.

7. To have each district reach its full quota of Life Memberships.

8. To increase our per capita giving.

(These goals were adopted at the January Executive meeting.)

* * *

January Executive Meeting

With all except two of the officers present, the January Executive meeting of the Mississippi Conference W. S. C. S., was held in Main Street Methodist church, Hattiesburg, on January 13 and 14.

Tuesday Morning

The meeting was opened with a devotional led by Mrs. E. E. McKeithen, who said that while the road over which we will travel in this new year will doubtless bring to us "tears and blood and sweat," we must not become dismayed—we must have faith and hope and love. Faith in God and others; hope which is the mainspring of life; love, even for those who are our enemies.

Mrs. Paul Arrington, presiding, stated that 1941 was the best year the women of the Mississippi Conference have had in ten years, and the group sang "Praise God From Whom All Blessings Flow."

Mrs. W. F. Mahaffey has been a real assistant to the president during the year and has promoted all phases of the work in many ways.

As recording secretary, Miss Bettie Ridgeway edited the Conference Journal and is now making plans for compiling much of the material for the 1942 Journal, in advance of the April meeting. She read a letter from Mathilde Killingsworth stating that since her return to China is indefinite, she is accepting the position of Director of Religious Education in the Foster Street church, Dothan, Alabama. She requested that the part of her salary which has been paid by the Mississippi Conference, be diverted to China relief until such time as she can return to that field.

Mrs. Arrington told of the retirement of Miss Hallie Buie, in a ceremony taking place during the recent meeting of the National Board of Missions and Church Extension. For the present, Miss Hallie is in Texarkana, Ark.

Mrs. D. L. St. John stated that the increase of 29 societies and 570 members; the meeting of all financial obligations; the largest observance and offering for the Week of Prayer in ten years; the beginning of two new projects in the conference; indicates a wholesome growth along all lines due to the splendid cultivation by the district secretaries. She said that although the world picture is dark now, and some feel that the work of the church through the years has been a failure, "I still say, the most important thing in the world is working for the building of the Kingdom of God." She, with the district secretaries, is working out the dates during the first two weeks of March, when Miss Ruth Esther Wheaton, field worker from the Woman's Division, will assist with an officers' training day in each district. She asks for suggestions concerning zone programs.

The following plan for meetings for 1942 was adopted: First quarter, officers' training day in each district, **no zone meetings**; second quarter, zone meetings, **no district meetings**; third quarter, two study leaders' meetings in each district, **no zone meetings**; fourth quarter, zone meetings.

Working on the percentage basis suggested by Mrs. Bragg, Mrs. St. John said there are approximately 30,000 women in the Mississippi Conference who are not members of the W. S. C. S. This is a challenge to the 8,000 who are members. The suggestion was made that at least one society should be organized on every charge, this one to act as the "hub" for the work of the women on the entire charge, especially in helping to organize the other places.

The secretaries of all districts, except the Jackson District, were present and reported on the work for 1941. Mrs. G. C. Terrell, the new secretary of the Brookhaven District, is making plans for more intensive cultivation; Mrs. E. E. Deen, Hattiesburg District, stated that she concentrates on the cultivation of new societies and now has at least one on every charge; Mrs. J. C. Porter, Meridian District, reported the largest Week of Prayer offering from an individual society, Central, Meridian, and that she is working for at least one society on every charge; Mrs. John Cirlot, Seashore District, reported 100% observance of Week of Prayer and her full quota of Life Memberships; Mrs. T. H. Fore, Vicksburg District, led the conference in the largest Week of Prayer offering of any district and a 100% observance, the largest number of accredited study classes, the society with the largest per capita giving (Germania with $7.51) and in many other lines. Mrs. Fore recommended as her successor Mrs. John Guyton, of the Crawford Street church, Vicksburg, who was approved by the body.

Mrs. Stanley Wilson listed three conference-wide activities as the most outstanding: The first seminar at Pastors' School and the first study course, with 53 societies applying for credit and 43 being given recognition, the increase in societies assisting Negro women to attend the School of Missions at "Gulfside," and the 100% observance of the C. S. R. and L. C. A. institute by the 28 zones. She stressed the putting of first things first during these days of war hysteria. We hear much about "priorities," which means "first claim." We must give God the priority in our lives—we must continue the activities in our local church which will build the spiritual morale of our people. She stated that the most pressing activity this month is the legislation in which we are interested as church women—that concerning the school for the care, education and training of delinquent Negro youth, and that concerning liquor.

An increase of 40 study classes and 1,668 more members attending was reported by Mrs. E. V. Perry. The personal commitment following the studies indicates that a deeper spiritual emphasis is being given, and more worthwhile activities have resulted. There was a large increase in the attendance at Pastors' School, and Mrs. Perry announced that on the program for 1942 will be classes taught by Mrs. Paul Arrington, Dr. Hugh C. Stuntz, Dr. Paul Garber, and seminars on C. S. R. and Spiritual Life.

Mrs. J. B. Pearson stated that there are 23 Wesleyan Service Guilds in the conference, 21 of them having reported during the year. Their offerings amounted to approximately $1,000, they observed the Week of Prayer, and gave their share on the mimeograph machine for Isabella Hendrix College.

Tuesday Evening

Led by Mrs. E. E. McKeithen, the Executive Committee spent an hour and a half Tuesday evening in a very beautiful worship service, the theme of which was: "I have a stewardship . . . The world needs Christ as it has never needed Him before . . . He needs me as He has never needed me before."

Wednesday Morning

"And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Than said I, 'Here am I, send me,'" was the thought with which Mrs. McKeithen opened the Wednesday session.

While the Mississippi Conference W. S. C. S. does not have a share in it, Mrs. R. E Rollings told of the student work being done in several of our state colleges. Soon she will send out letters explaining the plan by which each church will contribute $5.00 per student from its membership to a fund to be used in this manner. Thirty-one students for the Mississippi Conference attended the Methodist Student Conference held recently in Urbania, Ill. Mrs. Rollings urges our women to remember that our student secretary is not only to keep in touch with the young people who go to college, but with the boys who go into service. She stressed the importance of the work with young men in army camps adjacent to our communities.

Mrs. Glendell A. Jones stated that since the Methodist Youth Fellowship has been launched we must meet the challenge by organizing the Girls' Interest Groups. Thirteen have been reported. Unless we push these groups, we have no insurance for the future of our W. S. C. S. She suggests that "Channels of Action," Part II, be order immediately—price 25 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Mrs. Curtis Burrow, being out of the state, her report on Children's Work was read.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Zone Meeting—1942

Theme: Finding God Through New Endeavors.

1. Objectives

(a) A new appreciation of Home and Foreign Projects.

(b) To stimulate new gifts from individuals, society, zone or church. This avenue opened to us in the new church brings to us a grave challenge. (Specials in home and foreign fields range from $20 to $1,000.)

2. Talk: "A Big Question" (Material Attached)

3. Value of Home Projects

It is impossible to estimate their value. Through the educational institutions our young people are trained. Our medical, urban, rural and social work render a great service to those who are in need in our midst, and are our immediate responsibility. An individual, society or zone can assume the responsibility of a part or full scholarship in any of our fields, or share in any projects in connection with the home fields. (Information for Home Projects can be secured from Mrs. C. C. Sapp, Secretary of Home Work, Albany, Georgia.) Also see Methodist Woman for August, 1941, page 18, for an article on the Community Center, Malvina, Miss.

4. Worship

Quiet Music—No. III, Methodist Hymnal, "Fairest Lord Jesus."

Song—"O Master, Let Me Walk With Thee," Methodist Hymnal 259.

Call to Worship:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no shining face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain;
Lord, Thy most pointed pleasure take
And stab my spirit wide awake."

—Robert Louis Stevenson.

Scripture: Rev. 21:1-4; Phil. 3:13-14.

Prayer:

"O Thou Great Ruler of the destinies of man:

"Establish our hearts in the confidence which Thou dost grant to those who believe that Thy Kingdom shall come. As Thou hast put into those hands of our generation the power which comes from knowledge and from wealth, wilt Thou put into our hearts the determination to find our place among those whom Thy Spirit has led to leave the profit of the present for the sake of the treasures of Thy Kingdom.

"Make us to rejoice in the opportunities which Thou has set before our generation to engage in ministry to human-kind. Keep us from the carelessness and the greed which Thou must condemn. Open our eyes to the glory of service in communion with Him who has redeemed us from the evil life.

"In the innocent joy of little children, in the love and devotion of parents, in the honor and integrity of those in public position, in the yearning for larger ministry in the hearts of men of affairs, in the patient toil and boundless sympathy of those who are cleansing the dark places of human life, in the insistent hope which lures toward Thy better future, may we see the evidences of Thy Spirit, and may we enter into fellowship with all who labor in behalf of a better world, the coming Kingdom of our Lord. Amen."

—From "Challenge and Power."

Meditation. Finding God Through New Visions and New Endeavors.

We are facing a new year. Into this year we are bringing the product of all that we have thought and been in the past. All our old ideals, our hopes, our fears, our ambitions, our successes, our failures and the wisdom we have acquired are all blended into our being.

We know there are things which ought to be left behind—should be forgotten—as we enter into this new year. Our prejudices, hate, the stinging memory of our mistakes—all these do not make for a practical and uplifting vision. Much better that we remember as we attempt new things for God, that failures are not final, that fears are not based on perfect love, and that even our disappointments and sorrows can be made to yield for us strength, courage and spiritual loveliness.

"Into our new vision should be woven the joy of sharing with others in noble undertakings, ministering to human needs," a growing understanding of and sympathy for our fellowman, and the realization of our responsibility as our brother's keeper. Such visioning is at the very heart of religion. It is a living partnership with God the Divine. Out of such visioning will come a fellowship with God that will create a sincere desire to learn of His purpose for the world and for ourselves.

"Great things are done when man and mountains meet—they are not done by jostling in the street." That is true. The quieter we grow with God the more wonderful our vision will become, and the more effective our lives will be. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

In the greatest A Capella Choir in the world we are told the director tells each member to sing "from the place where thou art." In his choir is a man who can sing an octave deeper than any other bass. Suppose he tried to sing like Caruso the great tenor! Discord would certainly result. Just so it is with life. Each has his own place to fill and when one gets out of place or fails to do his part, lack of unity and harmony and a crippled effect will be the result. Another very important thing that makes the choir successful is the fact that all members keep their eyes fixed on the director. Just so will a unity in effect be created in kingdom work if we all keep our eyes on God—our Director.

So, let us resolve to spend more time in communion with God, the source of infinite power and goodness, as our Director, in order that our visions may be clearer and our endeavors in accordance with His plan, as we

"Dare go forth with a purpose true,
To the unknown task of the year that's new;
To help our brother along the road
To do his work and lift his load."

Solo—"My Task."

Prayer: "Great God and Father of mankind, we look to Thee in gratitude for the blessings of another year. Our times are in Thy hands. We commit ourselves fearlessly to Thy guidance. Let no failure or success of the past hinder our progress toward the goal where stands the Author and Finisher of our faith." Amen.

* * *

Corinth, Mississippi,
January 9, 1942.

Dear Fellow-Workers:

The prayer calendar below is sent out by Miss Daisy Davies, chairman of Spiritual Life work in the Southeastern Jurisdiction. Please keep this copy and refer to it throughout the year.

A joint meeting of the Board of Missions and Church Extension, and the Woman's Society of Christian Service, of the Southeastern Jurisdiction, will be held in Nashville, Tenn., from January 27-30.

May we pray that those who transact the business of this meeting, those who plan the program and policy of missions of our Jurisdiction, may be led by God's Holy Spirit, and that we all may be encouraged and inspired to greater endeavors in Christ's name as a result of this great Missionary Council.

In the 15th verse of the 30th chapter of Isaiah we find these words: "In quietness and in confidence shall be your strength." Do you keep the Quiet Time daily? Are you "persuaded that he is able to keep that which you have committed unto him against that day?

May we spend much time during these difficult days in that most powerful of experiences—prayer.

With every good wish that yours may be the "peace that passeth all understanding," I am,

Sincerely,
MRS. W. R. McCORMACK,
Conference Chairman,
Spiritual Life Groups.

* * *

A Prayer Calendar

These goals for Spiritual Life Cultivation are listed for use of Spiritual Life Groups for definite prayer and promotion through church organizations.

General Objectives

1. Keeping the Quiet Time daily.
2. Use of Upper Room and other devotional helps.
3. Prayer and Fellowship Groups.
4. Cooperation with Christian Social Relations in services in institutions, army camps, defense projects, settlements, etc.
5. Definite prayer for work and workers at home and abroad.
6. Plan for Conference Spiritual Life

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Christian Social Relations and Local Church Activities

Mrs. D. C. Metcalf, Conference Secretary of Christian Social Relations and Local Church Activities, sends the following message from Miss Thelma Stevens, urging that special emphasis be placed on the recommendations of the Committee on International Relations and World Peace for 1942:

The following statement has just come to my desk from Mrs. E. R. Bartlett, Chairman of the Committee on International Relations and world Peace:

"Since our Department held its annual meeting in late November the fateful events of December 7 have brought our country into active participation in war. The problems of a war economy will require our patriotic efforts to support our nation in this hour of conflict. **They will also make even more imperative our emphasis on the recommendations of the Committee on International Relations and World Peace for 1942, which suggest study and planning toward a just and lasting peace and a brotherhood of nations and races."**

In line with this statement may I call your attention to a statement made December 9, by Frederick J. Libby, of the National Council for the Prevention of War: "Now the incalculable disaster that we all sought to prevent has come to us. . . . It will be the task of men and women of goodwill not to try to obstruct the war effort to which our country is now committed by Congress, but to find expression for their goodwill in the following and other ways:

"1. To prevent a spirit of intolerance and hate toward other peoples from growing, either in ourselves or in our communities. War by its very nature stimulates hate and intolerance. Intolerance toward minorities within a nation precedes totalitarianism. . . . We must not hate anyone!

"2. To plan for a just and lasting peace. 'Defeat of one's enemies' is a negative and barren aim, likely to result in another Versailles Treaty, to be followed in twenty years by another World War. . . . International chance and anarchy must be replaced by a growing world order. . . . Vital institutions must be established to meet the recognized needs of the world, such as economic collaboration, equitable access to raw materials and markets, tariff regulation, monetary stability, the abandonment of imperialism, and progressive world disarmament. . . . **This education devolves** upon peace organizations and local peace committees, and must go steadily on through the war.

"3. To support the method of negotiation as the best possible method of ending the war in a lasting peace. A smashing victory after a ruthless war usually leads to a ruthless and temporary peace. . . . But a negotiated peace—'peace without victory'—stands the best chance of enduring. . . . Peace-loving men and women of all faiths must accept now the responsibility of keeping the light of hope and goodwill burning continuously in their communities."

God help us to be increasingly alert this Christmas season to our opportunity to strengthen the faith of our neighbor through intelligent, far-sighted planning toward a world of justice and goodwill for all people!

The new recommendations of the Department of C. S. R. and L. C. A. were approved by the Woman's Division, and should serve as a basis for the activities of 1942 in the area of C. S. R. and L. C. A. Local societies will select those interests and needs that are most pertinent in their own sections and communities, and promote the same in line with the Efficiency Aim for this department in 1942. This aim (No. 4.) states that each society should have a Committee on C. S. R. and L. C. A. promoting specific activities each quarter growing out of study. This committee should meet regularly and plan and promote specific activities through the society.

Sincerely yours,
THELMA STEVENS.

* * *

News From Lake Arthur

A gift of $12 from an anonymous source enabled our W. S. C. S. to make the final payments on the electric stove and ice box purchased for the parsonage. The proceeds from a recent Gumbo Dinner provided the down payment on an electric heater.

The society contributed a bountiful dinner for a destitute colored family, while several other families were given gifts of food and toys. Three of the society members were appointed to distribute the donations provided by the three local organizations. Eleven white and seven colored families were remembered.

The new year was ushered in with a "Watch-Night" gathering—a pleasing accompaniment to this social function was a "shower" of gifts for the parsonage cupboard.

MRS. W. C. HEINEN.

UNIQUE POEM ON LORD'S PRAYER FOUND ON A BATTLEFIELD

A composition, into which the unknown author uniquely fitted the Lord's Prayer, was found on a battlefield in South Carolina during the Civil War, by a brother of Mrs. S. B. Helmer, of Kendallville, Ind. Through an old comrade and very dear friend, a copy of the prized poem came into the hands of Major John W. Russell, of Denver, who loaned it to the Post.

Major Russell values this composition very highly, not only because of its historic features, but also on account of its worthy and beautiful sentiment.

The original of this poem is printed on heavy satin, and is regarded as a literary curiosity. It bears the interesting date of July 4, 1823.

"Thou, to the mercy-seat our souls doth gather,
To do our duty unto thee . . . our Father,
To whom all praise, all honor, should be given,
For thou art the great God . . . who art in heaven.
Thou, by thy wisdom, rul'st the world's whole frame,
Forever, therefore . . . Hallowed by thy name;
Let never more delays divide us from
Thy glorious grace, but let . . . Thy kingdom come;
Let thy command opposed be by none,
But thy good pleasure and . . . Thy will be done.
And let our promptness to obey be even
The very same . . . On earth as 'tis in heaven;
Then for our souls, O Lord, we also pray
Thou would'st be pleased to . . . Give us this day
The food of life, wherewith our souls are fed,
Sufficient raiment, and . . . Our daily bread;
With every needful thing do thou relieve us,
And to thy mercy, pity . . . And forgive us
All our misdeeds, for him, whom thou did'st please
To make an offering for . . . Our trespasses
And, forasmuch, O Lord, as we believe
That thou wilt pardon us . . . As we forgive,
Let that love teach, wherewith thou dost acquaint us,
To pardon all . . . Those who trespass against us,
And though sometimes, thou find'st we have forgot
This love to thee, yet help . . . And lead us not
Through soul or body's want to desperation,
Nor let earth's gain drive us . . . Into temptation,
Let not the soul of any true believer,
Fall in the time of trial . . . But deliver,
Yea, save them from the malice of the devil,
And both in life and death, keep . . . Us from evil;
Thus pray we, Lord, for that of thee, from whom
This may be had . . . For thine is the kingdom,
This world is of thy work, its wondrous story
To thee belongs . . . The power and the glory
And all thy wondrous works have ended never,
But will remain forever and . . . Forever,
Thus, we poor creatures would confess again,
And thus would say eternally . . . Amen."

Charleston, S. C., July 4, 1823.
—From Baptist Standard.

There can be no fruit of the Spirit that does not root in a pious life.—Exchange.

Life has more resources than our reason, and sometimes, in addition, it has a smile.
—Claude Anet.

Don't divide life up; trust God for all of it. Religious gratitude ought to be profound in a scientfiic age, for it opens up possibilities of acknowledgements previously unknown.
—W. H. Harwood.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JANUARY 25, 1942

By Rev. W. C. Newman

THE TEMPTATION OF JESUS

Lesson Text: Matt. 4:1-11

Golden Text: For we have . . . one that hath been in all points tempted like as we are, yet without sin.—Hebrews 4:15.

Two things we must keep constantly in mind if we are to understand the significance of Jesus' temptation. One is that this temptation was the real thing. Real in its terrific power. Real in its subtlety. Real in dreadful consequences that might have attended a surrender.

For Jesus, too, might have surrendered to temptation. He had no protective magic to make him impervious to its allurements, nor any power to resist which is not available to any other man, nor any guarantee against the direful results of sin.

The second thing we are to remember is that temptation is the great personal problem of every living man. No man escapes it. And on the outcome of this experience depends the happiness and well-being, not only of himself, but of many others around him. The consequences of sin are never trivial; they are sometimes tremendous.

The Danger Periods

It will be helpful to have a look at the conditions under which this temptation came to Jesus, for they are exactly the conditions under which we ourselves are most likely to meet the same thing.

For one thing it seems that Jesus was tempted soon after a most exalting thing had happened to him. He had gone to the river to be baptized of John, and there had occurred that mystical and beautiful incident of his exultant realization of God. It must have been a moving, joyous, exhilrating experience to Jesus. And shortly after, the Tempter came.

How often that does happen to us. Some sublime thing lifts us up into a seventh heaven—and immediately the sordid things of earth make their attack upon us. We dream—and foul thoughts interpose themselves into our mind; we achieve—and pride takes possession of us; we love—and lust moves in to do battle against us. These are but the common experiences of all mankind. These are the danger times which our great enemy, the Tempter, never fails to attack.

When We Are Weak

It will be noticed, also, that the first attack of the Devil was against Jesus' weakest point at that time—hunger. He had gone through an extended fasting, and the demands of the natural body must have been very exacting. Hunger drives men to do unbelievable things. For food otherwise meek and inoffensive persons will steal, or kill, or lie, or beg.

Happy is the man who knows his weakness, and never allows himself to be juggled into an indefensible position. At these places he must build up an extra line of defense. Jesus made no whimpering excuses for his being very hungry, and unable to resist the thought of food. He resolutely drew upon spiritual resources long since laid up by him for just such a time. He remembered God and God's law. That was sufficient to enable him to withstand.

Wherever We Happen to Be

Once upon a time in this country children, young people, and women were kept very closely guarded against the prevalent evils of the world. They were not permitted to get far from home, or to enter public places, or to go in the company of certain kinds of people.

But that is a thing of the past. Whether for better or for worse, we no longer surround our women and children with these safeguards. They go anywhere at any time of day or night.

But temptation is not confined to any certain place. Jesus went out into the wilderness, alone. And temptation found him there. He went up into a very high place, symbolic of the high social or political or economic standing some persons attain. And temptation sought him out there. He went to the Temple, surely a holy place. And temptation found him there.

So no man can run away from this devastating experience. He must face it. And the only intelligent way to face it is to arm one's self as best he may, and do battle against it with all the strength of his mind and soul.

Temptation to What?

Ordinarily we associate temptation with hideous things—great debauchery, unmentionable evils, terrible crimes. But temptation does not often come in these fantastic forms. More than often it comes in enchanting dress, enticing us by its apparent goodness.

Why should not Jesus turn stones into bread? Was it not a good thing to feed one's body? Could he not become the great Breadmaker, so that there would never again be a hungry child or a starving mother on earth?

Ah, but this would have been to place the physical life of man above the spiritual life. The world needed Truth more than bread. It needed salvation more than it needed satisfaction. How would the will of God have been frustrated had Jesus allowed himself to be diverted from his ministry in order to dispense temporary charity!

And why should he not cast himself down, and call on the angels to catch him before he fell and was broken on the ground? Would not such a miraculous thing draw all men to him?

Perhaps. But if it did those men would be drawn by curiosity and receive nothing more than exciting entertainment at his exploits. How more surely could his ministry and teaching be negated than by being turned into a spectacular and ostentatious exhibition of miracle working?

Or why shouldn't he make peace with the Devil, on the terms that seemed so practical and sensible and business-like? Why shouldn't he say, as we moderns so often say, "A man's got to make a living, you know?"

So, many a man who would never steal, or kill, or commit adultery, has surrendered to the temptation of self-indulgence, or to ostentation, or to simple greed.

Victory!

Ever since the birth of my daughter I have noticed that her very presence has a strange effect upon me. I could not do much wrong with her looking on. Jesus lived always as if God were by his side. To live like that is victory. How tragic that we allow ourselves to be defeated frequently, destroyed completely on occasion! We could have victory—if we lived in the presence of God.

FOR UNSELFISH SERVICE

No service rendered by a citizen is more important than that which is represented by unselfish efforts in the interest of community welfare.

For contributing this sort of service during the year, Rev. George W. Pearce, Jr., pastor of the Broadmoor Methodist church, has been awarded the honor of being Shreveport's most outstanding young man during the year 1941. He was selected by a special committee of representative citizens designated by the Junior Chamber of Commerce to choose the recipient of the annual award.

Mr. Pearce in his civic activities has worked especially as a member of the Optimist club, which has encouraged and assisted many programs for the public good.

To those who have noted his record, the selection of Mr. Pearce will be accepted with genuine favor. He has done a magnificent job as a public-spirited citizen. He has contributed very active and unselfish efforts for the benefit of Shreveport and for the welfare of its citizenship. Every worthwhile movement has had his active attention. Although much of his time and effort has been claimed as pastor of a growing congregation, which raised funds for a new house of worship under his leadership, he nevertheless has made sacrifices to serve the community in general and has done this in an outstanding way.

By the service he has rendered, Mr. Pearce has set a splendid example in civic endeavor and in citizenship responsibility. It is an example that can be emulated by any citizen with credit and satisfaction and with benefit to the public.

The Journal congratulates Mr. Pearce upon this splendid recognition, and commends the committee that chose him, as well as the Jaycees for promoting the program through which each year a young citizen is honored for his public spirit and service. Mr. Pearce in holding this position for 1941 succeeds another outstanding young man, Herbert Wilson, hotel man, who was chosen as the Jaycees' initial recipient of the honor.

—Editorial in Shreveport Journal.

We urge men to accept Christ, to accept Him now, and they say, "Well, we will think about it," or, "Yes, I know it ought to be attended to." Why, you wouldn't act that way five minutes about your health or your wife's health, or your business.

—Dr. Maltbie D. Babcock

THE CHRISTIAN FIRESIDE

TIMOTHY AND TEAK-JUNGLE TIGERS

By Charles L. Swan
Siroucha, Central Provinces, India

Timothy knows tigers. Back in the Indian teakwood forest he walks a twenty-mile beat every day and often meets those wily gentlemen with camouflage coating and a bad reputation.

The Forest Department doesn't approve of guns because tigers are too useful to be shot; even ten two-legged forest guards are easily dodged by proficient poachers, but a single tiger can generally keep fifty miles of jungle free of the ablest poachers, for tigers have a reputation poachers respect. Timothy's tigers are not to be shot at; so Timothy walks his beat without any gun. (Of course, a gun costs more than Timothy can earn in a couple of years!)

One day Timothy was walking his beat when he heard a tiger moving along in the jungle just to one side. He leaped for the nearest tree, and when he was safely seated on a high branch, the tiger came and sat down at the foot of the tree. After a small eternity the tiger grew too hungry to wait any longer, and went looking for a bullock or a deer. Another time Timothy had to jump off his bicycle and swarm up a tree when he met a tiger sitting in the path. That time Timothy spent ten hours aloft waiting until a string of woodcutters' carts came by. Then the tiger smiled and went on his way, and Timothy gratefully joined the carters for a short distance. Still another day Timothy was on his way out on leave driving his bullock cart, when a large tiger disputed his passage. Timothy jumped down and stood between his bullocks to keep them from bolting, and from there he faced the difficulty ahead. The tiger growled and not knowing what else to do, Timothy growled back. For a "quarter-of-an-hour century" Timothy and the tiger growled back and forth at each other in the midst of the jungle. At last Timothy found his tongue and ordered the tiger off with a shout: "Get along, you useless fellow. You have no business disturbing peaceful people like this." The tiger went away. Timothy has other authenticated experiences, but some of them should have had eye-witnesses for the sake of the incredulous. The above three are not stretched abnormally. . . .

But really, Timothy is a great lad in the lithe glory of his 22nd year. After his day's work he returns to his house in the village of Bejjurpelli, there in the heart of the teak jungles. It is a jungly village of some 200 forest folk. It is an isolationist place, cut off from the "world of mutuality" by bad roads and oceans of jungle. It is a very dull village except when the toddy trees are cut and the annual two-months drunk is on. It is an in-grown sort of place with many sordid memories. It is "primitive" and untouched by the "outside world."

But Timothy comes from the "outside world," and he makes a difference there. He has lived close to people who read books and listen to lectures. He has gone to a Christian church through his boyhood and youth and listened to good men and great thoughts. He has seen trains and machines, heard of airplanes, read adventure stories. He has a store of ringing hymns in the Orchestras of his heart, and a heritage of Bible lore that colours his hearing and seeing. He has brought all this enrichment with him into the jungle village of Bejjurpelli.

And after work almost every day, he sits down on some string cot in one of the courtyards of the thatched village. He tells his stories and sings his songs. He talks about a great new world beyond the silence of the dark forest. The people gather around, sitting on their bare haunches, to listen and question, and find something to laugh about, and something to wonder over. They forget that Timothy is the forest guard with an eye for poachers. They call him "teacher," and agree that no one has been among them like Timothy. His is the work of a genuine layman of the company who call themselves Christians.

Now, Timothy has begged that a church should be started in the village of Bejjurpelli. But it is such a jungly place! The people are such poor folk, such simple folk, such wild folk. Why a church?

First, a church means a Christian minister with a progressive education and a sense of climbing upward.

Then, a church means a tie with a fellowship which is not bounded by tiger-haunts or rocky roads, a **Fellowship of Mutual Inspiration** that crosses the seas and the continents.

Again, the church means that new culture which gives a new hope in our world of old ignorance and ancient weaknesses. The new medicine may not be perfect, but it sounds like heaven in Bejjurpelli, where disease walks as unhindered as an evil spirit. The new science of machines and tools can ease the drudgery of the hunched woman in the dark hut; it can straighten the back of the man with the hoe. The new democracy of learning liberates the mind; it could save Bejjurpelli from much slavery. The church means this new culture.

Finally, the church means Jesus Christ and a new nearness to the great Father. The dark jungle is so full of fears, and in Bejjurpelli minds are sunk in the unstirred stagnancies of abject terror. Timothy knows the needs of Bejjurpelli, and he wants—for the people there—the church and its Lord Jesus Christ. It will do something for the jungle psychology of the place.

Jungle psychology is to be found in many places, big and little, sophisticated and primitive. Bejjurpelli and every town in the world needs the church and its Christ, says Timothy, who knows tigers.

THE RELIGIOUS REQUISITES OF AN AMERICAN EDUCATION

(Excerpts from a speech of Clarence Manion, Dean of the College of Law at the University of Notre Dame, delivered before the National Conference of Church-Related Colleges, at Baltimore. on January 4, 1942.)

Church-related educational institutions are more vital to America now than ever before. Our country has come to grips with the most powerful and highly efficient systems of materialism that the world has ever seen. At the conclusion of this struggle, it is conceivable that more than their blood may be left upon our hands. We shall be stained with the impressions of materialistic efficiency that will have been made upon us during what may be our long and bitter struggle. We shall be confronted with the temptation to abandon the religious substance and spiritual content of our constitutional system in favor of the more objective means and measures of the enemy. When that day of victory and temptation comes to America, there must be a vocal body of religious educators representing sturdy institutions of learning that are independent of the government and well beyond its greatly lengthened reach—educators who will be in a position to remind our people that God and not government is their eternal Master, and that liberty is not merely a standard of toleration set by the State but the free and unalienable gift of the Creator.

We must not forget that the defeat of the Axis powers is only an incidental objective of our fight against them. The complete military victory of the United States is a means merely and not an end in itself. Our real and permanent purpose is to preserve our political system of constitutionally protected freedom. If we did not believe in the integrity of the God-created human spirit, we would have no abiding quarrel with the Totalitarians nor they with us. We are not girded and determined as we are merely for the purpose of revenging a brutal but typical oriental raid upon the tribal preserve of an unsuspecting neighbor. We are fighting to keep what has been demonstrated to be the breath of our national life: namely, "A nation conceived in liberty and dedicated to the proposition that all men are created equal." This subordination of man-made government to God-made man is now and ever has been the basic American principle.

If we fight the war in an attitude of skeptical materialism or with a waning faith in our traditional self-evident truths, we shall certainly come out of the struggle defeated and disillusioned regardless of our ultimate military victory. We cannot pledge our lives, our fortunes and our sacred honor for anything short of or anything less than those articles of American faith which inspired our political ancestors to construct a nation out of their firm reliance upon the wisdom of Divine Providence. Let us not forget that by every purely materialistic standard, Hitler and his Axis partners are a most virtuous combination. Only by the eternal standards of religion and the American Declaration of Independence is Totalitarianism wicked and unjustifiable. Let us keep our fighting faith firm, lest, in the hour of victory, we go over to the enemy.

**20 Five-Minute Stories
to be read to children**
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

A GREAT SOUL HAS GONE TO HIS REWARD

Ira Thomas Roach had reached his 90th year and the most of these years he spent in the service of the Master. He was born in Alabama, in 1851, and came to Claiborne parish when a young man. He was one of the founders of the Alabama church in the Weldon community, serving on the official board of that church until his death, Dec. 23, 1941, at the home of his daughter, Mrs. W. E. Brock, Natchitoches, La. The funeral service was conducted by Bro. Ailor, pastor of the Dubach-Bernice charge, assisted by Bro. R. M. Brown, Arcadia.

To the family and loved ones, we would say in the words of the poet:

I cannot say and I will not say,
That he is dead, he is just away,
With a gentle smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair,
It needs must be since he lingers there.

And you, O you, who the wildest yearn,
For the old-time step and the glad return,
Think of him faring on as dear,
In the love of there as the love of here.
Think of him still I say,
He is not dead, he is just away.

LOUIS HOFFPAUIR.

NATIONAL LOTTERY FOUGHT

Only a few days after a Detroit, Mich., jury convicted twenty-three defendants, including a former Detroit mayor and the manager of a heavyweight boxing champion, on charges arising out of a $10,000,000-a-year numbers and policy gambling racket, legislation was introduced in Congress to set up a national lottery supervised by the Treasury Department, as a measure to check inflation. The action served notice that interests favoring legalizing gambling are now pressing their case under the flag of patriotism.

The prompt statement of the Chicago Church Federation in condemning the proposal as "unethical and contrary to the public good" probably sums up the consensus of opinion among decent, public-minded citizens. Yet the trend toward legalized gambling, as shown particularly in the legalization of race track betting in many states, shows it is possible for such a bill to slip through in a time of national emergency.

The Detroit case showed how vicious the gambling rackets can become, yet is no worse than most such schemes periodically exposed in the courts. Banking on the well-known American desire to take a chance, gambling racketeers have long preyed on the general public. One of the most discouraging aspects is the apathy with which most citizens view any exposure involving gambling.

The United States people are perfectly capable of facing the war and accepting its trials and sacrifices without having it sugar-coated for easy consumption. Methods to control inflation can be and are now being worked out without depending upon the chance for easy money for popular support.

—Scottish Rite News Bureau.

LATEST NEWS FROM THE MISSIONARIES

The Rev. Dr. and Mrs. Benson Baker, and Miss Nell F. Naylor, missionaries to India, arrived in New York City on January 7, on regular furlough.

The Rev. and Mrs. Mott Keislar, the Rev. and Mrs. E. A. Seamands, the Rev. Edward Mumby and his two sons, and Prof. Harold Buell are on the high seas enroute from India. A cablegram to the Board of Missions and Church Extension, from an unknown port, announces they are safe, and proceeding home.

The Board has had no word in recent months from missionaries in Bulgaria, Poland, Bohemia, Moravia, or Belgium.

According to latest information, the family of Dr. Thonger, of Belgium, is in Free France.

Under date of January 8, Bishop Edwin F. Lee cabled from Singapore that missionaries were continuing in Malacca, Kuala, Lumpur and Serembam; that others are engaged in mission and emergency war work in Singapore. He also said that the Rev. and Mrs. Eugene O. McGraw have sailed—presumably toward the United States.

Cable advices from Honolulu indicate that Miss Maud Nelson and Miss Pearl Palmer, missionaries going to India, and the Rev. and Mrs. David C. Stubbs, former Japan missionaries who were en route to new service in Malaya when hostilities began, are safe and "proceeding destinations"—having apparently left Hawaii.

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliitates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

Serves
TEN DAILY NEEDS

● Mentholatum brings delightfully soothing relief from:
1. Discomforts of colds. 2. Chapped Skin. 3. Stuffy Nostrils. 4. Neuralgic Headache. 5. Nasal Irritation due to colds. 6. Cracked Lips. 7. Cuts and Scratches. 8. Minor Burns. 9. Dry Nostrils. 10. Sore Throat, due to colds. Jars or tubes, 30c.

MENTHOLATUM

HE'S WONDERFUL

The statesman throws his shoulders back
and straightens out his tie
And says, "My friends, unless it rains the
weather will be dry."
And when this thought into our brains has
percolated through,
We common people nod our heads and loudly cry, "How true!"
The statesman blows his massive nose and
clears his august throat,
And says, "The ship will never sink so long
as it's afloat."
Whereat we roll our solemn eyes, applaud
with main and might
And slap each other on the back, while we
say, "He's right."
The statesman waxes stern and warm, his
drone becomes a roar.
He yells, "I say to you, my friends, that two
and two make four."
And thereupon our doubts dissolve, our
fears are put to rout,
And we agree that here's a man who knows
what he's about.

—Religious Telescope.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

meeting in connection with annual meeting.

7. Provision of a Devotional Library.
8. Plans for morning watch at annual meeting.
9. Promotion of Stewardship and Personal Evangelism.
10. Establishment of family altars.
11. Enlistment in practice of the Minute at 6 o'clock every day.
12. Spirit of worship in church services.

First Quarter—January

1. Distribution of World Federation Prayer Card.
2. Plans for Pledge Service of W. S. C. S.
3. Active participation in universal Week of Prayer for the churches.

February

1. World Day of Prayer—February 20.
2. Race Relations Sunday.

March—April

1. Cooperation with pastor in Special Lenten Services (cottage prayer meetings, church visitation, etc.).
2. Fellowship of Prayer and other Lenten reading.

(The remainder of the Prayer Calendar will be given in the second quarter.)

"I suppose you carry a memento of some sort in the locket?" said one woman to another.

"Yes, a lock of my husband's hair."

"But you husband is alive."

"Sure, but his hair is gone."

—Selected.

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Because of incomplete reports, Mrs. H. E. Hamrick could give no accurate statistics concerning the number of subscriptions to the "World Outlook" and the "Methodist Woman." She suggested the plan of getting these magazines on consignment as a method of increasing interest and securing subscriptions. She reported that the program material, "For the Facing of This Hour," is in the hands of the societies.

Mrs. L. J. Power told of the need for supplies at all our conference institutions and explained that the reason the lists from the Wm. Johnson Bethlehem Center and from our Rural Worker seem a bit long, is because they are just getting a start. She told of the urgency for the boys work shop at the Moore Community Center—54 societies have contributed $224.37 of the $375 needed, so the committee empowered Mrs. Power to go ahead with the project before the needed materials advance or cannot be secured.

Mrs. E. E. McKeithen told of the splendid work done through the Spiritual Life Groups during 1941, and announced tentative plans for a conference retreat to be held at Hinds Junior College, in August, when Mrs. W. M. Alexander, Spiritual Life Chairman for the Woman's Division, will be the guest. The committee voted to send Mrs. McKeithen to the Glenn Clark "Camp Farthest Out," to be held in Florida soon. The prayer calendar will appear on this page next week.

Mrs. L. O. Todd reported that the conference W. S. C. S. met all of its obligations in full; had the largest Week of Prayer offering in ten years, $2,333; that someone whose name is not to be divulged, has given $300 to missions in the name of Mrs. R. E. Rollings, thus making her our first Life Patron; that we start 1942 with a clean slate and faith in God and the women of the societies to make it an even better year than 1941.

News of our girls at Scarritt was given by Miss Mary Thornton Lindsey. Doris Miller expects to be commissioned in June, and Mary Frances Fairchild is also looking forward to that time. With our girls completing their work and calls coming for 25 new foreign missionaries, for many missionary nurses, for home workers, Miss Thornton said, "With the opportunity greater than ever before, who is going to Scarritt from the Mississippi Conference?"

Dr. B. M. Hunt, chairman of the Conference Board of Missions and Church Extension, brought greetings to the Committee. He called attention to the new plan for the offering given on Communion Sunday—one-third for the relief of the poor in the local community, one-third for over-seas relief, one-third for camp service in this country.

Letters were read from Miss Ruth Carryer, telling of the work at the Wm. Johnson Bethlehem Center; from Miss Catherine Ezell, telling of her work on the DeSoto charge; from Miss Sallie Ellis, telling of the work at the Moore Community House.

WAR MULTIPLIES PROBLEMS OF MISSION BOARD

(Continued from page 5)

found among the refugees who had some means when they left their homes, but who have not yet been assimilated into commerce and industry in the new area. Another area of suffering is among the war orphans. In Japan-controlled sections, the mass of present population is made up of poverty-stricken people who must continue to live in such a region. Refugee camps made of simple matting are still in operation. Soup kitchens are still needed. Through the Methodist Committee for Overseas Relief, and through Methodist gifts to the Red Cross, and the Church Committee for China Relief, as much aid as possible is being given these sufferers."

Referring to the future work of the Board of Missions and Church Extension, and possibilities of a "peaceful world" into which to extend its ministry, Dr. Diffendorfer said:

"Many feel that it is premature to talk of post-war problems until the war has been won. All such forget that the conditions of peace are already being determined by the conduct of the war. What needs to be realized is that the problems which the world faced in 1918 are essentially unsolved. They still remain the great issues now confronting us—free access to raw materials and markets by all people, the place of the so-called backward peoples, the problem of imperialism, some future world organization recognizing the rights of small nations, and how to prevent future wars.

"There is a lot of talk that new political machinery will settle these problems. We join with thousands of others who are becoming daily more convinced that what we need is not new machinery, but a new philosophy of life and that the future peace conferences should deal with human welfare more than with boundaries of states, political formulas, mandates, colonies and markets and raw materials.

"For this new philosophy of life what have we Christians to contribute? The world is all awry for lack of a God big enough to control its destinies. Every nationalistic regime which degrades God to the status of a tribal deity offers no hope to a waiting world.

"From every field, especially from Europe, China, Japan, Korea, and North Africa, the tales of the ravages of war press in upon us. The earth has been shaken from Warsaw to London to Chungking. Now also 'heaven as well as earth quakes.' The spiritual life of men everywhere is uprooted and there is longing in men's hearts for a better world. To meet this yearning there is renewed activity in every land, as the striking reports of progress indicate.

The new opportunities are reflected in the appeals for additional Missionaries, for more national workers, more scholarships for training national leaders, for Christian literature, and new equipment and support for hospitals and schools. Not in a decade have these appeals been so numerous and so insistent. The faint-hearted and the confused may utter the word that a temporary difficulty or lull in some part of the world has closed down or greatly curtailed the program. The situation we face gives no warrant for any such conclusion. We look out on a world in which we confidently expect the Christian program to be called to an expansion that will be the dawn of a new missionary era."

Life has more resources than our reason, and sometimes, in addition, it has a smile.
—Claude Aret.

The Western Senator talked fast,
His words had verve and luster;
His broncho-busting days were past—
But what a filly-buster!
—Exchange.

TRUE TO OUR TRUST

By Mrs. Irvin Rowland

"Having then gifts differing according to the grace that is given to us—"

"Now there are diversities of gifts, but the same Spirit."

A person is only one single life among countless millions of human beings. The average one is so insignificant that most of the world never hears of him, yet he is so important that he helps to mold a nation's destiny, and God loves the soul of the humble as well as the great.

Your place or my place in life is as important as any one else's. It may be lowly and never in the headlines, but it is a vital part of the great pattern of abundant life. As our gifts differ, so our duties and positions differ. We are expected to use and develop whatever talents we have been endowed with.

Does it matter if I cannot do the things my neighbor can if I am not thus gifted? I am only responsible for being a good steward of my own capabilities. If my best does not measure up to another's efforts, will I be condemned? God looks on the heart and He understands.

No one can fill your place or my place in life—it is a sacred trust to each of us. The world will be better or worse by what we do with our duties. If I cannot fill the seat of the humble worthily, I do not deserve to sit with the great. Whatever I can do, I must do it well. I must prove worthy of God's trust as He leads me into the greater things of life.

THREE OF SIX "MOST EFFECTIVE" PREACHERS ARE METHODISTS

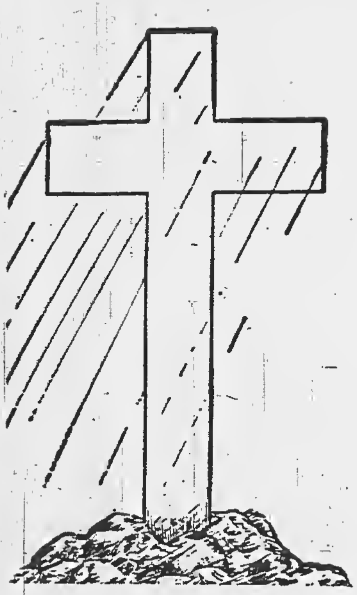
A cross-section poll to discover the six "most effective" preachers in the United States conducted recently by **The Christian Century**, undenominational weekly, produced results gratifying to Methodist pride.

Since there are about one-sixth as many Methodists as there are Protestants, the mathematical probabilities would lead to the expectation that at least one of the chosen six might be a Methodist. The tabulation, however, reveals that three of the six are Methodist pastors. They are alphabetically, the Rev. Albert Edward Day, minister of First Church, Pasadena, California; the Rev. Ralph Washington Sockman, minister of Christ Church, New York City; and the Rev. Ernest Fremont Tittle, minister of First Church, Evanston, Illinois. With a representative from the coasts of the Pacific, the Atlantic, and Lake Michigan, there certainly was no evidence of sectionalism in the choice. All three of these distinguished pulpit voices have been heard in the Lyman Beecher lectureship at Yale University.

The other three preachers selected were, the Rev. Harry Emerson Fosdick (Baptist), the Rev. George A. Buttrick (Presbyterian), and the Rev. Paul E. Scherer (Lutheran). These three all serve New York City churches.—Methodist Information.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

What profits it that Christ hath deign'd
To wear our mortal nature thus,
If we ourselves have ne'er attained
That God reveal Himself in us?
—Lyra Germanica (Anon).

THE PRAYER-ROOM TODAY

My Father, I would go back in memory to one place after another where I have met with Thee, and there I would build my altars of thankful remembrance. Thou who didst make Thyself known to me in life's morning hast been near to me all through the day. For no unworthiness of mine hast Thou cast me quite away from Thy presence nor altogether taken Thy Holy Spirit from me. Again and again Thou hast brought me back when I wandered, spoken more loudly when I was heedless of Thy whispered word, reminded me of that which I had forgotten. And now, as life's day wears on, I would reach out my hand and put it afresh in Thine. Give to me even now a fresh assurance of Thy pardoning love, a fresh promise of Thy presence to the very end. Amen.

Vol. 89. No. 5.

NEW ORLEANS, LA.
THURSDAY, JANUARY 29, 1942.

Sometime We'll Understand

By El Nathan

Not now, but in the coming years,
It may be in the Better Land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song had ceased, when scarce begun;
'Tis there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

Then trust in God through all thy days;
Fear not, for He doth hold thy hand;
Though dark the way, still sing and praise;
Sometime, sometime, we'll understand.

WALLET OF THE WEEK

TEMPLE ISRAEL, in Hollywood, is the scene of an innovation in Jewish circles. Rabbi Morton A. Bauman has inaugurated a movement for the study of the New Testament. The class meets weekly and at its initial meeting Rabbi Bauman is reported to have said: "The New Testament is one book that contains the finest collection of the best in Jewish literature." To that declaration he added, "One cannot appreciate the New Testament unless he first has a thorough understanding of Jewish literature."

* * *

THE EMBATTLED CHINESE are said to have developed a war strategy worthy of the struggle in which they are engaged. Their defensive bomb shelters make use of the hills for the construction of underground refuges, the entrances to which are buttressed by protective embankments. Army tactics in the effort to recover territory overrun by the Japanese are based upon a careful study of small scale models of the territory and the towns by which they are able to profit by every natural advantage either of terrain or streets.

* * *

COAST DWELLERS IN MALAYA are said to be unable to understand the dialect spoken in the Singapore area and are, therefore, unable to understand the news broadcasts over the Singapore radio. The people of the east coast solved the problem by equipping "publicity cars" which bring to them in their own dialect the news, especially as to the progress of the war which has been carried to their doors. In native villages great crowds gather around these cars for information concerning the war and the doings of the world.

* * *

THE LOLO TRIBESMEN of Szechwan and Sikang number a million and a half people presided over by chieftains who are called "black bones" in distinction from the laborers who are called "white bones." They live in mountain fastnesses and are without either national or racial unity. They are fierce and fearless bandits whose insatiable thirst for blood causes the feuds of one generation to be carried forward indefinitely by succeeding generations. Both men and women work, the men are hard drinkers, and in war the women keep the tribesmen in food and ammunition.

* * *

THE GARRETT COLLECTION of Arabic Manuscripts at Princeton University contains forty-five hundred titles and is the largest collection of Arabic manuscripts in America. The collection deals with religion, theology, jurisprudence, tradition, language, science and philosophy. In this collection of manuscripts, covering the "literature of the Caliphs," are some gorgeously illuminated pages of the Koran, the "Road of Eloquence," and a page from the Burdah. It contains a remarkable prospectus of the Islamic culture whose glories fell into decay a long while ago.

THE STATE OF MARYLAND has two mottoes on its great seal. One is the official motto and the other the motto of the Calverts who founded the Colony. Its original charter dates back to 1634, the State flower is the Black-eyed Susan, and it has the greatest river frontage of any state in the Union. More than forty per cent of its total population live in the city of Baltimore, and Annapolis, the capital, is a small city whose chief distinction is that it is the home of the United States Naval Academy.

* * *

SIKH TROOPS FROM INDIA played an important part in the military movement which wrested Italian East Africa from the Axis and restored Ethiopia to Haile Selassie and his people. The Sikhs have a particular pride in their skill as riflemen and their execution was not less deadly in the manipulation of the machine guns of the mechanized units in which they were enlisted for the conquest of Italian East Africa. In their fighting, they are said to be as cool and calculating as if no hazard were involved.

* * *

A FOX HUNTERS REVIVAL is reported to have been staged at Cassville, Missouri, which is in the center of a great fox hunting region. The revival was conducted by Rev. C. A. Bergen, an evangelist of Joplin, in the Baptist church at Cassville, Missouri. The evangelist entered the town with his fox hounds and invited the fox hunters to attend. According to reports, the house was crowded from the first service. It is to be hoped that the passion for the chase may have led to the development of a passion for Christ.

* * *

HANOVER COLLEGE, in Indiana, the school where Major Millsaps matriculated in the fall of 1850, is an institution of the Presbyterian Church. During the past four years, its financial resources have been nearly trebled. The sum of one million five hundred and fifty thousand dollars was added to its assets. Approximately one-half of this new money is to be invested in buildings and equipment and the other half is to be added to the permanent endowment. Its student enrollment represents twenty states and its outlook for the future is encouraging indeed.

* * *

THE AMERICAN RED CROSS has been charged with race discrimination in the matter of securing donations of blood for a blood bank for emergency uses. It was asserted that donations of Negro blood were refused where "there was no scientific reason for such refusal." One could not question the fact that there is no therapeutic difference in the blood of the Negro and the blood of the white man, but the problem posed in the refusal may not cover the entire situation. The medical corps of the Army is not dominated by Mississippians and its decisions are probably more sound than the heroics of partisan spellbinders.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

NEGATIVE SUPPORT OF ENEMIES

The distinction so frequently made between a government at war and its citizens is something which we cannot understand. The rank and file of the citizens recruit the army, manufacture the munitions, and provide the food and finance for the prosecution of war, and to us distinctions between the government and the people are fictitious and unreal. We do not mean by this that we think that every national of an enemy nation is individually a deliberate enemy, but that his being a part of the political unit makes it impossible to think of him apart from the choice which his national unit has made. A war party may force war upon unwilling subjects, but by exactly the same process and power the people are forced to support the war aims of the militant-minded group.

We are constantly receiving material for publication which is perfectly well-meant, but which seems to us to introduce elements which tend to divert attention from the main issues of the struggle in which we are engaged. War and peace are no longer debatable choices and we must regard an enemy people as sharer in the national pattern and the national ideal. It seems to us that to do otherwise tends to destroy the morale of our own people and to effect a negative partnership with those who seek to destroy our sovereignty. We will refrain, therefore, from publishing articles which are in the nature of apologies for enemy aliens. Neither can we accept for publication material which might tend to weaken the loyalties of our own people.

It is not our intention to indulge in harsh epithets against those with whom we are at war. We feel that the obligation to respect ourselves imposes a decency of attitude toward others also. We do not think that one must surrender one's convictions on questions of public policy and public morals, but when our interests are turned into a common channel by war, the repeated assertion of those differences might serve to give aid and comfort to those who are drawn up in battle array against us. We do not feel that a national who has chosen to make our flag his own should be suspect simply because he happens to be here. But an alien has as his surest weapon against suspicion and distrust, the consistent manifestation of an allegiance that is above question. Such aliens will doubtless be more or less embarrassed, but they will not be seriously molested. We have reached a stage in our relation to the struggle now going on throughout the world when our country's peril must be a first consideration with every loyal citizen.

PREACHING

Preaching is the most universal method used for the dissemination of religious truth, but estimates of its effect and power vary widely. Perhaps the reason for this is that it is an element of worship which is so interwoven with the personality of the prophet as not to be appraised apart from him. He is at least one of the variable factors in the estimate of its merit. It may truly be said that great prophets have glorified the ministry of preaching and, by the same token, their flaming torches have caused lesser lights to pale.

A writer recently observed that preaching is composite. It has its time aspect in which it reflects the pulse beat of the moment and the problem when it is delivered. Then there is the timeless element—the recorded heart throb of the eternal which gives it universality and consistency and binds the prophetic ministry of all ages into a divinely ordered sheaf. In no case is the personality of the preacher an unimportant factor in preaching. He is the artist whose genius blends earth and sky into color tones and thought forms which cause it to be a compelling factor in worship and clothe it with power. A fourth element is the hearer—the canvas upon whose imagination and heart the captured vision and passion of the preacher becomes real and abiding. Preaching at its best is a fusion of all these factors.

In the schools of the prophets, preaching is blueprinted after certain conventional patterns—the textual, the topical, the expository and the like. These are optional forms in which the preacher may mold his thought. That which makes preaching great is not its scaffolding, but the deposit in the soul of the preacher himself. His accessories will be a pure life, a wide and varied fund of worthy information, and an understanding of his people—all of these converging upon his Bible, the source-book of effective preaching. If in this manner God is given a chance to set his seal upon our message, it will be transmuted into the wisdom and the music of the eternal world. No matter what may be the frailties of the preacher, souls will be quickened and the cause of Christ will prosper under such a ministry. Preaching is a living thing, made dynamic by the Spirit of God, and directly related to the age in which it is delivered.

WAR AND CHRISTIAN MISSIONS

Lands of "lost missions" have experienced greatly increased difficulty by the entry of the United States into the war. This is patricularly true of the Far East, around which there is an ever increasing cordon of steel and battle fury. The Catholics have twelve hundred priests in the war zone and the Protestant groups have nearly fifteen hundred workers from the United States and Canada alone. Seven hundred and fifty of the latter are in occupied China. The prospect for Christian missions has not been darker since the launching of the modern missionary crusade.

"ONE FOOT IN HEAVEN"

Dr. A. P. Hamilton

Every Methodist, certainly every Methodist preacher's son or daughter, ought to see this moving picture; "moving" in more ways than one. It is authentic in many aspects, even though the hand of Hollywood is but thinly veiled, or gloved, in several places. Of course, the setting and milieu is that of the Midwest, so that there are many divergences from the norm of the deep South.

In my own case it happened that my father's pastorates, in my formative years, were in and around the Black Belt of Alabama; a very cultured territory, after the manner of the ante-bellum South. For that reason the extremely drab and downright indecent conditions set forth in the picture are not a part of the background of my parsonage life. For instance, the parsonage itself. At no time did we ever have to live in such tumble-down shacks as are portrayed in the life of William Spence. Our parsonage was never a mansion, but it usually measured up to the average of the homes of the parishioners of the church.

Again, the scenes of actual physical want and hunger had no parallel in my experience. The pantry was always full of provisions of all sorts, which were brought in by the members of the church. I know that I have never been able to set the table that my parents did, even on a salary three or four times as large as they ever enjoyed.

But the story is well presented on the whole. The minister, William Spence, is a two-fisted parson, sometimes too much so, who gradually becomes socially-minded, and leads the fight for moral, religious and social reforms in whatever community he happens to be.

This has been true always and everywhere in the making of what has been called the Epic of America. Not only has the Methodist preacher been a dominant factor in weaving the pattern of American life, and in leading the forces of social and spiritual upheaval and transformation, but he has made another powerful impact on the body-politic and social, in the type of leadership, intellectual and moral, which he has turned out from his parsonage, the children trained and reared there.

The leavening influence of these parsonage-trained men and women has extended throughout the whole nation and the world. One instance comes to mind here, of a man in the Mississippi Conference who was superannuated several years ago. This man had never had anything better than a three-point circuit most of the time, five or six or seven churches even. He had a large family, but sent all of them to college, and when he retired bought a home in Jackson, and owned a farm besides. It was his boast at the time of his retirement, that he "owed no man anything." I call that high finance! Not only did this man save many souls in his long ministry, he helped build a nation, and a righteous nation at that. His case could be multiplied by thousands. If you thumb through "Who's Who," you will find that over half the names there are ministers', and ministers' sons and daughters' names. We are saying many things about democracy today, but in my opinion, here we have democracy's great bulwark.

I heard the late Dr. Alexander F. Watkins tell of a visit he made to the White House, when Theodore Roosevelt was president. Mr. Roosevelt told him: "If I were asked to name the typical American church, I should have to say the Methodist Church, for it has typed the life of the American people more nearly than any other."

When you see one of those old battle-scarred veterans of many campaigns against sin and the forces of evil, lift your hat in respect, or better still, do something to make his few remaining days happy and cheerful.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

GOING TO WASTE

There are people still living who can remember the time when cottonseed were a nuisance around a gin. They were stacked in great piles as far away from the gin as was convenient, and were allowed to rot or to be eaten by such cattle as happened along and were willing to take a few investigatory bites. Now and then a farmer hauled a load home and scattered them over a field, in the hope that they possessed at least a little fertilizing value. But, in the main, they were in the way.

How times have changed! Now, the seed are one of the most valuable products of the plant. They furnish linters, oil, meal and hulls, all of which are useful and some of which are among our most important articles of commerce. What was once thrown away is now worth millions of dollars.

One of the commonest explanations in days gone by of the high price of pork was that the packing houses had a large amount of unavoidable waste that had to be recovered in the price of the finished product. Now, however, it is commonly said that nothing is wasted except the squeal—and there is a suspicion that radio manufacturers are using even that for static. Incidentally, the price of pork is still high.

The slabpit was once a necessary part of the equipment of every sawmill—the place where the rough outside pieces of a log were burned to keep them from cluttering up the place to such an extent that there would be no room to stack the lumber. Nowadays, slabs serve many useful purposes.

It used to be that the only use for peanut hulls was to sweep them up and throw them in the fire after the family and guests had enjoyed a repast of the odoriferous and tantalizingly tasty parched nuts. Now, Dr. Carver, the eminent Negro scientist, has discovered that even peanut hulls can be turned into valuable commercial products.

The principal use for pine-straw used to be for hogs to root in during the winter, and to set fire to in the spring.

Nowadays, it plays an important part in producing the wonderful strawberries that have made Ponchatoula and this part of Louisiana famous throughout the world; and it is worth good money per load.

A lot of things are going to waste that could be put to profitable use in these difficult times.

Among these are brains.

LONGFELLOW'S PHILOSOPHY OF LIFE

By Rev. Edgar G. Meinzer
In The Evangelical-Messenger

Young people naturally have many questions to ask about the meaning and purpose of life, and as they grow older they consciously or unconsciously formulate for themselves a working program based on their estimate of the universe. This constitutes their philosophy of life. The youthful Longfellow was no exception. When he reached the age of 31, being a poet, he expressed these principles in verse, and this personal estimate of life has come down to us under the title, "A Psalm of Life."

Longfellow first made this poem public by reading it to his class in Modern Literature at Harvard in 1838. It is a short production of only 36 lines and can hardly be classed as a work of art, but rather as a practical, hard-headed statement of good, sound common sense expressed in meter and rhyme. Although dealing with the most profound problems of life, it is stated in such frank and homely simplicity that every school boy can understand it. (In fact, the American school boy has been made to understand this poem throughout the last hundred years, sometimes with the aid of a hickory stick.) It is a part of our national heritage, like the Declaration of Independence and Lincoln's Gettysburg Address.

The first question considered in this poem is: "Does death end all? Is there a life beyond?" This is a most vital question in any person's philosophy of life. If the answer is in the negative, an attitude of pessimism and cynicism is developed, which sometimes leads to suicide, or it may lead to the attitude, "Let us eat, drink and be merry, for tomorrow we die." Life is empty and meaningless to the person who does not believe in the immortality of the soul. Longfellow was not of this class. He believed in immortality, and so he begins his poem with the lines:

"Tell me not in mournful numbers
Life is but an empty dream,
And the soul is dead that slumbers,
And things are not what they seem.

"Life is real; life is earnest;
And the grave is not its goal,
'Dust thou art, to dust returneth,'
Was not spoken of the soul."

The fifth line of the poem strikes the keynote of the second tenet of the poet's creed. Life is not a matter of dreamy contemplation, or of self-indulgent ease. Life is a matter of action—of deeds. We are in this world to do great and worthy things. He felt the urgency of the world's need as expressed in the Scriptural words: "The harvest truly is great, but the laborers are few." The person who can catch this realization of the great opportunities life offers for altruistic service is ready to be a truly worthwhile and forceful member of society.

"Not enjoyment and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today."

In the sixth stanza he repeats this thought:

"Act—act in the living present;
Heart within and God o'erhead."

The poem is here expressing the spirit of his contemporaries of the nineteenth century. It was truly a century of deeds. New homes were established, virgin soil was brought under cultivation, cities were built, railroads were extended to every community and across the continent, colleges were founded, and the churches were organized.

The poet goes even farther in his third thought:

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

We think of a hero as one who is strong and capable, fearless and unselfish. It is a great ideal—the ideal of a nation of heroes. And heroes there were in those strenuous days. Some attained to enduring fame, but many more were unsung heroes in their own small circles, yet none the less, truly great. Those were the days of the Daniel Boones, the William Lloyd Garrisons, the Marcus Whitmans, the Peter Cartwrights and the John Seyberts. They "through faith subdued kingdoms, wrought righteousness, obtained promises—out of weakness were made strong."

Can we of this generation, too, be heroes? Or have we in this later age become "like dumb driven cattle?"

But life is so short! So much to be done—so little time in which to do it! This is the fourth thought.

"Art is long, and time is fleeting
And our hearts, though stout and brave,
Still, like muffled drums are beating,
Funeral marches to the grave."

Every one who is past middle age realizes the poignant truth of these words. We have hardly begun our life's work when we must lay it down because of advancing years. How important it is, then, to utilize every passing day and fill it with worthwhile endeavor.

Some who have followed the ideal outlined in this poem have wrought so well that the world acclaims them as great. They stand in the corridors of time like great pillars upon whom every one may gaze with respect and admiration. Paul, who has left us his matchless epistles; Luther, the great hero of the Reformation; Columbus, who gave us a new continent; Lincoln, who freed a race. We, too, can be great. We, too, can live such useful and unselfish lives that others will be better for our having lived.

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.

"Footprints that perhaps another,
Sailing o'er life's solemn main;
Some forlorn and shipwrecked brother,
Seeing, shall take heart again."

How much inspiration these words have given to countless millions since they were written! Longfellow himself believed that he was inspired of God to write them. He says of this poem: "It was a voice from my inmost heart at a time when I was rallying from depression." And so let us receive it, as a truly sincere message from the heart of one of our greatest fellow Americans.

—Religious Telescope

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches	8
Rev. J. W. Faulk, Slidell	2
Rev. C. J. T. Cotten, Gonzales	2
Rev. W. C. Mason, Marksville	2
Rev. R. V. Fulton, Lottie	2
Mrs. N. E. Cunningham, Vicksburg	8
Rev. A. L. Davenport, Vaiden	7
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	2
Galloway Memorial, Jackson	2
Rev. J. H. Grice, Vaughan	2
Rev. C. C. Clark, Gulfport	45
Rev. A. W. Bailey, Holcomb	2
Rev. H. P. Lewis, Byhalia	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. H. C. Castle, Philadelphia	2
Rev. N. D. Guerry, Schlater	2
J. H. Johnson, Clarksdale	7
Rev. L. E. Alford, Benton	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. F. Wilson, Cotton Valley	2
Rev. P. W. Sibley, Loranger	4
Rev. J. H. Morrow, Picayune	2
Rev. G. A. Baker, Verona	4
Rev. W. T. Phillips, Tchula	2
Rev. G. W. Pomeroy, Bogalusa	2
Rev. W. T. Phillips, Tchula	2
Rev. Guy Hicks, Ruston	11
Mrs. Odelle Chapman, Archibald	2
J. H. Rhodes, Zachary	3
Rev. Roy Wolfe, Prentiss	2
Rev. G. A. Meaders, Shannon	2

WEST CHINA'S HOSPITALS CARRY ON

By S. H. Liljestrand, M. D.
Chengtu, Szechwan, China

Despite war and accompanying air-raids, all our Methodist hospitals are in service in Chengtu and vicinity, West China.

A new hospital is being planned at Nei Kiang.

Our hospital in Chungking was bombed—but is carrying on at Go Lo San.

Several of the Canadian Mission Hospitals have been badly bombed. We visited one recently (at the Salt Wells) and did two operations; and applied radium to the Canadian doctor in charge. The building was a pitiful sight—roof off both wings, except operating room, and homes broken.

Radium treatments have been practically continuous in the Memorial Cancer Clinic. Once nine cases were in the wards at one time. This created a difficulty in fitting in treatments, as our fifty milligrams of radium is barely sufficient to treat one case at a time. We must get another fifty milligrams as soon as possible; but as it takes $25 of Chengtu money to make one American dollar, our earnings from fees do not mean much.

We have held one extension cancer clinic in a distant hospital, radiating one patient and operating on two. Extension work requires maintaining and operating a motor car with gasoline costing $2 in American gold for one gallon, but this work is highly appreciated and sometimes vitally neces-

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Rev. Geo. P. F. Muncie notifies us that his address is now 334 S. Denver Street, Jackson, Miss., not Route 2, Florence, as in the past.

Mrs. J. O. Carr, Van Vleet, expresses her appreciation of the Advocate and says she has read it many years. We thank her for her encouraging word.

Mrs. M. L. White, whose life was intertwined with the toils and tasks of the itinerant ministry, says that she has always had the Advocate and that she prizes it more as time goes on.

Rev. L. T. Nelson reports that the people of Madison and Pocahontas charge are responding to his leadership in a fine way, and that he and his family are happy in their new location.

Vicksburg, Miss., is on the schedule of the National Christian Mission, under the Department of Evangelism of the Federal Council. The time will be February 8 to 13, but the speakers have not been announced.

Mrs. A. A. Boulton, Sr. of Newton, Miss., cheers us with a message of appreciation. It is a genuine joy to spend and be spent for people who travel with you in your task, it is a form of sharing the load.

Rev. J. S. Maxey writes optimistically of the outlook for Marks, Belen and Darling charge. Church interest is fine, congregations good, a ten per cent increase in pastor's salary, and twenty-five per cent increase in acceptance for Benevolences.

Mrs. E. Salles, who formerly lived at 1124 N. Tonti St., New Orleans, is now at the Home for Incurables. We regret that she is unable to continue her subscription to the Advocate, and we hope that she may be able to read it in the Home, where she now lives.

Rev. J. B. Cain is entering upon the responsibilities of his new work at Columbia, Miss., by making a careful survey of his task, and with faith and confidence as to a satisfactory outcome in all departments of his work.

Rev. and Mrs. J. E. J. Ferguson report a warm welcome upon their return to Sumrall for their second year. The outlook is reported as good, and the editor appreciates the invitation to visit these friends of the manse.

It is with sincere regret that we learn of the continued illness of Mrs. C. S. Williamson, Jr., which was reported in a recent issue. Her pneumonic condition had cleared up, but a later collapse brought her life to a close on Sunday afternoon.

Rev. P. W. Sibley, pastor of the Loranger, Tickfaw and Tangipahoa churches, reports a gracious reception by his people. Shortly after he and his family arrived they were greeted with a bountiful pounding and everywhere he has found a fine spirit and is looking forward to a good year.

Rev. D. H. McKeithen, secretary, reports that the Central group of the ministers of Brookhaven District have made plans to carry into effect the resolution of the Mississippi Conference regarding a religious survey for each county. It is planned to undertake the survey at once.

Rev. and Mrs. E. C. Gunn, of New Orleans, were called to Shubuta, Miss., last Sunday following the morning service on account of the death of Bro. Gunn's sister, Mrs. O. P. Everett. Mrs. Everett had been ill only a few days and her death was not expected. Interment was at Waynesboro.

Rev. H. P. Wall, a local preacher of Carrollton Avenue church, New Orleans, is in the Baptist Hospital, where he is making a good recovery following an emergency operation for appendicitis. We are glad to be able to report that he will probably go home in a few days.

Rev. Milton Jay Peden has been moved from Etta to Prairie, Miss., where he will have Prairie, Hamilton and Strongs churches. We presume that this is an adjustment to fill Artesia, which was left vacant by the death of Rev. J. R. Murff. We have not had official notice of the appointment changes which may have been involved.

Announcement

FEBRUARY IS ADVOCATE MONTH IN MISSISSIPPI

By action of the Mississippi and the North Mississippi Conferences, the month of February was designated as Advocate month. This means that the circulation of the Conference organ is to be a major enterprise for the next four weeks in order that the paper may carry comfort, information and inspiration to our people in what is destined to be one of the most desperate years in the history of modern civilization.

Let's go at the task in dead earnest. let's make it unanimous, and let's do a first-class job of placing the Advocate in the homes of our people in these two Conferences. Watch the "Pacemakers" report beginning next week.

Mrs. J. S. Davies, of Shreveport, says that the Advocate has been in her family, through three generations, since the first number. We regret to learn that she has been ill since December 1, when she suffered an attack which has kept her in bed since. We sincerely hope and pray for her restoration to health.

Rev. Jeff Cunningham begins the new year at Sardis Station under auspicious circumstances. The pastor's salary was substantially increased and with it other claims based upon the pastor's salary were correspondingly advanced. He had a public installation of the Board of Stewards at a recent service.

Rev. John W. Chisholm, of Meridian, Tex., sends us the news of the death of his youngest son which we publish elsewhere. Bro. Chisholm joined the Mississippi Conference in 1907, and served in that Conference for fifteen years, at which time he transferred to Texas. The ashes of his eldest son sleep at Union, Miss., his old home.

The widow of a preacher in our territory writes that she is waiting in feebleness extreme in the shadows of retiremnt, but that she longs for contacts with the pastor and his family. She misses the spiritual thrill of the experiences of which she was so long a part. We feel certain that any pastor who may have such a shut-in as a part of his care, will not forget to minister to their hungry hearts.

Mr. Paul S. Felder, President of Philip Werlein, Ltd., New Orleans, and a member of Rayne Memorial church, died suddenly on Wednesday evening of last week. He had been in failing health for a long time, but his going was unexpected and a shock to his family and friends. He leaves his wife, who was Miss Ethel Werlein, three daughters, and two sisters.

A brief letter from Rev. L. A. Bodie, of Flora, La., says that his wife is in the Baptist Hospital, at Alexandria, for a very serious operation, and asks prayer for her. The operation was to have been performed on Thursday or Friday of last week. We earnestly pray that she may be kept through the ordeal and ultimately restored to health, God willing.

Dr. P. I. Lipsey, for thirty years editor of **The Baptist Record,** at Jackson, Miss., has resigned and has been succeeded by Dr. A. L. Goodrich who was the circulation manager under Dr. Lipsey. Dr. Lipsey rendered a great service to the Baptists of Mississippi and we regret to have him drop out of the active ranks. We wish for the new editor the success foreshadowed by his splendid achievements as circulation manager.

The editor acknowledges with sincere thanks the receipt of a bushel basket of citrus fruit, grapefruit, pink grapefruit and oranges, grown by Rev. and Mrs. B. P. Jaco, in the Rio Grande Valley. We appreciate this remembrance from our long-time friend, the product of his own orchard and selected by his estimable wife. Such a gracious

LUZIANNE
COFFEE
100% GOOD

"pounding" makes our heart beat a little faster.

On January 22, Mr. and Mrs. J. H. Johnson and Mr. and Mrs. Lindsay, son-in-law and daughter respectively, had a joint dinner celebration of their wedding anniversaries—Mr. and Mrs. Johnson their forty-sixth, and Mr. and Mrs. Lindsay their sixteenth. Mr. and Mrs. Johnson were married at Wilson, Louisiana. Mrs. Johnson had not been at all well, but was expecting to be up for the dinner. The Advocate joins many friends in congratulations and wishes for many happy returns of the day.

Rev. C. J. Thibodeaux, pastor at Ebenezer, La., reports a seventy-mile trip to Pecan Island across a tempestuous lake. At the service on New Year's night the good people of that little island came with all kinds of food, the products of their own little farms, as a gift to their pastor. At Estherwood, a church on the same charge, the people are also very kind and considerate. Bro. Thibodeaux says that ocngregations have been very good at every church despite the inclement weather.

A WORD FROM OAKDALE

(From a Retired Preacher)

The city of Oakdale, La., is showing fine judgment in supplying excellent congregations for the preaching services of the Rev. James Sensintaffar. And well may it do so. This writer has preached for forty-six years. During this period he had heard our most brilliant and versatile bishops and other princes of the pulpit.

"Jim," as we call him, belongs in the line of succession. A man of splendid physique. Faithful and genial as a pastor, he leaves no part of his mission neglected. The voice is resonant, but never out of control. His sermons are deep, broad and high, never tiresomely long. He is scriptural, spiritual and evangelistic. Not too bookish, he is a painstaking student, and the breadth of his information ranges from D. L. Moody and Wesley and Paul, to George Eliot, Alexander Dumas, and our Christian Advocates. He is one of those rare preachers to whom, in the entire range of the ministerial character, the adjective "magnificent" may be applied without exaggeration. If anything better can be said of a pastor-preacher, another adjective must be employed: the word LOVABLE.

ARTHUR M. SHAW.

J. ELLIS CHISHOLM

Ellis Chisholm, youngest son of Rev. and Mrs. John W. Chisholm, died Monday night following an operation Sunday, January 4, 1942.

Funeral services were held at 10 a. m., Wednesday, January 7, 1942, in Dallas, Tex. The services were conducted by Dr. Marshall T. Steel, in whose congregation Ellis had worshipped for the past five years.

He was a B. A. graduate of Southern Methodist University, in the class of 1938. At the time of his death he was an auditor in the employ of Barrow, Wade, Guthrie & Co.

He was born November 10, 1916, in New Augusta, Miss., while his father was pastor of the Methodist church there. As a child, he lived in Silver Creek, Brandon and Forest, Miss. From the latter place the family transferred to Seguin, Texas, in 1922.

He is survived by his wife, of Dallas; his father and mother, Rev. and Mrs. John W. Chisholm, Meridian, Texas; one brother, John W. Chisholm, Jr., an instructor in the University of Alabama, Tuscaloosa, Ala.; and by one sister, Mrs. Caroline Summers, Sherman, Texas.

NEW MINISTER, FIRST CHURCH, NEW ORLEANS

Rev. N. H. Melbert, pastor of First Church, New Orleans, was transferred at the last session of the Conference from Port Arthur, Texas. He was born of German Evangelical parents in Gypsum City, Kansas, fifty years ago, and is in the very prime of life. He is the fifth successive generation of ministers, his father, grandfather, great-grandfather, and great-great-grandfather having been ministers before him.

After a year at college, he spent three years at sea. Most of that time was spent in the Orient—Japan, China, India, Burma, the Philippines, Dutch East Indies, with a month in Singapore. In that three years he experienced all the unromantic hardships and perils of a sailor's life. He was maltreated, washed overboard during a storm on the China sea, was in a sand storm on the border of the Lybian Desert, and was in a water spout in the Indian Ocean, with the thrill of a first-hand experience of Kansas cyclone in addition.

REV. N. H. MELBERT

In social life he has known what it is to be in fellowship at the top and to share the hardships of those at the opposite pole; from dining with the rich to accepting his handful of rice and one herring on a sampan in China. He has had offers of great salaries by Indian princes, and has begged at back doors in Boston.

He went to the Bowery Mission in New York for rolls and coffee on Nov. 10, 1911, and it was there that he was converted. With the exception of six years, when he fought the call to preach, he has been obedient to the heavenly vision. He was licensed to preach in 1917 and, after several months as an instructor in seamanship in the World War, he has been preaching the gospel of the atoning sacrifice of Jesus—the gospel by which he was saved.

In the course of his ministry, he has served four pastorates in Houston, Texas, a quadrennium as presiding elder, and was for three years pastor of University Church, Berkeley, California. He is now in his first year as pastor of First Church, New Orleans, and is getting off to a good start. His college work was done at Williams College and University of Chicago. His practical training in evangelism was had under the veteran mission worker, Harry Munro, of Pacific Garden Mission, 100 Van Buren Street, Chicago. In great pulpits as in his mission experiences, his theme is always: "The Transforming Power of the Gospel of Jesus Christ," and in that testimony, he maintains the confidence and bearing of St. Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."

MAIN STREET, BILOXI

Rev. Clyde H. Gunn is in his fourth year at Main Street, Biloxi. The year opens with more work to be done, but with larger opportunities than he has experienced in his ministry before. The people are responding to the leadership of the church in a most commendable way.

Keesler Field, an air corps technical training school, with between 22,000 and 25,000 students, officers and instructors, has opened up at full speed. The field is located inside the city limits of Biloxi, and is offering our church an outstanding opportunity to serve in a spiritual way the fine men located there. There are at present five chaplains stationed at the field and they are all doing a splendid work.

Main Street church is cooperating fully with the chaplains in the work committed to their care. Large numbers of these men of the field attend our services and activities regularly. The attendance at our Sunday morning services by both the local people and these men in the service has overtaxed our auditorium. Yesterday we had our first duplicate Sunday morning service. We were most gratified with the attendance at the nine o'clock worship service, and the eleven o'clock service was crowded as usual. Our local people are very enthusiastic about the plan and are assuring the pastor and the board of stewards that their complete cooperation will be given. Yesterday our services were attended by more people than ever before.

The social and recreational facilities of our church are made available to the local young people and the men of the air school and Coast Guard under competent and adequate supervision two evenings each week, all Sunday afternoon, and Sunday evening after worship service. They always enjoy meeting at our chapter house, writing letters, reading, listening to the radio, singing and playing games.

OBSERVER.

MUST OVERSEAS RELIEF STOP?

By Bishop Herbert Welch

Civilian victims of war can still be helped. American entry into the war still leaves open a great many avenues of service for the established church relief agencies. In a number of cases the emergency has intensified the need. The eight church relief agencies affiliated with the Methodist Committee for Overseas Relief are all able to carry on their programs. The program of most of these agencies is now hindered chiefly by lack of funds. Urgent appeals are continually coming from centers of suffering abroad.

As to China, we transfer our base of operations from Shanghai to Chungking. From that city relief work can be carried on in at least eleven provinces of free China, including the border regions where fighting is taking place, and where the need is very great. Continuance of help for sufferers in parts of China occupied by Japanese troops is not certain, but may still be possible.

Aid for Christian families and workers, for prisoners and refugees in various parts of Europe still goes on, and the International Missionary Council is doing its utmost to see that needed help for the "orphaned missionaries" shall still reach them.

Many Christian refugees already settled in this country are somewhat unsettled in their occupations because of the declaration of war. All are in a state of excitement and extra care is required to help them.

The Methodist Committee for Overseas Relief extends assurance to all who are anxious to help those who are suffering acutely because of the war. The church representatives abroad need our immediate and hearty support. With this they can extend the atmosphere of confidence and maintain the faith and the livelihood of many thousands who are in the most abject misery. The declaration of war has not stopped the relief program. Church people can continue to give their money in good confidence that it will bring a ministry of mercy and help to untold numbers of men and women and children who have nowhere else to look for the bare necessities of life.

PERSONAL AND OTHER NOTES

Rev. Marlin McCormack has been engaged to lead a series of services at Wood Junior College early in February.

A note from Rev. B. H. Andrews indicates that about half of the pastors of Lake Charles District are expecting to attend Ministers' Week at S. M. U.

Rev. T. A. Filgo, pastor at Dumas, Miss., is leading his people in a movement for the erection of a new parsonage. A building committee has been appointed to begin the work immediately.

Eunice, La., has begun the erection of a new church building and is making good headway notwithstanding material shortages and the restrictions due to war priorities. Rev. Otis Spinks is pastor.

Rev. T. H. Ferrell, pastor at Booneville, secured 54 subscribers to the Chicago Christian Advocate in January. He expects to secure his quota of New Orleans Christian Advocates in February.

Bishop A. Frank Smith has authorized the appointment of Rev. Cleburne Quaid, a recent graduate of S. M. U., to be pastor of Westlake charge. He is said to be beginning well.

Rev. J. H. Bowdon is getting off to a fine start at Lake Charles where he is being greeted with growing congregations and the heartiest cooperation on the part of his people.

Salary increases of pastors in the Lake Charles District, Rev. B. H. Andrews, Superintendent, are said to aggregate five thousand dollars, and all indications for the year are hopeful and encouraging.

Rev. K. E. Clark, pastor at New Albany Circuit, has undertaken to raise the benevolences on his charge by requesting each member to contribute $1.00. He hopes to have the entire amount in at an early date.

Bishop W. W. Peele will be present at the North Mississippi Conference of the Woman's Society of Christian Service, which is to be held at Oxford-University church, March 17-19. Bishop Peele will speak on the opening night.

Two parsonages on the western side of Louisiana have been visited by the stork recently: Rev. and Mrs. Don Wineinger, of Gueydan, and Rev. and Mrs. Krumnow, of Raymond, are the favored ones. Both are girls, but not a deliberate evasion of the draft.

Rev. Guy Ray, pastor at Sherman, has entered into his work with good cooperation. The Sherman church has recently expended $400 to install a Butane Gas Heating System. A considerable portion of the money is in hand to erect a new church at Blue Springs on that charge.

A card from Dr. Leon W. Sloan, of the Anti-Saloon League of Louisiana, says that one of the assistant attorneys-general has expressed the opinion that Act No. 20, of 1918, cannot now be used to protect soldiers at Camp Beauregard from exploitation by the liquor traffic. He says further that a suit may be brought to test the applicability of the Act.

The second unit of the Oxford-University church building, which is the main auditorium, is to be erected as soon as the national emergency will permit. Six years ago the educational unit was erected. The Mississippi Conference and the North Mississippi Conference are cooperating with the Oxford church in the erection of an adequate building at the University, to be used by the local people and the Methodist students of the University.

PEWS WANTED

We are anxious to secure pews for Tickfaw Methodist church. Any congregation having pews to dispose of please write Rev. P. W. Sibley, Loranger, La., giving full particulars, stating price.

The Church School Institute for the Corinth District, held at Booneville, January 22, was the best in attendance and interest that has been held in recent years. Thirty-five Children's Workers met with Mrs. C. A. Parks, District Director. The entire Institute, under the direction of Rev. R. A. Grisham, Executive Secretary, and Rev. W. R. Lott, district superintendent, presented the whole field of Christian Education. More books were sold and more literature distributed than at any previous meeting.

Mrs. Annie Simpson, mother of Mrs. R. M. Brown, died at the parsonage in Arcadia, on Saturday afternoon, January 17. She was ninety-two years of age, and had made her home with Mrs. Brown, wife of Rev. R. M. Brown. She had been confined to her bed for many weeks, having suffered a broken limb some time ago. Survivors include a son, Dr. Robt. Simpson, of Juneau, Alaska; two daughters, Mrs. R. L. Beasley, of Austin, Texas; and Mrs. R. M. Brown, of Arcadia, La.; ten grandchildren and five great-grandchildren.

NEW CHARGE FORMED

By authority of Bishop Peele, a new charge has been formed in the Columbus District, to be known as Eupora Circuit. This charge is composed of the following churches: La Grange, Tomnolen, Longbranch, Clarkston and Mt. Moriah. Three of these churches are taken from Eupora, which becomes a full-time station. The other two from the Mathiston and Maben charge. The churches remaining on the Mathiston and Maben charge are using this extra time. Rev. W. A. Green, whose address at present is Columbus, Miss., has been appointed to supply this new charge. The outlook for the success of this new set-up is most encouraging. The first quarterly conference will be held at La Grange, Sunday, February 8.

A. T. McILWAIN,
District Superintendent.

CHANGES IN APPOINTMENTS

Due ot the recent death of Rev. J. R. Murff, of Artesia, Miss., Bishop Peele has authorized the following changes in appointments: Artesia and Shaffers, Rev. S. W. Hemphill; Prairie and Strongs, Rev. M. J. Peden; Salem and Friendship, Rev. O. L. Elliott (Supply).

A. T. McILWAIN,
District Superintendent.

MERIDIAN DISTRICT

Rev. V. G. Clifford, our very efficient and aggressive pastor at Quitman, Miss., was presented the Silver Beaver, the highest award that can be given a Boy Scout Leader.

The presentation was made by W. Z. Huggins, at the 22nd annual meeting of the Choctaw Council, which was held at Central Methodist church, in Meridian, Miss., January 22, 1942.

At the same time and place, Mr. R. C. Wimberly, one of our leading Methodist laymen, was presented with the same award.

Under the wise leadership of our district superintendent, Rev. J. L. Neill, programs have been published and plans matured for a very inspirational District Missionary-Educational Institute, to be held at Central Methodist church, Friday, February 6, beginning at 9 a. m. Dr. Ezra Cox will be the feature speaker.

T. J. O'Neil, Reporter.

INTERPRETING RELIGIOUS CONCEPTS TO CHILDREN

How can I interpret religion to my children now, so that with their growing experience it will be more meaningful to them tomorrow?

Thousands of parents in The Methodist Church will discuss this question in February, when they begin the four-weeks study of "Interpreting Religious Concepts," the elective course in **The Christian Home.**

Written by Mrs. Grace Sloan Overton, lecturer, author and counselor of parents and young people, the course will deal with the questions children ask about religion, how to interpret the basic concepts of religion to children, and what to do when children face serious emotional shocks in the case of suffering and death.

Mrs. Overton, author of several books on parent education and the home, traces step by step the elements of a child's religious growth and recommends methods of making religious ideas clear to developing children's minds. Several books on parent education are recommended with the course.

The February issue will also include several articles supporting this elective course. Writers will include Bishop Francis J. McConnell, of The Methodist Church; Dr. P. R. Hayward, editor, **International Journal of Religious Education;** Dr. Harry C. Munro, director, Department of Adult Work, Inter national Council of Religious Education; and many others.

The Christian Home is the only magazine for parents in Christendom which carries a special elective course for parents.

MRS. R. A. BOZEMAN'S FATHER DIES

Mrs. R. A. Bozeman, Pleasant Hill, La., was called to Huntington, Texas, for the funeral service of her father, Mr. Joshua, C. Herrington, who died in Huntington, Tuesday afternoon, Jan. 20, 1942. Mr. Herrington spent his life in and around Huntington, where he was well-known as a good man and a Christian gentleman. He was a charter member of the Methodist church at Huntington, and took an active part until poor health forced him to withdraw from active service several years ago.

Surviving beside the daughter, Mrs. Bozeman, are three other daughters, six sons, his wife, a brother and sister, ten grandchildren, and other relatives. Another of the Lord's good soldiers has gone to his reward.

REV. L. C. STANDIFER,
Pastor.

Huntington, Texas.

A SUGGESTION AND ELSE

Dear Dr. Duren: I read in the Advocate of one having to drop the Advocate on account of failing sight.

May I suggest that while we are learning the real meaning of service, as far as the war is concerned, all our people, young and old, seeking a task, that our Young People's organizations in the church find and visit the shut-ins, reading to them or such other things as they may find need for. One hour a week to read the Advocate to this good sister would surely prove a double blessing to giver and receiver.

I have been a shut-in for a year today, January 24, and can write from experience. Many "lovely" cards, letters and visitors have come my way. Not one entire day, but has been spent in bed, and these have helped this whole year to pass more quickly, and I trust more profitably. Of all the fine things done for me none will linger longer in my memory than the visits of the Young People's group, with their counselors of the Cedar Grove church. Once bringing everything from soup to nuts for Thanksgiving dinner, another time bringing to my room their Christmas Sunday evening service and singing Christmas carols. Try something of the kind and you will be a blessing and I am sure receive one.

Yours fraternally,
W. F. Henderson.

206 E. 67th Street,
Shreveport, La.

THE NEED FOR A CLOSER WALK

By Mrs. Irvin Rowland

Do you ever feel that you need to stop to "get a hold" on yourself, that you need time alone to just think things out for yourself, or that you need to slip away from the crowded, busy life for a while to find yourself again? Speed, activity and change are so vital and widespread today that they tend to disrupt our normal process, and if we can't adjust ourselves to the rapidly changing environment, our lives gradually become frustrated. What we need now as a necessary check upon ourselves is a closer walk with God—we need to daily set aside a time for communion, for through prayer we not only receive encouragement and strength for the problems at hand, but we see the relative value of eternal and earthly treasures. Prayerful meditation and thought help to open our spiritual eyes to truths that we would otherwise overlook.

No work, no business, no project, is greater or more important than the kind of life we lead. God made man as His greatest creation and all other things to be under his care. Man is the keeper and distributor of the manifold creations in the world. These things are to serve man to his betterment and not to become his master. Of what profit shall all the treasures and blessings of this world be to man if he becomes their slave instead? The things of the world are trusts to him that he may better live and glorify his Father.

Thus, as we strive to so live that our lives will go toward the building of a better world, for the establishment of God's kingdom on this earth, may we ever keep in mind, though our efforts sometimes seem in vain, that "the earth is the Lord's and the fulness thereof," and when everything seems uncertain let us hasten to pray, and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

WITH OUR BISHOPS

Bishop J. L. Decell

The Chaplaincy. This is a time when thousands of fine American boys are entering the service of their country. For the Church to withhold its services to these men would be worse than short-sighted; it would be closing doors of the future. Physicians leave their practice to maintain the bodies of the men, and preachers will not fail to respond to the needs of the souls of the men. An official says, "the position of the chaplain is regarded more highly than ever before in our history."

The chaplain is "one man in a thousand"; that is, the Government desires a chaplain for every thousand men. Attractive chapels have been erected in permanent camps, and many "privates" and officers have written of their appreciation of this provision by the Government.

The Government, not the denomination, makes the standards for chaplains. The requirements may be relaxed, but, as of January 20, 1942, they had not been. These standards now are well known.

New Church Buildings. Bishop A. W. Leonard, of the Washington Area, in addition to his regular episcopal duties within his Area, is doing a prodigious amount of work for us all in these days. He writes: "After lengthy conference with Federal Housing Administration regarding priorities for erection new church buildings advise: Only church buildings whose foundations were in prior to October ninth can be completed."

Where we need new buildings let us work hard, collect the funds, and purchase Defense Savings Bonds, or place the amount on safe deposit until such a time as we are ready to build. Where we owe debts on our properties, let us pay up and lift the mortgage off the future now.

Transportation. We preachers will cooperate, without complaint, with Government requirement on new or remade automobile tires. As of Wednesday, January 21, there had been no provision to place preachers on the priority list for tires, though Bishop Leonard advises that the matter is pending and he would advise when a final decision was reached. Even though we are placed on the list, we will do everything to "conserve rubber," for it is an essential thing for defense.

Let us not become upset about changes in our mode of living and serving. Constructively cooperate and do our work a little better, even though there must be less of "going to and fro." We need not get a horse and buggy and paint the buggy red, white and blue to show our patriotism and Christian fortitude, but we can calmly and courageously serve our people and our Lord.

Missions. The 1942 Missionary Institutes in the thirty-one districts of the Birmingham Area are meeting to survey the need of the world. It is one, the like of which has never been before. Now is the time to increase our missionary intelligence and double our missionary interest. If missionaries are withdrawn from one field, they and others are needed elsewhere. We could well afford to place every missionary withdrawn from Europe and Asia into South America and Central and South Africa.

Our Home Mission Work, right here in America, must be enlarged if America is to be a spiritual resource center for the far lands. The vision of the Church's opportunity at home and abroad is a remaining uplift to life. I trust that thousands of our people will attend the Institutes and "feel the heart-beat of the Saviour of the World."

J. L. Decell.

WEST CHINA'S HOSPITALS CARRY ON

(Continued from page 5)

sary to reach some cases. This is the only Cancer Institute in Free China. The radium, to which many Methodists in America contributed, has been transferred to the University for use in the new University Hospital, which we hope will soon be opened. We are working on the new furnishings and equipment for the permanent Memorial Cancer Clinic.

At the last Annual Conference I was appointed acting superintendent of the Chadwick Memorial Hospital, at Tzechow, necessitating a monthly journey by car for administration and clinical work. We have installed an electric lighting plant there and increased the staff of two doctors and five nurses. The hospital has just barely made expenses, in spite of the frightful rise in cost of food, drugs and supplies. The Red Cross (International and American) have helped with the latter, and we, as well as all hospitals, are depending on the Red Cross for the immediate future. We need, however, special gifts for care of poor patients, and for renewal of equipment.

Our Plymouth car—now with pistons getting loose—has carried the Anglican bishop on emergency trips; rescued Reformed Lutheran missionaries after an accident in the mountains; taken Bishops Ward and Chen on tours of conference; and carried many patients, both Chinese and foreign, to and from our hospital. Originally sharing our views on prohibition she has lately taken to running on an alcohol substitute for "gas"!

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Prayer Calendar for 1942

First Quarter—January

1. Distribution of World Federation Prayer Card.

2. For the children who work—last weekend Child Labor Day.

February

1. For Race Relations Sunday—February 8.

2. For World Day of Prayer—February 20.

3. For Brotherhood Week—February 22-28.

March

1. Cooperate with pastor in Special Lenten Services. (Cottage prayer meetings, church visitation, etc.)

2. For the district W. S. C. S. officers' training days.

Second Quarter—April

1. For the annual meeting of the W. S. C. S.—April 7-10.

2. For better inter-American relations—April 14 is Pan-American Day.

May

1. For more Christian family life—May 3-10 is Christian Family Week.

2. For better world relations—May 18 is World Goodwill Day.

June

1. For our students who are graduating from high schools, colleges, etc.

2. For our Pastors' School—June 15-20.

Third Quarter—July

1. For Christian citizenship.

2. For our summer conferences, institutes and revivals.

August

1. For our conference retreat.

2. For the School of Missions at "Gulfside."

September

1. For the fall Study Leaders' Meetings.

2. For all those who labor—September 7 is Labor Day.

Fourth Quarter—October

1. Cooperation with pastor in observance of World Communion Sunday.

2. For World Temperance Sunday.

3. For the Week of Prayer and Self-Denial.

November

1. For Peace and World Brotherhood—Armistice Day.

2. For truly thankful hearts—Thanksgiving.

December

1. For divine guidance in the selection of officers for the coming year.

2. For the successful closing of the year's work.

3. Participate in watch night services.

* * *

Suggestions for the Study Course, "The Message of the Bible for Our Times"

Text: "Our Times: What Has the Bible to Say?" by Dwight J. Bradley, price 50 cents. Order from Methodist Publishing House, Nashville, Tenn., not from Literature Headquarters.

In his text Dwight Bradley is not attempting to lead us into a detailed study of the entire Bible, but to lead us to see how the entire Bible applies to our times.

The key to an understanding of this study is found on page three of the text: "For in studying social relations and God's part in them, we must face the fact that as long as human beings are what they are, and seemingly always have been, the part God plays in their relations with Him and each other is likely to remain very much the same. . ."

If the study is covered in four lessons the outline given in the "Table of Contents" will make a splendid guide just as it is, if a time allotment is made for each division in the lessons. Every Bible reference should be studied carefully with Mark 4:28 always in mind.

Dr. Costen J. Harrell's book, "The Bible, Its Origin and Growth," gives a helpful discussion of this thought, beginning on page 15. **This is a valuable reference book for almost any Bible study** and can be secured in paper binding for 60 cents from the Methodist Publishing House, Nashville, Tenn.

A logical division of the study into six lessons may be made as follows:

Lesson I—Part I in "Contents."

Lesson II—Part II.

Lesson III—Part III through "Good King Josiah and the Book."

Lesson IV—Part III beginning at "Great Teachers of the Law of Love," page 53. (You will need Dr. Harrell's book here.)

Lesson V—Part IV through "The Last Supper." (Notice question 6 at end of chapter.)

Lesson VI—Part IV beginning at "The New Fellowship of Social Action," page 71. (Notice questions 8 and 10.)

You will notice that I have divided Part III because of the volume of material and Part IV in order to permit more attention to the real purposes of the study.

You will find this a very interesting and profitable study, but it **should not be started until each person responsible for a lesson has read the entire book.** The material is built up in such a way that this is absolutely necessary for a complete understanding. This is a topic that requires deep study on the part of each leader.

All classes are urged to use adequate supplementary material with this study. It is necessary that **at least one good supplementary book** be used with the Bible and the Bradley book if you apply for Special Recognition.

Suggested material: "The Bible, Its Origin and Growth," Harrell; "The Prophets of Israel," Harrell, price 60 cents; "Exploring the Bible," Hoff, price 25 cents; "Songs In the Night," DeBardeleben, price 25 cents; page 24 of the September, 1941, "Methodist Woman."

MRS. E. V. PERRY,
Conference Secretary, Missionary Education and Service.

* * *

Report of Findings Committee for Executive Meeting

Throughout this executive session, your Findings Committee has discovered a genuine spirit of consecration, unselfish service and loyal devotion. Our meetings have been permeated with the spirit of the living Christ who said, "Go ye, therefore—" and, thus, in summarizing our gleanings, we place first a deeper spiritual commitment on the part of all of our conference officers.

1941 has been for our Woman's Society of Christian Service, Mississippi Conference, a year of growing, of expanding, of strengthening, and of undergirding. Led by our dynamic, consecrated and beloved President, we have forged ahead in the work of Kingdom Building. Each conference officer, with the cooperation of the women of our conference, has done her work so efficiently that we have had the best year in spiritual life, in educational and promotional work, in expanding activities, and in our financial program that we have had in ten years!

Some of the highlights of our year's work include: A deepening of the spiritual life of the women of our conference and an increase in the number of Spiritual Life Groups; a larger observance of the Week of Prayer and Self-Denial than ever before, with two districts, Seashore and Vicksburg, having 100% observance; a better informed membership and a remarkable growth in the attaining of Efficiency Aims, resulting from long-time cultivation and untiring service; an undergirding of our entire conference program by our Vice-President; the publication of our first Annual Conference Journal and the weekly publication of conference news through our page in the NEW ORLEANS CHRISTIAN ADVOCATE; and the over-the-top financial program of the year, which includes an overpayment of our apportionments to the Woman's Division, the making of two Life Patrons, the largest Week of Prayer and Self-Denial offering in ten years ($2,333), the largest offering of a district being made by the Vicksburg District ($409.09), and the largest offering of any one society being made by Central, Meridian ($94).

We have opened two new conference projects during the past year, the Rural Worker project and the Bethlehem Center in Jackson, and efficient and essential service is now being done in our churches. homes, schools and communities by our field workers and the activities of these new projects. Twenty-nine new societies have been organized in our conference, with five hundrd and seventy new members also being added to our group. Every charge in the Mississippi Conference has at least one society, with the ratio being 178 charges to 268 W. S. C. S.

Conference-wide achievements in the field of Christian Social Relations include outstanding legislative work for minority groups and social betterment; remarkable success of our first C. S. R. study course; an increase in the number of Negro women sent to the Gulfside School of Missions; 100% observance of the Zone Institutes; and the holding of a splendid seminar on C. S. R. at Pastors' School.

In the field of Missionary Education and Service, there was a vast growth in the spiritual emphasis and in the resulting activities of the study courses during the past year; two hundred and forty more study classes were held this year than last; 1,666 more members were enrolled in these classes; 276 societies applied for recognition, 232 recognitions were granted, Vicks-

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Corinth, Mississippi,
January 5, 1942.

Dear Friends:

There will come a time when wars will be over and the rebuilding of peace will begin. Until that time Christians must keep the spiritual bonds intact. If ever prayer was needed that time is now.

Please join in observing the World Day of Prayer on February 20, 1942. Material can be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Adult Program, "I AM THE WAY," 2 cents; Call to Prayer, free. Poster (17 x 22), 5 cents; Handbook for Leaders, 10 cents.

"God is our refuge and strength, a very present help in trouble." May we put our confidence in Him, be loyal and true, and face the world unafraid.

Sincerely,
MRS. W. R. McCORMACK,
Conference Chairman,
Spiritual Life Groups.

* * *

99 Claremont Avenue,
New York, N. Y.,
January 5, 1942.

Dear Mrs. Ratliff:

Three days before Christmas I had lunch with Miss McKinnon, and we talked about the months in the future, and plans after June of this year. After giving quite a bit of thought to the fact that war had actually come and would affect all our plans, I asked the Board for a leave of absence which was granted. I told Miss McKinnon that even though I had planned to study in Nashville until June, I felt now that I should like to go to work. Have already had a year off and almost that long in America. The Board is going to have many problems and I should like to eliminate at least one—so I decided the sooner I went to work, the better. Truly I do not think we could have a nicer Board to work for.

After talking with Miss MacKinnon, we decided to do this—to ask the North Mississippi and the Mississippi Conferences if they can and if they would like to do it, to give the money that has been going to my salary, to China, until the time when I can return. The question may be asked if China still needs money. She does need it, and the Board is trying to do everything possible. Even though occupied China is closed for the present, free China is still to be considered. Hope I have made this clear—and please remember that we want the Conference to do the thing that it wants to and thinks best.

May I thank you and the North Mississippi Conference for all that you have done for me? Wish that I could adequately express my appreciation.

On March 1, I shall begin work in Dothan, Alabama, as director of Religious Education at Foster Street church. This was a place that was offered to me last October, but my plans then were unchanged. The minister is a brother of the minister I worked for in Pensacola.

This morning I was so pleased to get a letter from Louise—even though it was written several months ago. I had an air-mail written later than this letter on the day after Thanksgiving. It was written October 30. Would give most anything for a personal message, but know I shall have to wait a long time before that dream will be realized.

After another month in New York, I am planning to come to Mississippi. Hope I shall be able to come to Clarksdale for a little visit before I go to Dothan, but shall have to wait and see how things work out.

Lovingly,
MATHILDE.

* * *

Dear Co-Workers:

Because we are Christians we shall face the New Year without fear and with high confidence even though the days are full of foreboding and the hours are fraught with anxiety and heartache over the suffering and sorrow which prevail throughout the world. We are not without hope for we have Christ's own words, "Be of good cheer; I have overcome the world."

Many civic and war-time activities, all worthwhile and necessary for the alleviation of suffering, will beckon the women of Methodism to give their service and their substance. We are not suggesting that these things be neglected, but it is necessary at this time that we keep before the constituency of the Woman's Society of Christian Service the importance of their continued loyal support of their local churches and the near and far-flung mission fields. These are our responsibilities and no other agency will undertake them for us.

Despite the war, the world continues to "move forward on the feet of little children." Thus the value of our character-building service to the youth and childhood through our institutions and projects cannot be over-estimated. The major part of the work of the Woman's Division is concerned with these groups. We can render the cause of Christianity and the future of civilization no higher service than to continue our work in behalf of these groups and to increase these services wherever possible. The urgency of this matter should be laid afresh upon the hearts of our women. Indeed we must stress the importance of genuine sacrificial service and giving to all our work as never before.

Upon all of us rests the great responsibility of maintaining high interest and enthusiasm in the local societies now functioning and of extending the work into every local church. If there are still unorganized charges in your conference, persistent effort should be continued to organize them. Where this is not possible immediately, a steady flow of information regarding the work of the Woman's Society of Christian Service should be sent to such places.

Visitation. At the beginning of this new year let us stress visitation by conference and district officers and by fellowship tours of our local societies to neighboring societies or to unorganized churches.

Efficiency Aims. You have a real opportunity to use your initiative and ingenuity in suggesting methods for the achievement of the Efficiency Aims this year.

Reports. It goes without saying that you will do all you can to encourage prompt and complete reporting each quarter.

With courage in our hearts let us face the new year with this affirmation:

"I can do all things through Christ which strengtheneth me."

Yours in fellowship of service,
MABEL L. DeVINNY,
(Mrs. V. F. DeVinny)
Executive Secretary, Woman's Section of the Joint Division.

* * *

Indianola Elects Officers

The Indianola Society of Christian Service has elected and installed its officers for 1942. The following is the list: Mrs. E. B. Nash, President; Mrs. Herman Harthcock, Recording Secretary; Mrs. Joe Green, Corresponding Secretary; Mrs. J. C. Joyroe, Secretary of Missionary Education; Mrs. W. W. Gresham, Secretary of Christian Social Relations; Mrs. J. J. Alexander, Secretary of Student Work; Mrs. S. E. Ashmore, Secretary of Young Women; Mrs. Roy Sharp, Secretary of Children's Work; Mrs. P. F. Kelly, Secretary of Literature and Publicity; Mrs. A. S. Shaffer, Secretary of Supplies; Mrs. R. M. Yarbrough, Chairman of Spiritual Life Group; Mrs. A. G. Nash, Baby Specials; Mrs. Herman Moore, Local Treasurer.

MRS. P. F. KELLY.

* * *

Lula W. S. C. S. Installs Officers

At the Methodist church of Lula, Miss., January 5, 1942, the Woman's Society of Christian Service held their first meeting of the New Year.

After completion of the beautiful devotional led by Mrs. W. L. Wellman, the following officers were installed to lead the society in the coming year: President, Mrs. J. B. Hopkins; Vice-President, Mrs. E. J. Marley; Recording Secretary, Mrs. Gary Harris; Corresponding Secretary, Mrs. Van Wilson; Treasurer, Mrs. W. L. Wellman; Secretary of Missionary Education and Service, Mrs. E. L. Payne; Secretary of Christian Social Relations, Mrs. E. L. Payne; Secretary of Local Church Activities, Mrs. Edward Weill; Secretary of Student Work, Mrs. Vernon Edwards; Secretary of Children's Work, Mrs. B. Bass, Jr.; Secretary of Literature and Publications, Mrs. E. J. Marley; Secretary of Supplies, Mrs. T. H. Brown; Agent for Methodist Woman and World Outlook, Mrs. Vernon Edwards; Chairman of Spiritual Life Group, Mrs. C. W. Poland.

Each officer accepted her responsibility with eagerness and promised under God's guidance to fulfill her duty to His honor and glory and the coming of His Kingdom.

MRS. E. L. PAYNE.

The infinite Father does not stand by us to be catechised and explain Himself to our trust; and if we will but lean on Him our chafing heart shall sleep the sweet sleep of recovery. We must not carry the habits and exactions of vision into the hours of its loss; if we do but take His hand. He will lead us as the blind by a way that we know not, and we cannot go astray while He abides.—Dr. Martineau.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Letter to the Secretaries of Missionary Education and Service

It is with real pleasure that I greet you in the beginning of this new year and in the beginning of a new task for the W. S. C. S. If I had the gift of words, I should use it to thrill you with the opportunities that will be yours in helping to form new opinions, create more Christian attitudes, and release new ideas and enthusiasms. These are the challenges that confront us; so our task is not to be undertaken lightly.

It is true that we shall be following definite plans and procedures in our study work —and these are important. Enclosed with this letter are suggestions for these plans from your conference Study Committee. Please study these suggestions carefully and then with your local study committee **plan for the year.**

No workman can perform his task well without tools. As Secretary of Missionary Education and Service you will need a Handbook for your office,, the Revised Guide, the Methodist Woman, the 1941-42 approved list of studies, and a copy of the 1942 Efficiency Aim. You will need to keep informed, so that you can give Missionary information to your society about our work. By doing this you will be able to create more interest in Special Missionary Projects, such as study grants (scholarships) at Houma, the support of Bible women, deaconesses, or missionaries, or even the support of a hospital bed in one of our mission hospitals. You will find material to keep you abreast of the times in The World Outlook, The Methodist Woman, the Christian Advocate, and other church papers. Let me suggest that you order from the Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y., the two following sets of pamphlets relating to our Church's mission work at home and abroad:

The World Parish Series (free).
The Homeland Series (free).

I want you to call on me whenever you feel I can help you. I am anticipating a year of fine fellowship and much progress as we work together.

Sincerely,
MRS. G. W. DAMERON,
Conference Secretary of Missionary Education and Service.

* * *

Suggestions from the Conference Study Committee to the Local Study Committees

An enlarged study program makes early and definite planning necessary in order to carry out the year's work. To this end the Conference Study Committee has some suggestions to make, regarding study plans in local societies. That these suggestions may be most helpful, we hope you will make adjustments and changes where necessary to suit them to your local needs.

In regard to study, the 1942 Efficiency Aim has this requirement: "Three approved study courses, or an increase of one over the previous year." Below you will find **A Plan for Study by Quarters,** which will suggest how a society can really have four studies a year and how **every** society ought to be able to achieve the above point on the Efficiency Aim.

A PLAN FOR STUDY BY QUARTERS

First Quarter—January, February, March

1. An approved Bible Study Class, using text from approved list. We especially recommend (if not previously studied) **Our Times,** What has the Bible to Say? by Dwight J. Bradley (50 cents).

2. Cooperate with the pastor in promoting a Church-Wide School of Missions.

Text: The Methodist Meeting House, by Dr. Paul Garber (25 cents).

Second Quarter—April, May, June

1. Spring Mission Study.

Topic: Christianity and Democracy.

Text: Christian Roots of Democracy in America ,by Arthur E. Holt (60 cents).

Third Quarter—July, August, September

1. Christian Social Relations Study.

Topic: The Christian Family.

Texts: **Growing Together in the Family,** by L. F. Wood (50 cents); or The Home and Christian Living, by Hayward and Hayward (75 cents).

Or

Topic: Stewardship.

Text: I have a Stewardship, by Cushman ($1.25).

Fourth Quarter—October, November, December

1. Fall Mission Study.

General Topic: Latin America.

There are some points in our plans for study which we feel are necessary to emphasize if we are to have an adequate and enriching study program. These points we have listed below.

1. Approved study courses should be promoted in the local society by the study committee composed of the Secretary of Missionary Education and Service, the Secretary of Christian Social Relations and Local Church Activities, and the Chairman of the Spiritual Life Committee, and in line with policies recommended by the Woman's Division. The brief and more informal studies in the various areas of the Department of Christian Social Relations and Local Church Activities should be planned and promoted by the Committee on Christian Social Relations and Local Church Activities for various groups. Also the devotional studies for the cultivation of the spiritual life of the church should be planned and promoted by the Spiritual Life Committee for various groups. Such plans for informal studies should be coordinated with the total educational program.

2. The Secretary of Missionary Education and Service is responsible for all approved study classes in the society and should report the same quarter to the Conference Secretary of Missionary Education and Service, giving the information asked for accurately and concisely.

3. Special Jurisdiction Recognition can now be granted for all study classes provided all requirements are met. We especially recommend this type of class for Mission and Christian Social Relations studies. (Write your Conference Secretary of Missionary Education and Service for further information regarding Special Jurisdiction Recognition Classes.)

4. All studies must be selected from the approved list or they cannot be counted. This list was mailed in the summer of 1941 to every Secretary of Missionary Education and Service, but if you do not have one, write your Conference Secretary of Missionary Education and Service.

5. **Informal Studies** may be carried on continuously or at intervals throughout the year by various groups, in keeping with the explanation in "1" above. For devotional—or informal—Bible Study we especially recommend the following:

(a) "Prayer," by Ellene Ransom; (b) "Challenge and Power," by Barclay; (c) "Prayer and Worship," by Steere; (d) "Devotional Life Pocket; (e) "Stewardship Pocket."

For informal studies in Christian Social Relations and Local Church Activities, we especially recommend the following new booklets and pamphlets:

(a) Local Church and Community Cooperation; (b) Christian Citizenship; (c) Economic Relations; (d) A Just and Durable Peace; (e) When Hostilities Cease.

6. For further information regarding approved studies, write Mrs. G. W. Dameron, F-47, 1901 Centenary Blvd., Shreveport, La. For information regarding informal studies write Mrs. D. C. Metcalf, West Monroe, La., for studies in Christian Social Relations and Local Church Activities. Mrs. David Tarver, 1706 Bodenger Blvd., Algiers, New Orleans, La., for devotional Bible.

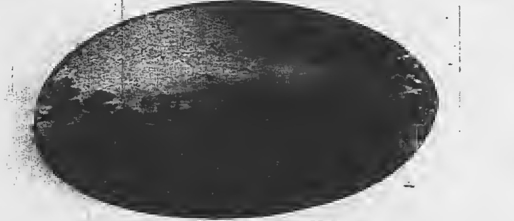
Now, as never before, the light of Christianity is needed in a dark world. No part of our work for our Christ and His Cause must fail. So, with courage, determination and faith, let us face the new year.

Faithfully yours,
The Conference Study Committee,
MRS. D. C. METCALF,
MRS. DAVID TARVER,
MRS. G. W. DAMERON.

Thinking well is wise; planning well is wiser; doing well is wisest and best of all.—Persian Proverb.

There are people who would not steal a pin, would not hurt a house-fly, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libellous drink about an absent human brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor" deserves a place among the mottoes that hang on walls of societies, at street corners, and in homes and hearts.—Selected.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 1, 1942

By Rev. W. C. Newman

JESUS CALLS FOUR DISCIPLES

Lesson Text: Luke 5:1-11

Golden Text: Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

It often happens that we become so absorbed in watching the spectacular events that take place around us that we miss the more significant ones, which are apt to be much less noisy and obtrusive.

Many of us, reading this story of the "miraculous draught of fishes," see in it only the marvel that at Jesus' word the empty net should be filled to the breaking point with fish. And either in wonder or in puzzlement at this dramatic occurrence we imagine it to be the central truth of Luke's story. But far from being the central truth of the story, it is only incidental to one of the most important events of Jesus' ministry—the first challenge to Christian discipleship.

God's Gracious Offer to Men Everywhere of Every Kind

For wonderful as was this thing that Jesus performed of showing Peter and Andrew where to let down their net to make a great catch of fish, he was doing a thing far more wonderful—he was illustrating the truth that God offers to every man the opportunity of working with Him, helping Him at the business of creating a new world to be called the Kingdom of God.

Formerly it had been thought that only a few favored men of every generation were "called" to be God's representatives and interpreters on earth. The chief priests and the prophets reserved to themselves this high privilege and honor. Other men of more humble vocations were permitted only to stand afar off and to have no relation with God but by proxy.

Now, by his challenge to Peter and Andrew, Jesus makes it clear that all men, any man, can have fellowship with God, understand something of God's will, work with God at building the kingdom while continuing in his own vocation in his own community.

That fishermen, carpenters, shepherds, tax-gathers, and the like, are also called of God—that may well be considered one of the greatest revelations Jesus ever made to mankind.

And it was this revelation that brought Peter to his knees in that fervent confession, "Depart from me, for I am a sinful man, O Lord." It was incredible to him that he, a fisherman, could be asked to become a disciple.

Discipleship. Putting Religion Where It Belongs

But if Jesus made no clear distinction between men who make religion a profession—priests, rabbis and such—and men who serve God in other vocations, he did make a distinction between men who are genuinely religious and men who are only religious when it is convenient.

"He that loveth father or mother more than me is not worthy of me"—what did Jesus mean by that?

He surely meant that religion deserves first place in our thought. Not that father and mother are to be neglected—nor any other important matter. But that religion is not to be set aside for anything else in the world.

For Jesus knew what many of us refuse to see: that though a man go hungry, or poorly clothed, or friendless, or unhonored, or even hated, if he have an unshakable religious faith and an intelligent religious philosophy and a genuine fellowship with God, he will find life abundant.

But if he have food and clothes and money and friends and family—and have not God and goodness and faith and spiritual reserves of power, he cannot attain life.

Put that truth alongside our modern evaluation of religion and the church and see how we stack up with Jesus' idea of discipleship. We make the church and religion secondary to almost everything else in our lives. If a conflict arises between prayer meeting and a picture show we want to see, prayer meeting hasn't a chance. If the Missionary Society meets at the same time we have a special meeting of our bridge club—there is never any difficulty about deciding between the two; the club comes first. If we must choose between going to church on Sunday night or enjoying a social engagement with friends, we do not hesitate; the church doesn't get an argument.

God's Helplessness

But such a people cannot build a great church, to say nothing of saving the world in its neediest time. So when there goes up a well-nigh universal cry as goes up today asking why God does not stop all this stupid, terrible devastation of war, the answer is plain.

God does not stop it because He is made helpless by the half-heartedness, indifference, and pure wickedness of the people upon whom He must depend to bring in His kingdom on earth.

Without disciples, even God can do nothing.

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

A cablegram, dated January 19, from the Rev. Maurice A. Clare, of Rangoon, to the Board of Missions and Church Extension, says: "Convey to the families of all Burma missionaries love and greetings. All are well and safe. No bombings. Praying."

The Rev. and Mrs. Mott Keislar, missionaries for more than forty years in India, and for most of that period in Rajputana, arrived in Los Angeles, Cal., on January 21, after an uneventful voyage across the Pacific. They are planning to reside in California, and will probably retire from active missionary service. On the same vessel, returning from India on furlough, were the Rev. Edward W. Mumby, head of the physical education department of Lucknow Christian College, and his two sons.

From deep in the Belgian Congo, the Rev. Edward Irving Everett writes: "We do not feel the war much here except that prices are higher, and that our new order of Urunda New Testaments has been destroyed by a bomb in London, as were also the plates for printing. So we can have no more for the duration. And our people are seeking daily to buy them."

BISHOP WARD, NINE MISSIONARIES INTERNED

By W. W. Reid

Bishop Ralph A. Ward, head of the Methodist Church in Shanghai, China, and nine Methodist missionaries who were in Wuhu, China, when hostilities broke out between the United States government and Japan have been interned in the compound of the Wuhu General Hospital overlooking the Yangtze River, according to a cablegram received January 22, by the Board of Missions and Church Extension of the Methodist Church, from Dr. Chester B. Rappe, missionary and superintendent in Chungking, West China. From earlier dispatches it had been assumed by the Board that Bishop Ward and his associates had escaped from Japanese-controlled Wuhu into Free China when the war began, but this was erroneous.

According to Dr. Rappe, he has received word from Bishop Ward that the party, which was meeting with Chinese colleagues for an annual conference session in Wuhu, have been "confined to the Hospital compound where we have freedom, civilized and courteous treatment. We had a good conference session. The missionaries may be allowed later to return to their stations. I expect to remain within my area."

Dr. Rappe does not name the missionaries who are interned with Bishop Ward, but the Board understands that they are: Dr. Hyla Watters, of White Plains, N. Y.; Miss Harriett Whitmer, of Burr Oak, Mich.; Miss Jessie L. Wolcott, of Spirit Lake, Iowa; Miss Lillie Stephens, of Farner, Tenn.; Miss Bessie A. Hollows, of Menthuen, Mass.; the Rev. Francis C. Gale, of Oakland, Cal.; the Rev. John C. Hawk, of Blountville, Tenn.; the Rev. Albert N. Steward, of Omak, Wash.; and Miss Pearle McCain, of DeValles Bluff, Ark. Interned also is Dr. L. C. Morgan, of Chicago, acting superintendent of the Wuhu Hospital, but not a missionary.

Dr. Rappe also cabled that Miss Margaret Seeck and Miss Gertrude Cone, missionary teachers in the Baldwin Girls School, Yutu, Kiangsi ,are safe in Kiangsi, and that he has been able to send funds to them and to other Methodist missionaries safe in Fukien Province.

You feel in some families as if you were living between the glasses of a microscope. Manner, accent, expression, all that goes to make up our "personality," all that you do or leave undone is commented upon and found fault with.—H. Bowman.

THE CHRISTIAN FIRESIDE

THE WASTEFUL PRINCE

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a fat little baby prince. Everybody was proud of him and thought him most wonderful, although he was only a little blobby, bubbly baby, like any other baby. When the prince was quite tiny, he used to seize the most royal things and tear them up. His little fingers picked the beautiful ermine cloak of the king till it was quite bald in places. He also tore into ten thousand pieces the most important book of laws. And so, when the king wanted to punish two robbers who had stolen the palace goat, and wanted to turn up the right law, he could not find it, and the two robbers had to be let free. It really was most trying.

And, as he grew older, the prince grew worse. He destroyed quite a number of most precious things. He would never say why; he just did it. And, when he was six years old, he began to waste his food also. He left his crusts and often threw away whole slices of bread and butter. He tipped eighteen rice puddings out of the palace window on eighteen different Wednesdays (Wednesday being the day for rice pudding); and the palace gardener one day found thirty-nine apples, each with a little piece bitten out of it and the rest thrown away.

Of course, everybody thought it was rather a pity; but because a prince did it nobody was really angry. You see, it is usual for princes to have so much that they cannot bear it, and they begin to throw it away. But the truth is that when the little prince began to tear things up, he pleased the little bad person inside, so that the little good person grew smaller and smaller. The bad person grew fatter and fatter; and every time the prince threw away a crust, the B. P. laughed with glee but the G. P. sobbed with sorrow.

So the prince grew up; but he did not change. He began to throw money about. And he wasted silks and jewels, and he wasted more beautiful things, like the smiles and kindnesses and love of others. Inside him the B. P. grew stronger and stronger, and the G. P. became weaker and paler, until at last he laid down his weary head and slept. And at the very moment that he fell asleep, the B. P. jumped out of the prince's heart, made himself small enough to hop out of the prince's mouth, and disappeared. At least, he really ran behind the prince's back and grew into a horrible giant. He was the giant who had grown fat on the wasted things.

Then the giant began to steal from the prince the things which the prince wanted to keep—his kingdom, his beauty, his happiness; and at last he carried off the princess who was the dearest lady to the prince. The prince became poorer and poorer. The king and queen had to remove to another kingdom, because they were so sad and ashamed; and in the land the giant reigned and the prince became a miserable beggar.

I do wish I could make this story end happily. But, queerly enough, it has not any ending yet. To be quite honest, I do not know whether the sleeping goodness in the heart of the prince has awakened again. When I last heard, the fat giant was still reigning in the land, and the prince sat by the palace gate asking for crusts of bread.—Reprinted by special permission of the author and The Christian Leader.

GOOD HOMES PRODUCE PREACHERS, BISHOP FINDS

A study of influences affecting the call to preach of the ministers in his Area has been made by Bishop J. Ralph Magee, of Des Moines, on the basis of information furnished him by 653 members of his Annual Conferences.

Three-quarters of these men experienced their "call" under the age of 24. Of these less than half were under 19, and a few more than half between 20 and 24. In the case of 21 of the ministers studied (3%), the summons to the pulpit was not heard until they were 35 or over.

An analysis of the findings on the factors influencing the call is not easy, due to a wide divergence of experiences. The highest vote given any single influence went to "Parents and Home," being checked for first place by 38% of the pastors, and for a lower place by 35% more.

While "pastoral influence," the "church school," "revivals," or "some other person" in no case receive very heavy vote for the position of most powerful influence, all these rate high as secondary and supporting factors. "The desire to serve God" seemed to 28% of the preachers the strongest influence in making the decision.

—Methodist Information.

RELIGIOUS ACTIVITY AT CENTENARY

Realizing the need, especially in these days, of campus religious activity which is integrated with both the on-campus and off-campus life of the students, Centenary College is attempting to multiply and enlarge the channels through which the Christian ideals and energies of its students may find expression in Christian endeavor. There has been organized, along the lines of the Wesley Foundations and other church youth groups, a Student Council for Creative Living. It is interdenominational in character and involves thinking and acting in the areas of worship social service, recreation, and the fine arts. Its purpose is to make clear the fact that genuine religious activity is a continuous process and that the conventional one-chapel-a-week is not enough. Plans are being made to establish a closer connection between the Council and the local churches. Mr. William Schuhle, Jr., an instructor in government at Centenary and state director of student work, has met regularly with the Council, and other faculty members expect to enter the work soon. The group is growing slowly but, it is felt, surely, and the students are faithful and capable in their work.

Four students from Centenary were among the 38 students and counselors from Louisiana who attended the National Conference of the Methodist Student Movement, Urbana, Illinois, during the Christmas vacation. Some of the outstanding ideas and principles expressed at the Conference have been prsented to the study body in the weekly chapel period, while others are finding their way into the program of the Student Council. Similar reports are to be given before the Shreveport Sub-District meeting in January.

At a recent meeting of the Administrative Council of the Methodist Student Movement in Louisiana, Mrs. Virginia Kilpatrick, of Centenary, was elected president of the Council. Mr. Bennie Ray Oliphint is president of the Student Council on the Centenary campus.—News Release.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

burg District leading with a total of 63; there was a larger number than ever before to attend Pastors' School, numbering 104 women; 40 societies completed three study courses, 48 completed 4, and 5 societies completed 5.

Twenty-three Wesleyan Service Guilds have been organized, with twenty-one of that number reporting a total of 504 members and a payment of $1,017 on the pledge. Valuable student work is being done through our Wesley Foundations, with special guidance being offered at Millsaps, M. S. C. W., and Mississippi State, and, under the leadership of our Conference Secretary of Student Work, unparalleled service is being rendered our boys at Camp Shelby. Thirteen special interest groups for young women and girls have been organized, and there is a growing cooperation and coordination of our youth work with the entire youth program of the Methodist Church. Throughout this year there has been a steady continuance of our missionary education of children, with special emphasis being placed upon the observance of World Service Sundays. Our Missionary Personnel Director is effectively seeking and encouraging new talent for future service in our work. There has been a definite stimulation and growth in the work of the Department of Supplies and Institutions, with particular progress being made in securing money for a boys' work shop. Our Conference Secretary of Literature and Publications, with the cooperation of the district secretaries and the women of our conference, has successfully introduced "The Methodist Woman," has encouraged an increase in subscriptions to both this and "The World Outlook," and has cultivated our women in the actual use of these valuable periodicals and other printed materials in their society meetings.

Thus, in summary, we find that the year 1941 has spelled progress, pioneering and prayer, as all lines of our Christian program have experienced the strengthening power which came from God. Goals for 1942 and plans and recommendations presented by conference officers indicate that in the trying days which lie ahead, our watchword shall be "Onward," and our motto shall be "Now!"

Respectfully submitted,
CATHLEENE H. JONES,
(Mrs. Glendell A. Jones)
Chairman.

January 14, 1942.

A household was disturbed by a raid in the night. "Hurry up, Mother, let's get downstairs," called the husband. She began to move, but not quickly enough. "Come on! Come on!" called the husband again. "All right," she answered, "but I must find my teeth." "Heavens, woman!" replied he. "It's bombs they're dropping, not sandwiches!"

—The Christian World, London.

AN EPISCOPAL EXHORTATION

The Conference Organ

In one of Saint Paul's prayers for the Christians of his day, he asked God to give them a sense of what is vital. I suppose by that he meant ability to know when it was time to do a certain thing, at least a knowledge of how to keep first things first.

We all know that beginning in January, one of the important items in the Methodist program for Georgia is the campaign for the Wesleyan Christian Advocate. Surely I don't have to exhort anyone to give that matter full and enthusiastic support. Our people are already convinced of the fine services rendered by the Advocate, and certainly we all know that without its support our total Methodist program would lag.

This brief note is to urge our superintendents, pastors, committees and church secretaries to give this matter the support it really deserves. By serving the Advocate, we are serving the total life of our Methodism in Georgia.

ARTHUR J. MOORE.

(Note: This appeal to Georgia Methodists is equally applicable to the constituents of every conference organ.)

MRS. ROSA LYON CALHOUN

Whereas, according to the will of our Heavenly Father, the Woman's Society of Christian Service, of the Mount Olive Methodist church, has lost one of its most useful and best loved members by the death of Mrs. Rosa Lyon Calhoun; and

Whereas, Mrs. Calhoun, during her lifetime devoted herself to and took a deep interest in the affairs of her church and the Woman's Society of Christian Service, where she will be sadly missed in its work, because there was no task that she would not willingly perform; and

Whereas, her life exemplified the truth, "a soft answer turneth away wrath," and her gentle spirit left us an example worthy of emulation; and

Whereas, words are inadequate to express our true feelings in regard to this great loss; therefore be it

Resolved, by the Woman's Society of Christian Service, in this meeting held and assembled this 19th day of January, 1942:

First, that we hereby express our appreciation for Mrs. Calhoun's beneficient influence and her unfailing helpfulness in our undertakings, which endeared her to us in heartfelt and grateful remembrance;

Second, that her memory be an inspiration to us never to offer to our Society less than our very best;

Third, that a copy of this tribute to her memory be sent to her bereaved husband and son, a copy be incorporated in the minutes of the Woman's Society of Christian Service, and a third copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. A. W. EVANS,
MRS. G. B. HALL.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

RESOLUTIONS OF APPRECIATION

Whereas, the Sunday School of the Ripley Methodist church has sustained a great loss in the home-going of Miss Sallie Etter Brown; her gentle spirit, her devotion to her Savior, her loyalty to the Church School, her never failing and untiring interest in every phase of the work of the school, and her beautiful Christian character have been a benediction to all who knew her.

She was a member of the Sunday School since early childhood, and one outstanding and unusual characteristic being always "on time," often making a sacrifice to do so. The beneficence of her life will abide.

Resolved, that we love and cherish her memory. We count it a privilege to have known her as a friend and a co-worker in the kingdom of our Lord and Savior Jesus Christ;

That we extend to the loved ones our deepest sympathy and most sincere prayers;

That a copy of these resolutions be sent the family, and a copy to the New Orleans Christian Advocate and The Southern Sentinel.

MRS. SAM FRYAR,
MRS. C. M. MURRAY,
MRS. W. R. ALVIS.

AUTO TIRES FOR MINISTERS

Word has just come to the Federal Council of Churches from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. Mr. Henderson's announcement says:

"Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.

"As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

This modification of the regulations for rationing tires is gratifying recognition of the importance of the work of the Church in the life of the American people.

OVERSEAS RELIEF AND CAMP ACTIVITIES

The Council of Bishops, in their meeting at Sea Island, Georgia, December 9-12, made plans for increased emphasis on Overseas Relief and Camp Activities throughout the church in the coming months. The details of the new plans include:

The Council of Bishops, after careful consideration of the world situation and of the responsibility of the Methodist Church, declares with deep conviction that the efforts of the churches to meet the special war needs, both physical and spiritual, of our brethren and sisters, at home and abroad, should be continued and increased.

Our Church, through its Committee for Overseas Relief, has taken the lead in contributions to the great interdenominational relief organizations, such as the Church Committee for China Relief, the International Missionary Council, the American Committee for Christian Refugees, and the other approved agencies; and at the same time has been able to minister to our own Methodist people in Europe and China in the hour of their distress. In addition, through the Joint Methodist Commission on Camp Activities and Chaplains, it has rendered a significant service to our boys in the camps of this nation. As the area of war is widened and suffering is intensified, a sum mounting into the hundreds of thousands is urgently needed for these purposes for the coming year.

We therefore urge upon our pastors and people continuous and liberal giving for the men in the camps and for the overseas victims of war who bear the burden of hunger and homelessness and separation and despair.

In the confusion of many conflicting appeals, we counsel our people to send their contributions for these purposes through our Committees, so that these monies may be safely and wisely administered in accordance with their expressed wishes.

We recommend:

(1) That the Disciplinary plan of taking a collection for the poor at each observance of the Lord's Supper be now followed by all our churches;

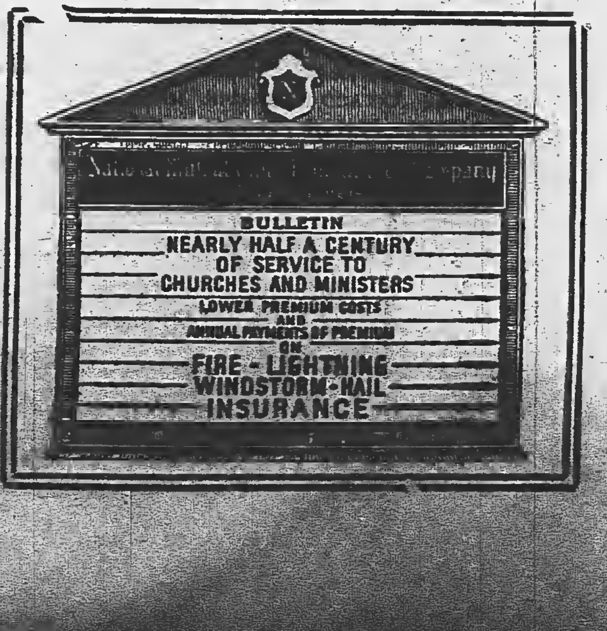
(2) That during this period of emergency this offering be divided—one-third for the poor of the local parish, one-third for the needy of the world parish, and one-third for the service of our boys in the camps of this country;

(3) That where local needs do not call for the share allotted to them, the church be permitted to relinquish that share to either or both of the other participants;

(4) That these offerings be remitted at once through the usual channels, clearly designated, respectively, for the Joint Commission on Camp Activities and Chaplains, or the Committee for Overseas Relief, and that they be acknowledged with World Service honor vouchers.

This plan, if presented with suitable emphasis and preparation, will nobly meet our obligations without an extra collection and with due protection of all other interests involved. If there are any charges where this plan is impossible, some other method should be found for a regular and generous participation in this crusade of compassion, this Good Samaritan ministry to a wounded and struggling world.

To impress others we must be earnest; to amuse them it is only necessary to be kindly and fanciful.—Tuckerman.



A TOOL . . .
For Building a New World

by James McGiffin

Director, Conference Council of Methodist Youth, Southern California-Arizona Conference.

EVERY builder must have his tools—good tools designed for his task, up-to-date, made by the finest craftsmen and fashioned from the choicest materials—and available wherever his work may be.

Methodist youth are builders—builders of the future of this nation.

As a Conference Director of Young People's Work—or, to continue the analogy, as a foreman of a great force of Methodist workers who are engaged in erecting the stucture of tomorrow's world, it is my concern that each worker shall have a tool adequate to his task.

Highroad is that tool!

We want our youth to build toward the highest and best as taught by Jesus and exemplified in his life. Secular publications do not give our youth Christ's approach to life. Every article, poem, and story in *Highroad* is written to illustrate some aspect of Christian living, and the inspiration of its pages will kindle the fires of enthusiasm for building a more Christlike world.

WHAT HIGHROAD CAN DO

But while *Highroad* should be in the hands of every Methodist young person for his own personal reading and for the nurture of his own growth in Christian living, it is an absolutely indispensable tool for every young person who occupies a position of leadership in the Methodist Youth Fellowship. A Methodist youth leader without his *Highroad* would be no better equipped to do his work than a carpenter without his hammer.

Let us be specific for a moment and see what this magazine can *do*. It will give the Chairman of the Commission on Worship and Evangelism fine poetry around which to build meaningful worship services. It will also provide him with a wealth of featured articles, editorials, and pictures to enrich the regular program material.

It would seem unnecessary to mention such a large and obvious part of *Highroad's* contents as the three sets of discussion materials. But there they are—complete, timely, pertinent to the problems of youth, prepared by experts, based on careful research, and planned so fully that the most inexperienced beginner can lead a worth-while meeting.

The two million Methodist youth constitute an active "youth movement." *Highroad* contains a regular page called "Youth Action," by Harvey Seifert, Secretary of National Conference of Methodist Youth, to help local church leaders keep in touch with their national representatives. So here is another page for every young person to put on his list of "must read" items.

The fiction, while it is interesting and wholesome reading, also has a practical value to the program planner. Did you ever try using a story to start a discussion?

OTHER FEATURES

E. O. Harbin comes to the aid of the Recreation and Leisure Commission Chairman with his inexhaustible supply of new and workable party ideas.

The drama pages can be most helpful to any one of the four Commission Chairmen. Practically any idea, when put into dramatic form, seems to have a multiplied power to move a group toward conviction and action. The drama helps in *Highroad* can be tools of the strongest kind.

But there is a better way for you to learn about *Highroad* than for me to tell you about it. May I invite *you* to sit down with a copy of the magazine and examine each one of its splendid and usable pages.

Methodist youth are singing, "We Would Be Building." *Highroad* is a tool for these young people who hope to "build a new world." Do the young people of your church have their tools?

THE METHODIST PUBLISHING HOUSE

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE
PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FRANCISCO

Since 1789

Please send a FREE sample copy of *Highroad* to:

Name ....

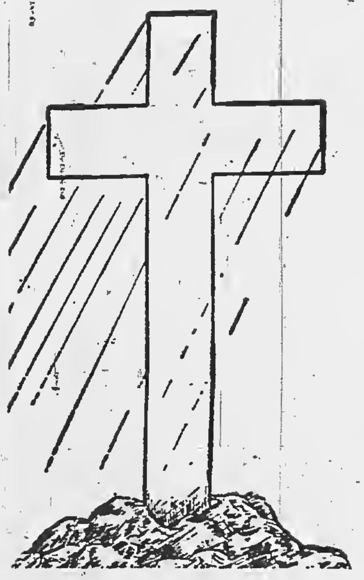
Church School...

Town.. State..............

Individual Subscription, $1.25 per year

HIGHROAD IS A 64-PAGE MONTHLY. 25 CENTS PER QUARTER

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

We are blind, but God is leading us. We are His blind. He will take care of us. If we have eyes, we must trust Him rather than our eyes. . . . We shall open our eyes in His Heaven some day, and be constrained to acknowledge that, though He led us by a way that we knew not, He brought us to the haven of our desire..

—John Pulsford.

THE PRAYER-ROOM TODAY

Master, here is this life of mine, this life so strangely Thine as well as mine, this life that Thou dost leave me free to make or mar, and yet in which Thy loving wisdom is ever at work, guiding my stumbling mind's endeavours after truth and goodness, and fashioning into fairer shape that which I make so ill. I adore Thy wisdom and Thy love as I remember the years that are past; I yield myself afresh to Thee for days or years to come. Take me, my Master. Let my life, Thy work and mine together, become a thing wherein Thou canst take delight. Amen.

Vol. 89. No. 6.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY 5, 1942.

The World Day of Prayer

First Friday in Lent—February 20, 1942

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night.

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake, Amen.

WALLET OF THE WEEK

THE "FREE HOUR" religious instruction seems to be about to strike a snag in Missouri. The Attorney-General has ruled that Missouri law requires six hours of actual work for five days in the week for the public schools, and that the "Free Hour" religious instruction cannot be permitted. The secretary of "the local Council of Churches" is credited with the statement that seventy-five per cent of the children who would be released for religious classes have no church connection.

* * *

OUR LARGEST MOBILE FIELD GUN is said to be a 240-mm howitzer which has a twenty-seven-foot barrel and weighs one hundred tons. It is being tried on the "proving grounds," but no figures as to its range and effectiveness will be released. It is transported as a truck trailer with double wheels front and rear. On its trip from Milwaukee to Aberdeen, Maryland, for testing, the gun was guarded by armed troops. The test was scheduled to take about two weeks time.

* * *

LOS ANGELES DRUNKS are said to number more than forty-four thousand annually—nearly a thousand arrests a week. The total cost of this to the taxpayers is considerably more than two and a quarter million dollars. This statement of the liquor situation was made the basis of a request for reimbursement of the municipal treasury for this staggering outlay for the arrest of drunks. Los Angeles thinks that the state should enforce its own liquor laws, or more accurately, perhaps, that it should accept responsibility for the work of its own hands.

* * *

FREE FRENCH PROTESTANTISM has adopted a badge which bears in gold letters at the top of the design the word "Resistez." This recalls an interesting and tragic incident in the history of the Huguenots. Marie Durand was imprisoned at the age of fifteen years and was not released until after thirty-eight years when she was ill and prematurely old. Her only crime was that she was a Protestant. With a nail she engraved on the stone of her prison wall the single word "Resistez," and it symbolizes the fight for religious freedom and against the foes of liberty of conscience in France.

* * *

JUDGE J. F. RUTHERFORD, known throughout America for his lecture, "Millions now living will never die," and as the successor of Pastor Russell, is dead. He was a Missouri jurist and as the head of the movement organized by Pastor Russell, he rechristened it by the name "Jehovah's Witnesses." His death occurred near San Diego, California, on a farm where he had prepared to welcome the return to earth of King David. Little is known of the inner workings of the cult, but the troubles of its adherents with mobs and courts have often been in the headlines.

KENTUCKY AND ARKANSAS are said to be considering legislation by which misdemeanors among Negroes must be tried by members of the Negro race. The reason for the proposed measure is that Negroes do not receive fair treatment at the hands of white juries. Negroes are said to be opposed to the legislation on the ground that while such a step might help the offender class it would accentuate racial distinction—the race feeling which manifests itself in many other ways.

* * *

THE LONDON MISSIONARY SOCIETY had eighty-nine retired missionaries, forty-five widows, and ten orphans who were pensioners of the Society at the end of 1941. The Society maintains a "Retired Missionaries, Widows and Orphans" fund for which a special offering is made at the New Year Communion Service. These dependents who gave all they had for Christianizing pagan lands are forced to subsist upon almost a pittance in a time when war is making it hard to make ends meet upon even a fair salary.

* * *

DR. LESLIE D. WEATHERHEAD is having an effective ministry at St. Sepulchre's, the Anglican church, the use of which was tendered him following the destruction of City Temple. At his New Year's service he paid his respects to the critics of the Puritans by frivolous people who go flitting from one bridge or cocktail party to another in the enjoyment of unrestrained pleasures. He said that the Puritan "did not drift through life amid the inanities over which so many young people are giggling out their days."

* * *

THE BRITISH BROADCASTING COMPANY raised a furor of protest by the announcement of its purpose to broadcast a dramatization of the New Testament history, in which there was to be an impersonation of the Lord Jesus Christ and an introduction of modern slang terms. The broadcast was to have occurred on a Sunday afternoon early in January, but no account of it has been published. It is said to have been the first instance of an attempted radio impersonation of Christ anywhere in the world. The proposal was characterized as a "revolting imitation" and an "irreverence bordering upon blasphemy."

* * *

FARMER-OWNED AUTOMOBILES, according to figures sent out by the American Automobile Dealers Association, represent thirty-eight per cent of the privately owned automobiles of the United States. This means that of the twenty-seven million private automobiles, farmers own and operate more than ten and a quarter million of them. It is stated also that more than forty-eight thousand communities in the United States depend solely on motor vehicles for transportation. These figures indicate something of the difficulty to be overcome in a sudden change in the facilities of public transportation.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

LIQUIDATING THE CHRISTIAN CHURCH

Many times in the course of our history sordid empire builders have vainly imagined that Christianity was in process of being liquidated. Some have even been so bold as to proclaim it. Among the earlier examples was Julian, the Apostate. Later Robespierre, the French Revolutionist, imagined that he had arrived at the place where he could get along without God, and in our day the spoliation of Christian sanctuaries has become notorious with certain ruthless and arrogant rulers. It is not necessary to spend much time with such political actors. They have certainly misread history and their intellectual outlook is strangely out of focus when they think that a mere human being can achieve greater success in the use of his self-sufficiency and liberty than God and the church have achieved through the generations of Christian history. No truly intelligent person needs to be told that, in the march of events, such attitudes have always found final and sufficient rebuke, no matter what may have been the early signs of triumph.

The most difficult form of such apostasy does not always appear as an arrogant challenge of God and the church. It is often a frenzied pessimism which finds its opportunity in every national catastrophe. At such times we hear on every hand the prophecies that the end of the glorious cycle of Christian history is at hand—that the movement which took its rise at the foot of the cross and received its charter of authority from the Son of God in the hour of his ascension is no longer regnant.

It is, however, much easier to proclaim the end of the Christian movement than it is to find either reason or hospitality for the suggestion. Christianity is embedded in the thought of the world as much as in the history of the world. The firmly fixed traditions of Christian faith have received authentication from age to age in the lives of those heroic spirits who were ready to go down to death for Christ and his Church. Today there are hundreds and thousands of missionaries who face the desperateness of war on alien shores, but they refuse to surrender the cause which to them is dearer than life itself. Regardless of all the pessimism of our age, it is safe to say that there is still a regnant and a passionate enthusiasm which will suffice to save the Christian Church and its enterprises from liquidation. Men need fellowship, they need a world-wide fellowship, and when our temporary hysteria is past and they face calmly and honestly the alternatives offered, they will recommit themselves in the words of that great apostolic confession: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

SHALL WE HAVE A REVIVAL?

Shall we have a revival? is a question which every sincere and earnest pastor has faced year after year in projecting his program of work. The question relates to a special season of intense evangelistic effort. Unfortunately, we think, there has developed a pronounced hostility to special revival efforts. It is a feeling which exists in churches, great and small. Many causes for this antipathy are conceivable. Of course there is the rising tide of worldliness which has always to be considered, there is an alleged superficiality in the work done, and there is, perhaps, a resentment of certain commercial aspects of revival efforts. But when every objection has been listed and evaluated, the fact remains that revivals are among the most wholesome and fruitful evangelistic methods ever employed by the Christian Church.

To begin with, the method is historically sound. It did not originate, as so many seem to imagine, as a projection of a crude and unintellectual stage of culture. The **Baptist Standard** recently called attention to the fact that the Passover, Pentecost, and the great feasts of the Jews were really revival occasions whose observance contributed a great deal toward the consecrating of the people to the service of God. Methodists, who owe their very church to revivals, do not need to be reminded that the Wesleyan movement had its beginning in Oxford University. It is true that the Revival did not reach the peak of effectiveness until it broke away from certain restraining conventions, but the movement never separated itself from the literature and the culture of the day in which it was born.

It is impossible to estimate the real significance of revivals in the building of the church. The sin-bludgeoning revivals which swept the emotions of the people produced worthy fruit. One cannot separate the revival from the revivalist. It is not necessary to do so. God winnows the chaff from the wheat and the important thing is the wheat. The tragedy is that today we abandon to fanatics and to unconstructive persons and groups the institution which has been so honored of God in building the Kingdom. As we see it, we face not the question: "Shall we have a revival?" but the far more important question: "Can we afford, when the world is on fire, not to have a revival?"

THE CIRCUIT RIDER CHURCH

The Circuit Rider Church, a gospel trailer, was dedicated by Bishop Arthur J. Moore recently. It is an auto-trailer which cost $3,000, has three rooms, a loud-speaker, electric recordings of songs, a rear platform for speakers—all things necessary for gospel campaigning. Rev. Nath Thompson, a retired member of the North Georgia Conference, will have the direction of the Circuit Rider Church, whose itinerary is designed to cover Georgia and Florida "from Raybun Gap to Tybee Light." We give our unqualified endorsement to "Uncle Nath" and his devoted wife, who will share the romance of this new venture with him. The church, following the dedication service in Atlanta, was taken on an exhibition tour which is to include all the districts in Georgia and West Florida.

SOME POINTS ON SYSTEMATIC GIVING

IT HELPS US GROW SPIRITUALLY

The great administrative accomplishment of the General Board of Lay Activities in the past few years has been the education of the Church as to the merits of the Unified Budget. This system includes and almost completely depends upon systematic giving by every member of the Church.

Hugh N. Clayton

This article is concerned with only one phase of such a program and that is, how it helps one to give as an act of worship, how it can change the performance of a partially unpleasant duty into a glowing realization of sharing with others.

When we were asked to assume the duties we have undertaken for this paper, we asked laymen of our Conference for suggestions and help. The response has not been what we would have liked, but we have heard from several. One reply covered the present subject and we quote portions of the letter, as follows:

"For more than a quarter of a century my giving to the support of the Church was about as follows, four or five times a year a steward would come to me to collect the quarterage for the preacher and the presiding elder. I would grunt, write him a check in my office and wonder if I wasn't paying more than my share and then forget all about it. Near the end of the Conference year, when we had not raised all the money for the support of the ministry and conference collections, the steward would come around again to tell me that I had to pay some more and I would do it. I wanted to pay my share as compared to the other fellow (which was not the right spirit), but I was still thinking about the fellow who didn't pay what he ought to pay."

"In the above situation, anybody would know that I was not giving worshipfully nor was I getting any individual blessing out of it. The point is I was missing a blessing that I could have easily obtained. For more than a year now, my local church has been paying every obligation by the method of every member dividing what he is going to give into fifty-two parts and taking one of those parts to church Sunday and dropping it into the basket. I am a forgetful sort of a fellow, forget my papers, my wife's letters, my keys and even my pipe, but I have never forgotten on any Saturday to go and get the right amount of money for my Sunday obligation, nor have I forgotten on Sunday morning to put that money in an envelope and take it to church. In this way, I feel that I actually worship with my little money. While it doesn't amount to quite as much in dollars per year as formerly, the blessings that I get from this form of worship are one hundred fold more than they were under the former method of supporting the Church."

The indeed beautiful experience of this layman is not unique. Giving, as a spiritual exercise, grows in a church where systematic giving is the rule. It is so much easier to give frequently and in smaller amounts. Of course, regularity alone will not bring the attitude shown above, but it contributes no little to such a point of view.

In times like these, where the entire mind of Man is almost taken over completely by war, suffering, suspicion and distrust, any administrative device that tends to cultivate spiritual growth should be developed and used throughout the Church. It is earnestly hoped that this statement will cause some Church to give careful consideration to the use of such a system.

Editorial Miscellany

By Dr. H. T. Carley

"I ONCE WAS BLIND"

The other day I was downtown in Richardson's hardware store (the place where you can buy a Rodgers knife) when a gentleman came in, walked briskly through and out to the warehouse in the rear. One of the other regular visitors to this emporium, where "you can buy anything you want for everything you need," asked me if I knew the man. When I replied in the negative, he said, "A few years ago he was completely blind, and had to be led wherever he went." The explanation of the remarkable change was simple—a successful operation for the removal of cataracts.

So I have been thinking about the incident. There is not the slightest doubt about the man's having been blind. After my first informant had stated the case, others present added corroborative testimony. I do not suppose there is a court in the land where the fact of his blindness could not be thoroughly established by a host of witnesses.

There is not the slightest doubt, either, that the man can now see. I myself would be willing to swear to it, for I saw him pass through the store without a misstep, without hesitancy, and without bumping into any of the things that a blind man could hardly have missed. And I saw him, after he had gone into the wareroom, examining some wire fencing critically, not by feeling it, but by looking at it. And one of those present stated that he drives his own car. (That, however, would not be conclusive evidence, for I have seen drivers who apparently didn't know where they were going.)

It is a known fact, too, that the blind man was made to see by the knowledge and skill of a surgeon. It happens that I do not know the name of the surgeon; but I could easily learn it—the man himself, I am sure, would be happy to inform me; and I am sure his family will treasure it always as that of a great benefactor.

If I had cataracts, I think I'd try to find out the name of the man that could cure me. And I'd give him a chance.

It's fine to be able to see where you are going.

WHY A LAYMEN'S DAY?

Dr. A. P. Hamilton

In certain denominations the line is very strictly drawn between clergy and laity; the Holy of Holies is very sternly guarded, and the hoi polloi are pointedly told that the "Court of the Gentiles" is as far as they are supposed to venture within the temple precincts. This is, happily, not so in the Methodist Church. A layman is a layman, "for a' that and a' that." Now we have been hearing for a long time that the Methodist polity and Discipline are anomalous in a Democracy, and cannot long live under the American political organization of the State; but somehow or other the "Old Methodist Ship of Zion" just "Keeps On Rollin' Along," in spite of hell and high water.

For over a century the prophets of gloom have been saying that this anachronism, this archaic institution and autocratic setup known as Methodism was bound for the rocks and shoals, instead of the Promised Land; it simply couldn't survive in the enlightened twentieth century. But she seems to be going full steam ahead, in spite of all these jeremiads, and lugubrious lucubrations of the self-styled prophets. It reminds us of what the political scientists and wiseacres have long been telling us of the British Constitution: "It simply cannot work, it is a political monstrosity." Nevertheless, it produces a Winston Churchill once in a while, who uses it as chart and compass to steer the Ship of State into the calm waters of safety.

That is to say, when a social or political scheme works, it justifies its existence. Now Plato set forth an ideal scheme for the State in his Republic centuries ago, but it won't work. Why does the polity of the Methodist Church work? I answer in humble amazement, "I do not know."

What has all this to do with my subject? Just this: early Methodism, both here and abroad, did not recognize a rigid distinction between its clergy and its laity. A man might be a layman one day and a preacher the next. Lay preachers were an integral and recognized part of Mr. Wesley's scheme.

The very fact then, that we have in recent years adopted the idea of observing one day out of the year as "Laymen's Day" seems to indicate that we now recognize hard and fast lines as separating pew and pulpit, and that we feel something ought to be done about it. For some time I have felt that very little is accomplished in the observance of a "Laymen's Day." Nevertheless I have, year after year, done my part as a lay speaker in various pulpits of the state.

My co-worker, Mr. Hugh N. Clayton, in urging the observance of Laymen's Day, says: "We have so many named days and weeks in the secular life that they become trite and unnoticed. We have many . . . . days in our church calendar and we realize that the ministers must get tired . . ." I might add not only the ministers, but the congregations must become tired of these special days. It seems to me that the appointment of one day out of the year for the laymen is comparable to the old idea of the steward: I can remember as a boy, that in my father's churches, about the only time that a steward was called upon to do anything or even realized he was a steward, was during that desperate last two or three weeks just before Annual Conference, when he had to go out and scratch with all his might and main to get up the preacher's salary and the Conference claims, and failing that go down into his own pocket and make up the deficit.

We are becoming more and more enlightened on stewardship throughout our Methodism, due in large measure to the untiring zeal of Dr. George L. Morelock, and I hail the day of such enlightenment. We realize more and more that a steward is one who makes a commitment of all his life not just a segment, and a small segment at that.

Likewise, I think we are going to have to come to a more enlightened idea of the layman's work, and how to lay the responsibility for that work upon him. All members of the church are going to have to be taught and indoctrinated with the idea of stewardship. If necessary through the revival of the old idea of the class-meeting, and of class leaders. The first duty of a steward in early Methodism was spiritual leadership. It may be a good thing to have a "Laymen' Day," and I am going to do my part in celebrating it. But I believe we are going to have to go at the thing in a far more thorough-going and fundamental way than we have and are doing at present.

PACEMAKERS

Mississippi

Rev. C. C. Clark, Gulfport	45
Rev. Murray Cox, Enterprise	4
Rev. A. M. Ellison, Bay St. Louis	5
Rev. N. S. Loftus, Jayess	3
Mrs. N. E. Cunningham, Vicksburg	8
Galloway Memorial, Jackson	3
Rev. J. H. Grice, Vaughan	2
Mrs. W. F. Foxworth, Foxworth	3
Rev. L. E. Alford, Benton	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. H. Morrow, Picayune	2
Rev. Roy Wolfe, Prentiss	2

North Mississippi

Rev. E. L. Jernigan, Olive Branch	19
Rev. S. E. Ashmore, Indianola	19
Rev. A. L. Davenport, Vaiden	16
Rev. G. A. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	11
Rev. W. T. Phillips, Tchula	10
Rev. W. C. McCay, Nettleton	10
Rev. J. Noel Hinson, Blue Mountain	10
J. H. Johnson, Clarksdale	7
Rev. H. P. Lewis, Byhalia	6
Rev. G. A. Baker, Verona	4
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	2
Rev. A. W. Bailey, Holcomb	2
Rev. N. D. Guerry, Schlater	2
Rev. E. H. Cunningham, Amory	2

Just as we are beginning to realize that we are stewards of all we are and possess, so we must begin to apprehend fully that a layman is a layman, not part of his time, and spasmodically when he feels like it, but three hundred and sixty-five days in the year. "Laymen's Day" then, is every day, just as "Preachers' Day" should be every day in the week, and not Sunday merely.

A. P. HAMILTON.

PASTORS MEET AT McCOMB

On Monday morning, January 12, 1942, the pastors of the Southern Group of the Brookhaven District met in the study of Centenary Methodist church on the call of Dr. G. F. Winfield, former chairman of the group, and W. S. Cameron, former secretary. Rev. R. H. Clegg, district superintendent, was present and opened the meeting with prayer. He then called for the election of officers, and Dr. G. F. Winfield, pastor of the Magnolia Methodist church, was elected chairman for the year, and W. S. Cameron, pastor of the LaBranch Street church, McComb, was elected secretary. Bro. Clegg also appointed W. S. Cameron as Advocate representative for the Brookhaven District.

The group then went into a study of the resolution passed by the recent session of the Annual Conference calling for a survey. It was planned that the Southern Group would seek to make a full and complete survey of its territory during the month of March.

The meeting was closed with Bro. Clegg calling for reports from the various pastors and charges represented. The reports that were given were most encouraging. Practically every pastor reported progress over this time last year in financial matters. Rev. Guy L. Sigrest, who is in his fourth year on the Adams charge, reported that his charge had practically paid its entire assessment for superannuates already. Bro. C. H. Strait, at Summit and Felder, reported that he had been given a warm reception in his new field, and that the Felder church had installed a new Butane Gas Heating System.

Bro. Clegg, who is bringing to a close, with this year, an outstanding term on the Brookhaven District, reported that there was a fine spirit throughout the entire district on the part of both preachers and laymen. He confidently expected this year to be the greatest of his administration.

GREENWOOD DITRICT CHURCH SCHOOL WORKERS MEET

I wish it were possible to give adequately the gripping spiritual emphasis that was evident in the highest point of spiritual interest in our Church School Workers Institute, Wednesday, January 28, in Greenwood. Many things happened of interest, but I come to speak only of the closing service given by Miss Ethelene Sampley, Director of Methodist Student Work at Mississippi State College for Women. She read these words, "Ye shall receive power after that the Holy Ghost is come upon you." Although her language was rich and rare and beautiful, exhibiting the high points of culture, it was not that, that held us spell-bound for twenty minutes; it was something deeper than that and here is where words fail. One of the preachers wanted to shout, yet he had a feeling that even shouting would be treading on holy ground. It was that high moment when quietude and waiting were golden; it was the time when to be quiet was easy. We found reassurance in the belief that education and spirituality go hand in hand when incarnated in so dynamic and spiritual a life. We thank Miss Sampley for coming our way. Her message will be remembered long by the Greenwood District Church School Workers.

R. T. HOLLINGSWORTH,
Reporter.

Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.—Dryden.

CONFERENCE NEWS AND PERSONALS

Dr. Henry T. Carley paid a flying visit to the Crescent City on Friday of last week, and he shared his brief stay with the editor and the office of the Advocate. He was in good spirit and manifestly in good health.

Rev. A. M. Ellison is getting off to a good start in his new charge at Bay St. Louis, Miss. He and Mrs. Ellison were shopping in New Orleans one day last week and Bro. Ellison paid a visit to the Advocate office.

Rev. and Mrs. Van Carter are now located upon their field of labor at Mooringsport, La. Mrs. Carter was formerly located in Shreveport, where she was office secretary for the Conference Board of Education.

Rev. M. L. McCormack, pastor at Brookhaven, Miss., reports encouraging progress in his work. He is in the midst of decorating the church building in preparation for the approaching session of the W. S. C. S. conference.

Rev. R. G. Moore attended the missionary council at Nashville recently, but not until he had organized his campaign for the New Orleans Christian Advocate, and organized it effectively, as is indicated by a list of subscribers received in the office.

Rev. J. G. Chastain, associate pastor of the Baptist church, at Lexington, Miss., is hale, hearty and active at the good age of eighty-eight years. His prescription for long life includes pure air, pure water and sunshine.

The Journal of the Louisiana Conference is out and it is a credit to its editor, Dr. R. H. Harper. Not only is every charge reported. but the details for every church are given also. This is the only Journal which we have received where this has been done.

Rev. W. C. McCay is now in the fourth year of his pastorate of the Nettleton, Miss., charge. He has made a good start, all financial obligations are paid to date, church attendance is good, and he is looking forward to what he hopes may be his best year in that field.

Rev. and Mrs. J. W. Booth, of Chalmette church, New Orleans, returning from the marriage of their son, Rev. Luther Booth, took time for a visit to Washington, where they were the guests of their daughter, Ruth, whose husband is with the Federal Bureau of Investigation.

Bro. G. W. Gunn, of Courtland, Miss., writes that he is eighty-one years old, a rheumatic invalid, and suffers a great deal, but that the Advocate helps him to bear his affliction. We are truly glad to know that the weekly message of the paper helps to lift our friends above the ills of life.

Reports reaching the Advocate office indicate that Dr. Clovis G. Chappell is having great congregations at Galloway Memorial church, Jackson, for both the morning and evening services. He is just beginning his pastorate in Jackson, having come to the Conference by transfer from Oklahoma.

Mrs. W. E. Moreland, Advocate representative for Natchitoches, La., charge is keeping up her magnificent record for fidelity and success. A list received on Friday of last week brings her total since Conference to 17, and we believe that that is a record for the Louisiana Conference to date.

Miss Mary Cameron, of the Mississippi Conference, who has been doing deaconess work at Vashti School, Thomasville, Ga., has been transferred to Wesley House, Amherstdale, West Va., according to information reaching the Advocate office. She has already left for her new post of service.

Reports from over the three conferences composing the territory of this paper indicate that the preachers and the churches have gone to work in earnest to carry through to success the whole program of the church for the year. They are losing no time and that promises well for the final report.

Mrs. Birdie B. Porter, of Memphis, whose late husband, Rev. T. H. Porter, was one of the veterans of the North Mississpipi Conference, has been much occupied with the duties which have been heaped upon her in recent months, but still finds the Advocate a source of strength and comfort in her difficult days.

Important

THE ADVOCATE CAMPAIGN IS ON IN MISSISSIPPI

Why not make this campaign absolutely unanimous—a good list from every charge.

Five days have already gone by. That leaves 23 more days.

Don't let the grass grow in your path.

Bro. W. T. Sanders, chairman of the Board of Stewards of North Carrollton Methodist church, sends a subscription for the editor's life-time friend, "Uncle Sam" Turner, who is the oldest member of the Carrollton charge, being now ninety-one years old. He is still active, is in perfect health, works his own garden, and never misses a service at church.

The Meridian Star, of January 23, carried an extended notice of a meeting in which Rev. Victor G. Clifford, pastor of Quitman Methodist church, and Mr. B. C. Wimberly, a Methodist layman, were given the "Silver Beaver"—the highest national award for volunteer workers who have rendered "Distinguished Service" to boyhood through Scoutage.

DR. AND MRS. W. B. LEWIS REACH AFRICA

By W. W. Reid

A radiogram, received by the Board of Missions and Church Extension, announces the safe arrival in Port Elizabeth, South Africa, of Dr. and Mrs. W. B. Lewis, returning to do medical work at Tunda; Rev. and Mrs. A. J. Reid and Miss Lorena Kelly, returning to the Congo; and Tudor Roberts going for his first period of service to Umtali, Rhodesia. Mr. Roberts is the son of the Rev. and Mrs. George A. Roberts, missionaries in Rhodesia. The group sailed from New York, aboard the City of New York, on December 28.

MONTROSE CHARGE

Dear Dr. Duren: The people here gave us a cordial reception. Several of the churches have given us generous poundings, all of which we appreciate very much.

We had our first quarterly conference at Garlandsville, January 11, and we had a good conference and a splendid sermon by Dr. B. L. Sutherland.

Our charge stewards meeting was held at the parsonage with a good attendance. The salaries and conference claims were raised for the ensuing year.

We are doing our best to advance the interest of the kingdom and would ask an interest in your prayers.

E. M. LANE, Pastor.

INDIAN BAYOU, LA.

Dear Dr. Duren: The Lake Arthur Camp Meeting will be held July 9 to July 19, with the following preachers: Rev. E. R. Overley, Louisville, Ky., and Rev. Robert J. Kennedy, Dallas, Texas.

Bro. Kennedy will lead the singing and do part of the preaching. These two good preachers will make a good team. The Tabernacle is well screened and comfortable. Preachers and people are cordially invited to attend this good camp meeting.

Yours truly,
LASTIE N. HOFFPAUIR,
Secretary.

SHANNON CHARGE

We are happy to announce that our three-point charge is off to a good start for a full year with all claims paid in advance each quarter. We have the unified financial plan

LUZIANNE
COFFEE
100% GOOD

working very nicely at all three churches.

All our claims are paid up to date each month. Nearly half of our benevolences are paid this quarter. The salary has been taken care of, with a raise in the amount of salary for this year. With all our claims higher than last year, we have raised more for all purposes over this time last year.

We are indeed grateful that we have the pleasure of serving with a praying, faithful people, who are interested in the maintenance and upkeep of God's Kingdom. All our revivals are planned for this year. We are to have some training work, as well as some Daily Vacation Bible work done on the charge this summer.

When the Annual Conference comes, we are hoping to make the best report since we have been in the ministry of our Lord.

We pray for the Advocate and our brethren.

Faithfully yours,
G. R. MEADERS, P. C.

MRS. CRAWFORD APPRECIATED

Mr. Editor: While recognizing the place and worth of the Methodist laymen, why not say a good word for our elect ladies? Here in Pearl River resides Mrs. T. P. Crawford. She is one of God's chosen witnesses, noble, cultured and refined. At fourteen years of age she, as a young girl, saved up and took the NEW ORLEANS CHRISTIAN ADVOCATE, and now for the past seventy years she has never missed a copy coming to her home.

She reads her paper religiously, keeps abreast of the church news, and is familiar with the names of most of the ministers of our church. One of seven sisters, she is the eldest, and has only one brother, the Rev. Nicholas E. Joyner, of the Louisiana Conference.

Sister Crawford, we salute thee.

Cordially, her pastor,
WM. B. VAN VALKENBURGH.

METHODIST HOSPITAL, MEMPHIS

Methodist Hospital, Memphis, Tenn., Board of Trustees' annual meeting was held at the Hospital, Thursday, January 29, 1942.

J. H. Sherard, founder of the Hospital and the only president up until the time of his death, on December 29, 1941, was succeeded as president by L. M. Stratton, of Memphis, who had been Treasurer of the Board of Trustees since the inception of the movement to create a Methodist hospital in Memphis 30 years ago. Other officers elected were: Treasurer, Millsaps Fitzhugh, Memphis; Secretary, Rev. L. H. Estes, Memphis; Vice-President, representing the Memphis Conference, Rev. F. H. Peeples, Memphis; Vice-President, representing the North Mississippi Conference, D. H. Hall, New Albany, Miss.; Vice-President, representing the North Arkansas Conference, J. F. Fogleman, Marion, Ark.

Membership of the Board of Trustees is as follows:

Memphis Conference—Millsaps Fitzhugh, Memphis; L. M. Stratton, Memphis; J. A. Fowler, Memphis; Rev. Fred Peeples, Memphis; Rev. L. H. Estes, Memphis; Mrs. S. Homer Tatum, Alamo, Tenn.

North Mississippi Conference—Rev. S. A. Brown, Moorhead, Miss.; Rev. J. H. Holder, Winona, Miss.; D. H. Hall, New Albany, Miss.; J. C. Jourdan, Iuka, Miss.; Mrs. W. H. Ratliff, Sherard, Miss.

North Arkansas Conference—Rev. John Womack, Marked Tree, Ark.; H. K. Barwick, Jr., Wynne, Ark.; Mrs. Tom Tucker, Hughes, Ark.; J. F. Gogleman, Marion, Ark.; Rev. Paul Galloway, Forrest City, Ark.; Jim Crain, Wilson, Ark.

The Board adopted a suitable resolution on the death of Mr. Sherard, an engrossed copy to be sent to the family at Sherard, Miss.

The following Board of Managers was elected for the year 1942: L. M. Stratton, Memphis; Millsaps Fitzhugh, Memphis; Rev. L. R. Estes, Memphis; J. Holmes Sherard, Sherard, Miss.; J. F. Fogleman, Marion, Ark.; Jim Crain, Wilson, Ark.; Henry Wetter, Memphis; John R. Flippin, Memphis; Rev. F. H. Peeples, Memphis; Enoch Brown, Jr., Memphis; William Loeb, Memphis.

Dr. Henry Hedden, superintendent of the Hospital, submitted his report as per the attached copy.

SUPERINTENDENT'S REPORT

Ladies and Gentlemen: Early in the year 1941 the remodeling of the laboratories and operating rooms, which was under way at the time of your last annual meeting on January 23, was completed and from that time on we were able to utilize completely all of the new facilities provided under our building program of 1940 and 1941. The total number of beds available for the care of patients, including newborn, is 300. All of these beds were occupied early in the year and a high average of occupancy was maintained throughout the year. Some of the high points were 276 patients on May 5, 293 on July 10, and 310 patients in the Hospital on July 26. Again it became necessary to place beds on the sun porches and extra beds in wards and two beds in a number of private rooms. The largest number of patients admitted on any one day was 49, on September 5; the largest turnover, which includes both admissions and discharges, occurred on October 26, when this figure amounted to 90 patients.

The greatest increase in the history of the Hospital occurred during the year 1941. There was an increase of 2,377 in the number of admissions and 373 in the number of births, making a total of 2,750 increase over the previous year. There was an increase of 23,000 in the number of days treatment furnished all patients, or about 34%. There was again an increase of 6,424 in the number of days of free treatment, or about 26%. The total of pay and part pay days treatment increased 16,500, or about 38%. The average population increased from 184 to 247. The average length of stay in the Hospital was 8.9 days, a slight decrease. The average daily admissions were 28, an increase of 40%.

During the year several new tenants have taken space in the office building, the only unrented space on December 31st being a large room on the third floor which we had allowed the Red Cross to use as a sewing room through the year. At present plans for a doctor's suite in this space are going forward rapidly and it is expected that the building will be 100% occupied by March 15. The operation of the Methodist Hospital Pharmacy has been highly satisfactory and its sales have far exceeded our most sanguine expectations of a year ago.

Early in the year plans were developed here to sponsor the Golden Cross Enrollment in the three conferences. The leaflets and other material for disposition in this connection were prepared in the hospital, and printed by the Parthenon Press, of the Methodist Publishing House, in Nashville.

The response of Methodism was highly gratifying as the results tabulated below will show.

Golden Cross

	1939	1940	1941
N. Ark. Con.....	$ 650.69	$ 754.81	$1,026.89
Mem. Con.........	1,771.36	1,959.92	3,288.98
N. Miss. Con...	23.00	721.22	573.50
	$2,445.05	$3,435.95	$4,889.37

It will be noted that the Golden Cross Enrollment for 1941 exactly doubled that of 1939, and showed an increase of more than 40% over 1940.

The benevolences as raised by the three conferences show an increase of about $600 in all, or slightly less than 10%, as the following tabulation will show.

Benevolences

	1939	1940	1941
N. Ark. Con.....	$1,500.00	$1,460.24	$1,712.78
Mem. Con.........	3,974.72	3,981.81	4,287.25
N. Miss. Con...	820.62	793.52	816.33
	$6,295.34	$6,235.57	$6,816.36

It should be of interest to the members of this Board to know that on November 1, 1941, the Methodist Hospital completed twenty years of service to its community, the original Hospital on Lamar Avenue having been opened to the public on November 1, 1921. In that time over 101,000 patients were admitted to the hospital, the total number of patients admitted to the Hospital up to the date of this report being 103,500.

Reference was made in my report of a year ago to the receipt of $5,000 from the estate of Capt. G. T. Fitzhugh, on January 16, 1941, just prior to your annual meeting. The Hospital's share in the estate of Mrs. J. K. Cole was received June 11, 1941, amounting to $10,000. No further receipts have been added from the estate of Mrs. Mary Fleming, of Millington, from which we expect to receive about $4,000 more when the estate is finally settled.

Other donations worthy of comment are tabulated below:

Dr. E. J. Lipscomb, $300; Arthur Seelbinder, $150; Rev. Earl Cravens, $25; J. C. Jourdan, $250; Rev. F. H. Peeples, $40; Mrs. J. H. Roberts, $500; Mary Boling Morris, $10; W. C. Wadsworth, $300; Loda Richey, $25; Rev. J. N. Farmer, $5.

Total—$1,605, plus $15,000 (mentioned in last paragraph); Total donations—$16,605.

Our hospital service plan has continued during the year on a very satisfactory basis. The average number of contributing members was 6,510; 939 were hospitalized for a total of 7,530 days of service, an average of 8 days each. The total receipts from members during the year amounted to $41,879, and the total of membership dues paid to the Hospital by members since the beginning of the plan in 1933 amounts to $239,928.

From the following tabulation, it will be noted that free work, including discounts to church and professional groups and the part-pay patients, shows an increase of about $49,000, or about 40%.

Non-Pay Patients: 1940—$112,927.50; 1941—$157,550.78.

Discounts to Church—Courtesy and Professional: 1940—$11,928.39; 1941—$16,027.94.

Total: 1940—$124,856.19; 1941—$173,578.72.

The following tabulation gives a comparison of the usual statistics for two years:

	1940	1941
Admissions	6,459	8,836
Births	969	1,342
Discharges	7,116	9,910
Deaths	222	275
Days' treatment..........................	67,381	90,290

Operations	5,523	7,334
Non-pay ward days	12,270	14,117
Non-pay room days	1,589	2,141
Nursery days, newborn	9,703	13,728
Pay and part-pay days	43,819	60,304
Average daily population (including newborn)	184.1	247.4
Average daily population (excluding newborn)	157.6	209.8
Average days' stay	9.2	8.9
Average daily admissions	20	28
Average daily discharges	19.4	28
Percentage deaths	3.02	2.7
Average daily occupancy		
Free ward beds	36.2	38.7
Free beds, other	4	6
Nursery	26.5	37.6
Autopsies	71	87
Percentage autopsies	32%	32%

Attached hereto and forming a part of this report is a report of the principal of the School of Nursing. Notice should be taken of the increasing difficulties of hospital operation in war times. Tremendous inroads on our professional group, especially those of considerable skill and training, have alaerdy occurred and will probably occur to a still greater extent in the future. Scarcities and increasing costs have added to our problem, but this is common to all hospitals throughout the country and many lines of business are suffering complete disruption. To what extent the revenue of the Hospital during the coming year will be affected by such conditions can only be conjectured. The Hospital maintains its responsibility in the community in every way that can possibly be done. Several classes in home nursing and care of the sick, under the auspices of the American Red Cross, are being taught by teachers in the School of Nursing in addition to their regular duties. Starting shortly, we expect to train a group of volunteer aids in hospital nursing under the auspices of the Red Cross. It is feared that some of our most highly skilled workers will be taken from us soon and our patients will of necessity have to get along with less of the services of these people because they cannot possibly be replaced under present conditions. The esprit de corps and morale of all the workers seems excellent and everyone from porter and maid to the chief nurse is doing his duty uncomplainingly.

H. HEDDEN, M. D.,
Superintendent.

A PASTOR APPRECIATES HIS PEOPLE

Dear Dr. Duren: These are mighty good folks. I think their church gets first consideration. Alligator has paid off the debt on their beautiful new church, the last payment being $1,800. Duncan has installed Butane Gas Heating System in the parsonage and church. Alligator helped with the parsonage.

I should like to suggest two good books if you won't charge me for the advertising. They are good for preachers, laymen, and also editors. One is **"Bold to Say,"** by Austin Pardue; the other is **"Methodism Has a Message,"** by one Bishop Paul Kern.

Come to see us and we will show you two of the prettiest and best furnished little churches in the delta. I am particular about who preaches to my folks, but, Doctor, since knowing you for a few years and finding you to be a good preacher, I should be glad to have you preach to them. I believe they would like it, too.

Cordially,
W. W. JONES, P. C.

PERSONAL AND OTHER NOTES

Rufus Moore, Jr., son of Rev. and Mrs. R. G. Moore, Water Valley, has enlisted in the U. S. Navy. He was a student at Millsaps College up to the time of his enlistment.

Rev. A. L. Davenport reports good progress in his work on the Vaiden and West charge, and his place in the "Pacemakers" indicates his success in the Advocate campaign.

A note from Dr. J. R. Countiss, pastor at Starkville, Miss., expresses his great appreciation of his people and of the privilege of being a pastor and enjoying a fellowship with old and young alike.

The new brick veneer church at Falkner, Miss., will be dedicated at a date in March which has not yet been definitely fixed. Rev. J. N. Hinson, the pastor, will have Bishop W. W. Peele present for the sermon in the dedication ceremony.

Dr. L. P. Wasson announces a series of sermons for the evening hour at Greenville, Miss., on the subject "From the Cradle to the Cross." The series includes thirteen sermons on the Life of Christ. Greenville church has accepted the full askings on Benevolences.

The church at New Albany, Miss., contributed $106.25 to the Lewis Memorial Hospital Fund. This is the largest donation which the treasurer has received from any one church. Those charged with raising this fund offer this as a challenge to any other church in the Conference.

The district missionary institutes and the district meeting of the W. S. C. S. of the North Mississippi Conference are to be combined into one meeting for each district, under the leadership of Rev. R. G. Moore and Mrs. R. P. Neblett. The institutes are to be held in April instead of March, as previously announced.

Rev. H. E. Finger, Jr., pastor at Coldwater, Miss., is in great favor with the people of his charge. He is just entering the ministry and his appointment to Coldwater was to fill a vacancy caused by the death of Rev. C. A. Northington. The whole town was in process of being transferred to another site, and he faced the issue involved and his work promises good success for the year.

The Missionary Council of the Southeastern Jurisdiction, which met in Nashville, Tenn., last week, was attended by approximately 2,000 persons, and some of the outstanding leaders of American Methodism were on the program. The slogan of the conference, "Christ Binds the World Together," expressed the theme and the spirit of the council. Among those present from the Mississippi Conference were: Revs. J. L. Neill and O. S. Lewis and the entire staff of the W. S. C. S. From the North Mississippi Conference: Revs. R. G. Moore, H. D. Suydam, L. P. Wasson, W. R. Lott, Rev. and Mrs. J. N. Hinson, Rev. and Mrs. T. H. Ferrell, N. J. Golding and the officers of the W. S. C. S.

TOWN AND COUNTRY WORK COMMISSION

The Town and Country Work Commission of the Louisiana Conference will meet at First Church, Alexandria, Tuesday, February 24, 7:30 p. m.

B. H. ANDREWS, Chairman.
V. D. MORRIS, Secretary.

Choice and service—in these are the whole of life.—Mark Hopkins, D. D.

CHURCH EXTENSION MEETING

The Executive Committee of the Church Extension Section of the Louisiana Conference Board of Missions and Church Extension will meet at First Methodist church, Alexandria, 10:30 a. m., Wednesday, February 25. All churches desiring to present applications to the Church Extension Section for action at the meeting should have such application in the hands of the secretary at the below mentioned address before that date.

Virgil D. Morris, Secretary,
612 St. John,
Lafayette, Louisiana.

BROOKHAVEN DISTRICT PLANS LARGE SPRING PROGRAM

On Friday evening, January 9, the pastors comprising the Southern Group of the Brookhaven District, met in the study of Centenary church, together with Rev. R. H. Clegg, district superintendent, and Rev. Irl H. Sells, Conference Executive Secretary.

The first matter to claim the attention of the group was the spring Christian Workers Training School. It was unanimously agreed to sponsor a three-teacher school to be held at Centenary Church, March 15-19. The three courses to be offered and their instructors are:

1. Ways of Teaching — Mrs. Glendell Jones, Florence, Miss.
2. Personal Religious Living—Rev. J. W. Sells, Crystal Springs, Miss.
3. The Methodist Church, Its Organization and Administration—Rev. R. H. Clegg, district superintendent, Brookhaven, Miss.

The Conference Executive Secretary then announced that Professor Emmett S. Johnson, of Emory University, was available for a series of Bible conferences in the Mississippi Conference about the first of March. After hearing the plans whereby Professor Johnson was to be brought to the Conference, the group unanimously agreed to sponsor a Bible Conference to be held at Centenary Methodist church, March 4-6. Conferences are also to be held at Brookhaven, March 8-10, and at Crystal Springs, March 11-13. This will be the first Bible Conference to be held in the district, and the group feels that it is most fortunate to secure the services of Professor Johnson in this connection. Professor Johnson is a native of Houston, Miss., and a graduate of Southern Methodist University. He occupies the Chair of Practical Theology at Emory, and is looked upon as being one of the most helpful professors in that school.

In connection with these Bible Conferences there will be held Workers' Conferences in the surrounding churches in the afternoons. With these events the Brookhaven District, and particularly the southern division, is assured a large and profitable spring program. We are grateful for the untiring efforts and able leadership of Rev. R. H. Clegg, district superintendent, and Rev. Irl H. Sells, Conference Executive Secretary, in making these plans possible.

W. S. Cameron, Secretary,
Southern Group, Brookhaven District; Chairman, Publicity Committee of above events; Reporter, New Orleans Christian Advocate, Brookhaven District.

Doing right never hurts anybody; doing wrong always does.—Garfield.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Mrs. Paul Arrington, Mrs. W. F. Mahaffey, Mrs. D. L. St. John, Mrs. E. V. Perry, Mrs. T. H. Fore and Mrs Stanley Wilson have returned from Nashville, Tenn., where they represented the Mississippi Conference W. S. C. S. at the annual meeting of the Southeastern Jurisdiction W. S. C. S., meeting jointly with the Board of Missions and Church Extension of the Jurisdiction.

Listening to the speakers, one was reminded over and over again of that statement of Francis Sayre's that if the teachings of Jesus Christ are to be carried into all areas of life, it cannot be done by our leaders alone, but "along countless fronts," you and I, the membership of the church, must be at work.

Had Mrs. Kelly, Mrs. Sawrie, Mrs. Wheless, Mrs. Harwell and Mrs. Fite, who organized the first missionary society of the Methodist Episcopal Church, South, in 1872, in old McKendree Church, looked in on the first annual meeting of the Southeastern Jurisdiction W. S. C. S. held in that church, they could have thanked God that they faced the difficulties of their day and went forward with faith in God and their cause.

Each morning at 8:15, Miss Daisy Davies directed the worship period and was assisted by Dr. Thomas Elza Jones and the Fisk Singers.

In her message, Mrs. E. L. Hillman, president, stated that now more than at any time in the history of the Christian Church, are courage and steadfastness in missionary work needed, and it is our supreme opportunity to prove that the Church can transcend national boundaries and break down the barriers of war. She called attention to the varied fields of service in our own Jurisdiction—Cuba, the Appalachian Mountains, the Indians, the Negroes—and closed with the challenge, "Christians, Forward!"

Mrs. H. C. Black, vice-president, sounded the deep spiritual note when she said that to receive the strength necessary to carry forward our plans, we must "kneel at the feet of Jesus and look right up into His face."

Reporting the gifts to missions, Mrs. C. O. Hinton said that during 1942 we will have to "Give service—much, much greater service; give gifts—much, much larger gifts; give prayer—much, much more prayer." The Southeastern Jurisdiction pledged for 1941, $600,315 and gave $629,018.04.

Miss Mary Floyd, speaking for the Deaconesses, said that the challenge to every home worker in this particular hour, is to assist "untrained hearts" in keeping their emotional life under control—to help them while remembering Pearl Harbor to also remember Kagawa. To help the church in her community to carry on its program—to see America through this period spiritually victorious.

Miss Geraldine Johnson, recently returned from Singapore, spoke of Malaya as a mosaic of many races—the future "hot melting pot" of the East—a place where one learns the real meaning of "God has made us all of one blood." She told interestingly of our work in the Fairfax's Girls' School.

Speaking of the Wesleyan Service Guild, Mrs. K. W. Warden said the 16th Chapter of Acts gives the authority for this organization, that although it is new in the Southeastern Jurisdiction, there have been organized 690 units with 13,043 members, and their gifts amounted to $19,668.98 during 1941.

Mrs. M. E. Tilly said that the secretaries of Christian Social Relations and Local Church Activities have sought to lead the women of the Jurisdiction in making real and effective the teachings of Jesus as applied to individuals, classes, races and national relationships, and during 1942 they will seek to lead in putting first the activities of the church—the building of the Kingdom of God on earth. The Mississippi Conference is the only one of the 17 to report study classes in "The Christian Family"—53 applied for recognition and 43 were approved.

Mrs. L. A. Tynes announced that the handbook for the committee on the status of women includes several programs to be presented in the society.

What shall we tell our children about world friendship and brotherly love? asked Mrs. C. W. Turpin, then she told of our "weapons" against ignorance and hatred, "manufactured" in our plants at 810 Broadway, Nashville, Tenn., and 420 Plum Street, Cincinnati, Ohio. She announced that the paper mills and the government have recognized the value of religious literature in the morale of the nation, so it has been placed on the priority list.

Mrs. A. H. Johnson, speaking for Mrs. C. S. Williams, who was not present, stated that we should not regard our contribution of supplies as a minor part of our work—it is our "over and above" gift, an opportunity to carry out the command of "in as much."

Immediately after adjournment Thursday afternoon, the delegates went to Scarritt College, where they were graciously received by Dr. and Mrs. Cunninggim and the faculty. Our Mississippi girls, Mary Frances Fairchilds and Doris Miller, conducted our party through the beautiful buildings. We placed our hand on the name of our conference, carved inside the Scarritt tower, and read the names of many of our societies in "The Book of Remembrance."

The report of Mrs. J. S. Van Winkle, Secretary of Organization and Promotion, who resigned, was read by Mrs. D. L. St. John, showing growth in all 17 conferences. Miss Ruth Esther Wheaton, field worker of the Division, was presented and reminded us that the Church is basic and that we must be enthusiastic in our work—that if we reach the 10 Efficiency Aims for 1942, we will be carrying through to victory for defense—the spiritual defense of the world. Later in the session, Mrs. St. John was elected to serve the unexpired term of Mrs. Van Winkle. We are very proud of her "promotion."

Miss Noreen Dunn stated that instead of pre-school groups, we are to seek the missionary education of parents; that supplies and money given by the children's departments go directly to the institutions for which they were given. She introduced Miss Ruby Van Hooser, Secretary in the Division, who said that someone has asked, "what will the children of 1961 be like?" Their attitudes of world service and friendliness will largely depend upon what we are teaching the children of today.

Six months of the year had passed before plans were released for the Girls' Interest Groups, but rapid progress has been made and 16 of the 17 conferences have made pledges for World Service, reported Mrs. J. H. Blakemore, Jr., nearer 100% than any other Jurisdiction. She presented Miss Helen Johnson, of the Division, who said that we are to help our young people to find a real joy in their organization—to make it meaningful and creative.

Mrs. R. R. Ellison reported that of the more than 200 colleges in our Jurisdiction more than 40 are Methodist institutions, presenting a great opportunity and a great challenge. "With the world at war, Secretaries of Student Work must be more zealous in their task of helping students to think clearly and without hatred—our students of today will be our leaders of tomorrow."

The Mississippi Conference led the Jurisdiction in the number of approved study classes—232 of them. Mrs. D. R. Little was very complimentary of the conference and of our secretary, Mrs. E. V. Perry.

Mrs. C. C. Sapp said that through our Home Mission work, we have realized man's duty to man as well as man's duty to God. A number of the home work projects were presented in "word pictures" by the workers connected with them. Among those present were Miss Maude Fail, of the Meridian Wesley House; Miss Sophie Kuntz, of the Moore Community House; and Miss Catherine Ezell, of our Rural Work.

Miss Daisy Davies said that it is necessary to have machinery, organization and system in carrying out the work of the church, but it is the task of the Spiritual Life Groups to put the "spirit within the wheels." "We thank God for the work that is being done, but we will not be satisfied until there is a committee creatively at work in every church."

Presenting the Foreign Work, Mrs. H. L. Talbert said, "We American women stand in a highly favored place in the midst of a broken and needy world. Let us express our gratitude to our Father in the form of large gifts to meet the need of those of His children who are less fortunate." "Word pictures" of work in several fields were given by returned missionaries. We were interested to know that Dr. and Mrs. Bryant Lewis have reached Africa safely; that Dr. Henry, although interned in Hong Kong, is reported safe; that Miss Lillian Knobles has been assigned to Bennett College, in Brazil, until such time as she may return to China.

Present in the group of those who have been approved by the Personnel Committee of the National Board, were Miss Mary Frances Fairchild and Miss Doris Miller, and our delegates joined in the Recognition Service.

In speaking to the groups, Mrs. J. D. Bragg, president of the Division, said that surely Methodist women were united for service in such a day as this; that as Christian mothers we must work harder for the spiritual development of our homes—sing

(Continued on page 16)

OVERSEAS RELIEF—THE BISHOPS APPEAL

Dear Bro. Duren: The Methodist Church has heroically and sacrificially responded to many special appeals in the interest of suffering humanity. In the same spirit of sacrifice she has generously supported those movements that have had as their aim the moral and spiritual welfare of her youth. This was especially true of the recent church-wide movement that culminated in the Day of Compassion offering, when the people called Methodists contributed approximately one million dollars for Overseas Relief and Camp Activities. These funds have been administered with great care and in keeping with the aims and purposes for which they were intended.

Our country is now at war with other nations and the probability is that we shall be engaged in war for a considerable period of time. It is evident, therefore, that the need for Overseas Relief has become much greater and our boys in the camps and naval stations have an increasing claim upon us.

At the recent meeting of the Council of Bishops, careful consideration was given to this whole matter. It is the unanimous opinion of the Bishops that the Church should not only continue this gracious ministry to those in need overseas, and to our boys in the service, but it is also their firm conviction that as a Church our efforts and our gifts in support of these activities should be greatly increased.

It is therefore recommended that the Disciplinary plan of taking a collection for the poor at each observance of the Lord's Supper be followed by all of our churches and that one-third of each collection be designated for the poor of the local parish, one-third for the needy across the seas, and one-third for the service of our boys with the armed forces.

It is also suggested that where local needs do not call for the share allotted to them, the church be permitted to relinquish that share to either or both of the other participants.

The designation that has been adopted for this movement is, "The Fellowship of Suffering and Service." All offerings for this "Fellowship" should be remitted at once to Dr. Orrin W. Auman, Treasurer of World Service and Finance, 740 Rush Street, Chicago, Illinois, or to Annual Conference Treasurers where that is required by official Conference action. An Honor Voucher (which does not apply on World Service acceptances) will be issued for the amounts remitted.

More detailed information regarding "The Fellowship of Suffering and Service" will be available in the near future.

As your resident Bishop, I earnestly urge the fullest possible cooperation on the part of yourself and your people toward the end that our suffering brethren abroad may be given much needed financial aid, and the moral and spiritual welfare of our boys in the camps be conserved. Will you not present this, my personal request, to your Official Board?

Praying that we may be divinely led in the furtherance of "The Fellowship of Suffering and Service," I remain

Fraternally yours,
A. FRANK SMITH,
Bishop, Houston Area,
The Methodist Church.

Sunday School Teacher: "Why must we be kind to the poor?"

Pupil: "Because you can never tell—some of them might get rich.—Exchange.

EMORY UNIVERSITY RAISES $8,500,000

By John L. Sandlin

Emory University, Atlanta, and neighboring Agnes Scott College (Presbyterian) have just completed one of the most remarkable financial campaigns ever held in the South or in any other part of the country. These two institutions have been cooperating for a number of years with Georgia School of Technology, Columbia Theological Seminary, the University of Georgia and the Atlanta Art Association in a movement known as the University Center for the Southeast.

Since the cooperative undertaking began with Agnes Scott and Emory, and because they had worked out plans for mutual assistance, the General Education Board of New York, in January, 1939, offered to contribute $2,500,000 if Emory and Agnes Scott would raise together $5,000,000 additional. This was quite a huge undertaking for the two relatively small institutions, but plans were laid very carefully. Alumni of the schools were heartily enlisted, as well as the Atlanta, Georgia, and wider constituencies.

The campaign was by no means easy. On the very day that the newspapers carried the account of the joint effort, Poland was invaded by Germany. During the week of intensive solicitating in the Atlanta area, France fell and the stock market went to pieces. While the wider appeal to Georgia friends was being placed during the summer of 1941, political interference in the state university system greatly discouraged all friends of education. When final efforts were being made in December to bring the campaign to a conclusion, the Axis powers declared war upon the United States.

In spite of all these difficulties, friends of all denominations were loyal and interested in the campaign. In the Atlanta drive alone there were enlisted 1,300 men and women on the various teams.

When the final count was made on December 31, the result was a total subscription of $10,027,000. In addition to the $2,500,000 pledged by the General Education Board, six other foundations contributed $2,890,000. The remainder of $4,637,000 was subscribed by more than 7,000 individuals whose gifts ranged from 10 cents to $1,000.

While large sums were designated for hospital improvement and for medical service which could not be counted in the original proposal of the General Education Board, yet the subscriptions which would properly be counted against the offer of the Board amounted to $5,693,000, of which approximately two-thirds already has been collected in cash.

Since Emory University has the responsibility for the entire Graduate School as well as for professional schools in medicine, law, theology, library science and other departments, some $8,500,000 of the campaign funds will go to that institution. The Agnes Scott part will amount to somewhat more than $1,500,000, of which one-third will be for endowment and the remainder may be used for additional buildings.

While this particular campaign was waged by Agnes Scott and Emory University, the other institutions in the University Center plan have also received substantial gifts during this period. Columbia Seminary has secured more than $200,000. A bequest made to the Atlanta Art Association is estimated at approximately $700,000. The University of Georgia has received through bequests or gifts perhaps $800,000, and Georgia School of Technology has received more than $100,000.

In spite of world conditions, our national envolvement in war, and political problems within the State, the cooperative undertaking in higher education is already proving to be a great blessing to the young people of the South and will be increasingly beneficial. It is gratifying that much of this program is given under distinctly Christian auspices.

IN MEMORY OF MRS. E. LOU WHYTE, OF BOND, MISS.

As gently fell the shades of night,
The moon in beauty rose.
Just as the moonbeams smiled so bright,
Our loved one found repose.

The Angel came on noiseless wing;
Our loved one knew and smiled.
"Come higher where the Angels sing,
Loved ones are waiting, child."

The lamp I gave Thee burned so bright
Men who had gone astray
Took courage when they saw the light
That shone along Life's way.

Though many times thine eyes were dim
With sorrow, pain and tears,
Thou never hast forsaken Him
Throughout the weary years.

For forty years in Sunday School
Teaching the young to see
The beauty of my sovereign rule,
Ye did it all for me.

Thou hast been faithful until now;
Come where there is no strife.
I place my seal upon thy brow,
Crown of Eternal Life.

MRS. MATTIE B. THATCHER.

THE CAPACITY FOR GROWTH

By Mrs. Irvin Rowland

"And Jesus increased in wisdom and stature, and in favor with God and man."

I gazed at the tiny seeds of a flower, almost specks as they were, and wondered at their marvelous capacity for growth. The miracle of life and growth is ever new as it gradually unfolds itself. There within that very small bit of matter was the making of a large plant that would bear beautiful flowers.

Life is a continuous process of growth in our bodies. Even after we pass the normal stages of growth, new cells must continue to form to replace the worn-out ones. The body's ability to grow and function determines its physical life.

Likewise, the development of our personality or character is dependent upon our capacity for growth. A body of water that has no inlet or outlet soon becomes stale or stagnant. There must be movement and new life. If we never do anything to build up our spiritual selves, we cannot have any growth, and what can live without a continuous breath of life? He that has a new life in Christ has great potential powers for growth, but the question is what are we doing with that capacity. Can we carelessly ignore it and expect to become full-grown Christians? Can that spiritual self keep alive long without growth? This battle must ever go on, for "He that shall endure unto the end, the same shall be saved."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Tea and Shower for Anniversary

Those golden wedding bells were happily rung last Sunday afternoon as a beautiful tribute to the Methodist minister and his wife, Rev. and Mrs. J. M. Bradley, in honor of their fiftieth wedding anniversary, which they will celebrate next year, but after they have finished their allotted time in the Macon Methodist church. This lovely courtesy was planned by the ladies of the W. S. C. S., and was held in the home of Mrs. W. S. Mullins. Guests were received from three until five o'clock, and many, many members of the church and friends of other churches came to extend their hearty good wishes and congratulations.

The plans for the celebration had been so quietly carried out that even upon their arrival, Mr. and Mrs. Bradley did not realize the significance of the decorations until the wedding march was played as they entered. Then the appropriate decorations evidenced the celebration of a wedding anniversary and they realized that they were the guests of honor and that the celebration was for them.

The traditional green and white color scheme was carried out. On the large brick mantel in the living room were banked beautiful Christmas evergreens, and wedding bells added the proper note. Two tall candelabra with white tapers burned at either end of the mantel.

In the dining room the table had an appropriate centerpiece. An oblong arrangement of lucidum leaves tied with a large white satin bow formed a beautiful bed of evergreens from which stood a row of white candles in pyramid fashion. A lace cloth was draped over the table. A similar arrangement decorated the buffet. Mrs. R. L. Rhymes presided in the dining room, and O'Lean Adams, Mary Milton Raine and Ann Ford assisted her in serving tea and sandwiches.

Mr. and Mrs. Bradley were invited into the room where there was displayed a lovely array of gifts. Their joy and appreciation overwhelmed them and there was no need for words or verbal expression of thanks.

The occasion was made especially happy by the presence of their daughter, son-in-law, and two granddaughters, Mr. and Mrs. R. D. Fitts and Misses Una B. and Rollin Fitts, of Jackson. Mr. and Mrs. Fitts shared some of the congratulations as it was their 25th wedding anniversary.

Mrs. Mullins was assisted in entertaining by Mrs. W. S. Tucker, Mrs. W. H. Baker, Mrs. Boyce Elkin, Mrs. Paul Silvey, Mrs. Kye Bethany, Mrs. Randolph Jackson and Mrs. Robert Weyburn. During the afternoon Mrs. Burton Ford and Mrs. James Seawright rendered appropriate musical selections.

MRS. S. W. HARKINS.

* * *

For Christians the Only Way is Forward

The Woman's Division of Christian Service realized this anew as they met last month in the annual session of the Board of Missions and Church Extension. In the midst of a black world they saw God's light, and voted a program that means advance all along the line. Here are some of the items of that program; you will be hearing more about them through the year:

Spiritual Life:

"To Put the Spirit Within the Wheels."

Observe one minute of prayer at six p. m. each day.

Distribute and use the new Stewardship Ceremony (watch announcement in The Methodist Woman for release of Stewardship Ceremony) and Commitment Card.

Watch for the Prayer Calendar of Spiritual Life Objectives for the entire year (to be printed in a future issue of The Methodist Woman).

Watch each month for the Special Prayer projects listed in The Methodist Woman, and for stories of these projects in World Outlook.

Use the Prayer Card as a source of help in daily prayer for a righteous peace.

"The whole earth remains jagged and broken only to those who are jagged and broken."—Walt Whitman.

Enlist in Service:

Study in those local Woman's Societies which are in defense areas the crucial problems growing out of the defense program, and undertake to meet the recreational and spiritual needs of both defense workers and service men (men and women).

Work for legislation designed to prevent price inflation, seeking to increase the production of consumer goods and thereby make the same available to all.

Urge that the members of the local Woman's Societies throughout the Methodist Church, either individually or in groups, observe a FAST for one meal during the first week in February, and send proceeds to the Commission on World Peace, 740 Rush St., Chicago, Illinois, for the support of Methodist youth in camps for conscientious objectors.

Strive for an expression on Democracy and Christian fellowship in the proceedings of all groups, local, district, conference and national, of the societies in their educational and service activities.

Work for full participation of all citizens in all primaries and elections, and support legislation to remove all barriers to the exercise of the franchise.

Initiate this year in each society, with the help of all the church members, at least one project for the beautification and improvement of the local church and immediate surroundings.

Protest individually and as groups to all agencies bringing liquor advertisements into the home, particularly the radio and magazines, and support the passage of legislation prohibiting the sale of alcohol in or adjacent to military encampments.

Enlist church women in finding well-trained candidates for missionary service. Become acquainted with our missionaries, deaconesses and workers in your conference, and show friendly interest in them and their work.

Unite with a World Federation of Methodist Women in their project of working toward a righteous peace.

Secure more subscriptions to The Methodist Woman and World Outlook. Urge your members to take these papers and to read them. They are especially needed for the use of the program committee.—(Copied from January Methodist Woman.)

* * *

Schlater, Mississippi

The Woman's Society of Christian Service installed its officers today in a beautiful service at the church. The service was led by our pastor, Rev. N. D. Guerry, and our new president, Mrs. Josh Caffey.

The other officers are: Vice-President, Mrs. E. C. Bouie; Corresponding Secretary, Mrs. Lonnie Fleming; Treasurer, Mrs. W. B. Meeks; Mission and Bible Study, Mrs. N. D. Guerry; Chairman of Spiritual Life Group, Mrs. A. T. Chapin; Chairman of Publicity, Mrs. Mims Wilson; Chairman of C. S. R. and Local Activities, Mrs. E. V. Grayham; Chairman of Supplies, Mrs. E. M. Birdsong.

As the officers knelt before the altar the pastor asked the searching questions and the officers made their solemn promises.

This society has a record to be proud of. They have met regularly each Monday. Under the capable leadership of Mrs. Guerry, they have studied all the required books. They have done what they could to make the parsonage comfortable, paying for the re-papering, repainting, general repairs, and recently for the installation of a new electric refrigerator. For a society of this size they have met all the points possible on the Efficiency Aim. This was done under the leadership of Mrs. E. V. Grayham—retiring president who served faithfully for the last two years.

Mrs. Pendergrass, who served as treasurer for several years—and whose heart was in the work for the service of the Lord, has moved to Greenwood.

Pray that they may be more faithful in the service of the Lord.

MRS. MIMS WILSON,
Chairman of Publicity.

* * *

Louisville W. S. C. S.

The first meeting of the Woman's Society of Christian Service for 1942 was held in the auditorium of the Methodist church, on Monday, January 5, with a large number of members attending. The church was beautifully decorated with cut flowers, white candles and an electrically-lighted cross in the pulpit. Mrs. Fred Mitchell had charge of the program.

A beautiful devotional was given by Margaret Rodgers, followed by a solo by Madelyn Baird.

Bro. Baird installed the new officers, using a very beautiful and impressive ceremony. The candles were lighted by chairmen representing different branches of service in the society. Mrs. Baird read and gave explanation of the pledge cards.

Mrs. Boswell gave an article on Memorials, after which Mrs. Kennett presented Baby Life Memberships to the following little girls: Laura Ann Liddell, Sara Mitchell, Bettie Fields, Anna Clair Johnson, Frances Abrams and Dorothy Forrest Cagle.

In the absence of Mrs. Lee, the president, Mrs. McKay presided over a short business session. After this the meeting adjourned to meet the first Monday in February.

MRS. MARY ABRAMS,
Publicity Chairman.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Mrs. Metcalf Assistant Editor

With the new year comes a new plan for the editing of our page in the Advocate, following the precedent set by no lesser person than our distinguished editor, Dr. Duren, we too are having an assistant editor. Mrs. D. C. Metcalf, Conference Secretary of Christian Social Relations and Local Church Activities, has consented to serve in this capacity, and the present editor has consented to withdraw her resignation of long standing in view of the fact that such splendid assistance will be given her.

Greetings to Mrs. Metcalf! We welcome you!

* * *

Rate Relations Sunday—February 8

The Sunday nearest the birthday of Abraham Lincoln will be generally observed in Protestant churches throughout the United States as "Race Relations Sunday." It is a day for emphasizing brotherly relations among the races, and especially between the whites and the Negroes. The offering taken will be the only direct means of contributing to many of the educational enterprises for Negroes.

Of special interest to the members of the Woman's Society of Christian Service is the fact that Paine College will be one of the institutions to receive a share of the offering taken on that day.

For information concerning Race Relations Sunday write the Department of Educational Institutes for Negroes, Board of Education, 810 Broadway, Nashville, Tenn.

* * *

South Central Jurisdiction

The first annual meeting of the Woman's Society of Christian Service, South Central Jurisdiction, will be held in First Methodist church, Oklahoma City, Oklahoma, February 17 to 19. All sixteen Methodist churches will cooperate in entertaining the conference, which will bring members and visitors from eight states. Missionaries and a deaconess representative from each station or institution within the Jurisdiction are invited to attend. All fields and types of work will be presented in forums, with Mrs. A. E. Beebe and Miss Mary Lou Barnwell representing the Foreign and Home Departments of the Division.

Dr. Paul Quillian, Houston, Texas, will be the morning devotional speaker, and Mrs. J. D. Bragg, Bishop Charles C. Selecman, Bishop W. C. Martin, Miss Dorothy McConnell, Miss Helen L. Johnson, Miss Marion Lela Norris, Miss Ruby Van Hooser, Mrs. Helen B. Bourne and Miss Oscie Sanders will be special guests.

The Wednesday evening service is to be Youth Night. Miss Mary Kathryn Binda, youth member of the Board of Missions, Miss Helen L. Johnson and Mr. Harvey Seifert will emphasize the cooperative plan for missionary education of young people.

A Birthday Luncheon, celebrating the first successful Jurisdiction year, and a World Federation Dinner will be features of the meeting. Visitors are cordially invited to attend the sessions and inexpensive accommodations may be secured by writing the local committee. General Chairman—Mrs. F. E. Pence, 3200 N. W. 20th, Okolhoma City; Co-Chairman—Mrs. Archibald Bonds, 2200 N. W. 29th St., Oklahoma City. Hotel Skirvin, First and Broadway, has been chosen by the local committee as headquarter's hotel.—Mrs. George Sexton, Jr., Pres. (From "The Methodist Woman").

* * *

Louisiana Conference Rural Work

Transylvania is a Farm Security Administration project. It is cooperative, incorporated under the laws of Louisiana. The cooperative enterprises include large farm equipment, a store, a cotton gin, and land leased from the Government. The land is divided into 144 units. The people have come from all parts of Louisiana, and are working together to build a community that will be a good place in which to live. While the project is less than three years old, progress has been made. All the people have been most cooperative with me in my work, including the principal and faculty of the school, and the members of the staff of The Farm Security Administration.

The activities are typical of those found in many rural communities: a Parent-Teachers' Association, Home Demonstration Clubs, 4-H Clubs, and a Community Club. The Community Club Council is composed of representatives of all interests, and arranges a program that is educational, inspirational and recreational.

The membership of the Transylvania Methodist church is small, but there is a fine spirit of cooperation and fellowship among our members. The Woman's Society of Christian Service is making a real contribution to the lives of the women and to the program of our church.—Shiela Nuttall, Deaconess, Transylvania, La., (From "The Methodist Woman").

* * *

Christian Social Relations and Local Church Activities

List of Publications for Informal study Groups

New pamphlets—price 15 cents each.

Local Church and Community Cooperation.

Economic Relations.

Christian Citizenship.

(The above to be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.)

A Just and Durable Peace, 25 cents.

The Christian Forces and Stable Peace, 10 cents.

The Church's Contribution Toward a Warless World, 5 cents.

(Order from Federal Council of Churches of Christ in America, 297 Fourth Ave., New York.)

The Jews Today, by Hoffman, price 35 cents.

Creating Friendly Attitudes Through the Home, price 25 cents.

Empty Hands, a one-act play of India, price 15 cents.

(Order above from The Friendship Press, 156 Fifth Ave., New York, N. Y.)

These studies may be used in committees, in circles, or in any suitable group interested in studying in the area of Christian Sochial Relations and Local Church Activities.

Coupon Campaign "Booming"

Dear Mrs. Metcalf: In case you haven't had word directly from Mr. Snelling, I want to let you know that his coupon campaign is really "booming." My record shows that Mr. Snelling has shipped to us more than 42,000 coupons during the last three months—more than he has ever shipped us before in a similar period. He has therefore qualified for the Bonus payment.

We are notifying him in a few days of details for our new offer covering to June 30, 1942. Under this offer we will give DOUBLE VALUE or $8.00 per 1,000 for the coupons from Octagon Toilet Soap and Granulated Soap.

Cordially yours,
DONALD TRUMAN,
Organization Division,
Premium Department.

Note: Let's make 50,000 a goal for each quarter during 1942. We can do this if we are really interested.—Mrs. D. C. Metcalf.

MOSES WILLIAMS

Moses, son of William Barton and Eliza Burnitt Williams, was born in Monroe county, Miss., Feb. 18, 1876, and died at West Point, Miss., Jan. 2, 1942. He was married to Miss Ollie G. Tucker, daughter of Rev. and Mrs. H. R. Tucker, at Booneville, Miss., Nov. 12, 1901. She survives with their son, Moses Milford Williams, and his three little sons. He also leaves a brother, Dr. John M. Williams, Conway, Ark., long-time president of Galloway College, and a sister, Miss Lyde Williams, of Del Rio, Texas.

He was blessed with a goodly heritage from his industrious, thrifty, God-fearing parents, the moral atmosphere of whose home meant as much to the souls of their children as did the breezes that swept their frairie farm to their bodies. That kind of home puts something into the character of youth that is never eradicated by the storms of later life. Moses received his full share of that beneficent influence, and it was manifest in his unswerving integrity and rugged honesty. Truly his word was his bond. His speech was simple but sincere. He said what he meant and meant what he said. When he spoke it was not necessary to ask explanation or to seek elaboration.

His life was marked by depth of conviction and earnestness of devotion. His principles were no over-night guests to be dismissed with the coming of a new day. His interests were permanent rather than numerous. They included his family, his friends, his church and his God. Each ranked first in its class, and no divided loyalties clouded his life or dissipated his

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 8, 1942

By Rev. W. C. Newman

A BUSY SABBATH IN CAPERNAUM

Lesson Text: Mark 1:21-34

Golden Text: I was in the spirit on the Lord's Day.—Rev. 1:10.

My Grandmother's home was one in which the strictest observance of the Sabbath was enforced upon every member of the family. Not even cooking was done on the Sabbath. Servants were given the day for their own worship, having prepared the simplest food on Saturday. I loved going there, as I often did. But on the Sabbath we were not permitted to romp and play as on other days. Indeed we were not permitted to laugh or whistle loudly. And on Sunday afternoons Grandmother would gather us together and read us Bible stories.

Until this day I can remember how different Sunday felt to me. Of course, that feeling was associated with such earthly things as stiff starched little waists that small boys wore then, and with the shoes that were worn only on Sunday, and were, therefore, uncomfortable.

But it was something far deeper than that. It was a spirit, an attitude, an implication, an undefinable "feeling" that made the day impressive and unique.

Every Day is Holy

That Sabbath feeling is foreign to modern people and to modern life. I wish it were not. There was a fine quality about it that left its spiritual imprint upon us all.

But in a very real sense of the word every day is the Lord's Day. And it seems to me that the Christian ideal is that we would catch that old Sabbath reverence not only on Sunday, but on Monday and Tuesday, and on all the rest of our days.

I think this is exactly what Jesus meant when he said, "The Sabbath was made for man, not man for the Sabbath." All days were made for us. But they were made for us by the same God that made life, without whom there was not anything made that was made. Therefore these days are not ours, but God's. And only as we live them out in that sense of both their and our belonging to God can we achieve the correct estimate of their value and the right conception of their use.

The Sin of Presumption

But with impious and altogether unjustifiable egotism we claim time for ourselves. "It is my life," we say, "and I have a right to live it as I please!" Or else we childishly cry, "I just don't have time to go to church, or to teach a Sunday School class."

It was just such a person whom Jesus described and condemned in the parable of the Fool. His was not the sin of being rich. To suppose that Jesus was condemning rich people is a serious injustice both to them and to Jesus.

His was the sin of presumption—of thinking that he was the creator of the things he owned. "My fruits," he said, "my barns, my goods, my soul."

Foolish, shallow-thinking little self-centered parasite that he was, he ascribed to himself the possession of those things that only God can create—time, life, growth and fruitfulness.

And that night God took back from him these things he had so stupidly misused.

The Healing Power of the Sabbath

In the lesson text for this Sunday we have recorded some marvelous acts of healing performed by Jesus on a certain Sabbath long ago. A man whose mind was distorted so that people said he had "an unclean spirit"; a woman who had felt the great weight of life—and perhaps of loneliness, being a mother-in-law—upon her, so that she lay "sick of a fever"; and other poor souls described as being "possessed with demons."

And with some marvelous knowledge of the human mind and body that we do not have, Jesus relieved their tension, restored their self-confidence, healed them. And obviously the power that he used was spiritual, not medicinal.

Would not such a conception of the Sabbath release healing power for us, also? We who go at such a furious pace that our nerves are all a-kilter, our hearts overworked, our spirits "unclean" with the sordidness and cynicism and selfishness of our materialistic living? Would not such a Sabbath help to cast out the demons that possess modern people? demons that put us at each other's throats in senseless competition that climaxes in war? or demons that send us into the pigsties of lust? or demons of jealousy, covetuousness, critical attitudes, ill-will, anger that are manifest sometimes even among church people—or preachers?

"In the Spirit" on Any Day

For what our world so terribly lacks is **not things** but spirit. What our church lacks is not a program—**but spirit.** What we modern Christians lack, not only on Sunday but every day, is the spirit of Jesus to rule our thoughts, our words, our conduct.

We would do well to bring our sick souls to Him for healing on the Sabbath. Then, indeed, could we be "in the spirit" each day that we live.

NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

Fourteen conscientious objectors have volunteered for relief work in China and will be sent to Rangoon as soon as transportation is available, the National Service Board for Religious Objectors announced today.

Selected from volunteers in twenty-five Civilian Public Service Camps, they will be given an intensive training course while waiting completion of transportation arrangements. The unit will be under the direction of the Brethren Service Committee, of Elgin, Ill. All men selected have agreed to serve for a minimum of two years from the date of sailing.

Men selected are from camps at Relay, Maryland; Glendora, California; Colorado Springs, Colorado; Lagro, Indiana; Royalston, Massachusetts; Ashburnham, Massachusetts; Kane, Pennsylvania; Manistee, Michigan; Denison, Iowa; Marion, North Carolina; Cascade Locks, Oregon.

These men include Brethren, Mennonites, Quakers, Methodists, Episcopalians and Protestants. The group consists of: Frederick Kidder, Berkeley, California; Nelson Fuson, New Brunswick, New Jersey; Elmer E. Hartzler, Englewood, Colorado; Melvin Funk, Hillsboro, Kansas; Paul Weaver, Wakarusa, Indiana; Harold Phend, Albion, Indiana; Charles Butcher, Cambridge, Massachusetts; Richard Lockwood, Wilton, Connecticut; Walter Long, Williamsport, Maryland; John Swan, Marquette, Michigan; Dale A. Nebel, Washington, Iowa; James Stanley, Poughkeepsie, New York; Gladden Boaz, Bakersfield, California.

TIRES FOR MINISTERS

(This matter seems to have been adjusted.—Ed.)

My dear Dr. Duren: In the matter of Bishop Cannon's article in this week's Advocate, as to casings and tubes for preachers, letters have come from my Georgia friends, Congressmen Vinson and Cox, and Senator George, stating that they emphatically favor giving ministers this privilege.

Congressman Rankin, a member of my church, writes: "Of course I'll do what I can to help. . . . Above all things we should not do anything to cripple the cause of Christianity during these terrible times."

Congressman Cox sent the following from Administrator Henderson, of the OPA: "Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public. . . . As amended, the tire order will place the needs of the clergymen on a par with those of doctors, nurses, and other occupations and professions whose services are essential to public health and safety."

Not a minister will abuse this privilege; not one of them will howl if he has to walk or ride a horse or a bicycle. There are some quack and unworthy so-called evangelists and preachers whose sole stock of sermons on the street corner and elsewhere is abusive of established churches. Men who do not devote all of their time to the ministry, preaching from once to four times per week in some organized church, are not entitled to such favors.

May God bless our national leaders and those worthy laymen who believe in us; may God help us to be worthy, and faithful, and Christ-like.

Cordially yours,
W. A. TYSON.

"What was the most difficult part of the civil service exam you took at the post office?"

"Writing with the post office pens."
—American Legion Monthly.

THE CHRISTIAN FIRESIDE

THE CHRISTMAS CONJURER

I recall what happened last Christmas Day.

The conjurer came to the children's ward in the big hospital. He had said he would. His little girl had told everyone that her Daddy was a conjurer, and could do tricks, and swallow paper, and bring a rabbit out of a hat.

They had only half believed her, of course, but she had always said he could and that he would. So he did.

I know because I saw him.

In thirty beds were thirty children under the paper chains and the holly; and how excited they were that afternoon. Many of them were singing when the conjurer and I entered the ward. All were laughing. All were longing to see the tricks.

When I say he was a conjurer I am flattering him rather. He was a railway clerk, really, but he did a bit of conjuring in his spare time. He amused and amazed those children for thirty minutes—and he really did swallow paper and bring a rabbit out of a hat. I don't know how he did it!

How he made them laugh with his jokes, the funny faces he made, the surprises he gave them. . . .

When we left the ward amid cries of, "Come again!" and "Thank you!" I said, "well done!"

I said "well done!" because his little girl had taken a turn for the worse that morning. She was being operated on while he was conjuring.

Wiping the perspiration from his brow the conjurer whispered: "I said I would. I've done it. I prayed first—and now I've Christmas peace in my heart. Alice will come through, I know."

And Alice did.—Selected.

A SERIOUS SITUATION

Building morale is in these days, next to recruiting the army, navy and air forces of the country, receiving the closest kind of attention from governmental authorities. We are all being asked to do our best to keep America strong. It is with the deepest regret, therefore, that we note a paragraph in a recent letter written by a man well known for honest reporting, keen observation, and patriotic zeal. He says:

"I haven't written you since we visited Camp .... We took .... with us. He was terribly depressed when we came away. There are 26,000 men at Camp ...., and there are seven chapels for these men. I spoke at one of them. The three of us stayed all night in the army guest house within the camp grounds, and went all through the camp. We had 140 fellows at the chapel. There are 26 recreation halls there, and each hall, larger than the chapels, sells beer. There are so many drunks in camp that each battalion has its own drunk 'tank.' If fellows are able to sober up enough to answer reveille the next morning, **there is no charge against them.** American soldiers are getting drunk in army camps, on army time, and no marks against them. I do not know what happened in Pearl Harbor—but I do know that if enemy squadrons had attacked Camp ...., the night we were there, or the morning after, they would have met scant resistance. The lid should be blown clear off the moral conditions in and around army camps. The army may not be able to control what happens around the camps, but soldiers should **not** be training on beer and pretzels!"

Talk about fifth-column activities undermining morale! What have the authorities to say about conditions such as are reported by our correspondent? More than half the population of the United States are identified with religious organizations. How will it affect their morale to learn that liquor-drinking is subtly undermining our powers of defense and breaking down the personalities and characters of the men in those camps?—Editorial, Zions Herald.

KILLING THE PREACHER

A church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as a neighbor, father. Finally they called on me to speak. I said, "All you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable power to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done." And it was true.—Dr. L. O. Lawson, in Preaching Today; from Michigan Christian Advocate.

GOODWILL TOWARD MEN

The goodwill of Jesus is at work among men wherever He finds men willing to be used to carry out His purposes.

In the Lord's House on the first Lord's Day of this new year, I look back to see if I have expressed good will to men wherever possible, and the prayer in my heart is that He help me do more for Him this year.

Herod sought to dominate his fellowmen in his day, but Mary and Joseph, the wise men, and probably many others who looked to God for guidance, were victors over Herod's way. Hitler seeks to dominate today, but his domination, like Herod's, shall pass away, and the people of God will rebuild the waste places.

Cyrus was a leader in his day, also he was God's shepherd, and he loved the people of all nations. In Isaiah's prophecy (Chapters 44 and 45), God rejoiced over the good He would do Cyrus and that Cyrus would do for Him. First: Cyrus would build His house, His city of worship, Jerusalem, and he would "let go his captives," free them from oppression and turn them to God and His way. In the last chapter of II Chronicles and the book of Ezra we have the record of how Cyrus did free the captives of Babylon, God's people, and sent them home to build the House of God, and how the people built willingly as they rejoiced and praised God.

Woodrow Wilson dreamed of a peace built on goodwill to all men. May our God find leaders today to "Build His city and let go His captives."

—Contributed.

OFFICIAL CALL TO THE FIRST ASSEMBLY OF THE W. S. C. S. OF THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

Place: Columbus, Ohio.

Date: May 19 to 22, 1942.

Headquarters: Broad Street Methodist church.

Sessions: Memorial Hall and Broad Street church.

Purpose: To provide opportunity whereby Methodist women from all areas of the Church may achieve unity in worship and in the sharing of information, plans and methods of work. This will be the first opportunity since unification and the organization of the Woman's Society of Christian Service for Methodist women to participate in a great meeting.

Prayer: Word has gone to prayer groups throughout the society asking them to be much in prayer for all those who have responsibility for planning this great event.

Theme: **Methodist Women Facing This Hour**—through evangelism, education, rural and social welfare work, with special emphasis upon world fellowship and cooperation.

Speakers: Bishops, missionaries and deaconesses, officers and members of the Woman's Division of Christian Service, distinguished guests and others.

Attendance: Everybody is welcome. All sessions will be open to the public. There will be a specified number of delegates from the Jurisdictions, conferences and districts, but this does not exclude anyone from attendance.

Arrangements: The Woman's Society of Christian Service of the Ohio Conference is official hostess. Conference Chairman: Mrs. C. C. Long, Cincinnati, Ohio. Local Chairman: Mrs. C. R. Willis, Columbus, Ohio.

Further information will appear in the church press from time to time.

Mrs. J. D. Bragg, President,
3666a Montana St., St. Louis,
Mo.; Mrs. Fred A. Lamb, Secretary, 6635 Edgevale Road,
Kansas City, Mo.

It is neither to the rich nor to the noble that human society has to look for its preservation and improvement, but to those who, like Watt, have to labor that they may live, and thus make a proper return for what they receive, as working bees, not drones, in the social hive.

—Andrew Carnegie.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

BOOKS

Prayer, by George A. Buttrick. Abingdon-Cokesbury Press, New York, Nashville, pp. 333, price $2.75.

The author, born, reared and educated in England, has spent all his public ministry in America—since 1927 in connection with Madison Avenue Presbyterian Church, New York. He has, therefore, the cultural background of England, the broad and expansive horizon of America, and withal the independence and courage of a profound Christian experience. He holds a great place in both the denominational and the interdenominational leadership of his adopted homeland. He is a man of deep spiritual insight and his voice carries far in the interpretation of the practical problems which confront our generation. With such credentials he takes up the task to which he has devoted the study of many years—the interpretation of prayer as the pulse of life.

It is impossible to blueprint the thought of the author in his exhaustive study of a field which, for all its being traversed, is still a medley of incoherent forms and speculations which overlay the creativeness of an act which is universal but which none seem fully to understand. Dr. Buttrick states briefly the considerations which led him to undertake the task, and the process by which he followed through in his exacting toil. His inspiration came through the feeling that in its prayer life, the Christian world had largely capitulated to an unexamined and an inadequate concept of "natural law." As a result, true prayer had become a lost experience, and God had been "exiled in the killing shadows of a false totalitarianism." For the working through of these revolutionary musings, he sought retreat far from libraries of theological opinion, except as those were inscribed upon his own mind and heart. There, in the light of the prayer-life of Jesus, and through psychology and philosophy as collateral helps, he sought to evaluate prayer as a living and constructive cry, and as a conscience adapted to problems which are immediate and personal.

The pages of this book amply justify the noble aspirations of the author. They will surely create in the reader, lay or clerical, a conviction on the subject of prayer and develop a conscience concerning the neglected private and corporate prayer-life of the Church. It will help to redeem a zone of Christian experience which has been permitted to become sterile and almost a moral outlaw at the behest of "natural law." Neglected though prayer is, it is still practiced because it satisfies a demand as basic as life itself.

In the use of metaphor and simile, the author focusses an amazing volume of light upon the values of prayer: "The lost word," "sword of saints," "issue of life and death," "staircase to an inviolable sanctuary," "comradeship with God," "selfhood aflame," "arc light of life." "ultimate honesty of the soul," "coinage of life," "an altar and an oblation," "the contagion of health," "the pulse of life," and others equally illuminating and profound.

To those who demand a strict adherence to the terms of conventional theology and doctrinal statement, it may not be altogether satisfying, but the whole theology of prayer is here. It interprets prayer as the universal reaction of the mind and heart to the facts of life. From the standpoint of scientific and literary culture, it is brilliant and profound. Of course no book can settle every question relating to an exercise so intertwined with all the intuitions, stages and processes of life, but the Christian Church will owe a debt of lasting gratitude to this scholarly and courageous Christian thinker, for his evaluation of prayer—that act of devotion which caused men of genius to become the patrons of the mediaeval saints, and causes hungry-hearted souls today to seek sanctuary at the feet of those who know God in the comradeship of prayer.

Experience and the Christian Faith, by Howard B. Jefferson. Abingdon-Cokesbury Press, New York, Nashville, pp. 230, price $2.00.

Experience and the Christian Faith is a book which seeks to reconcile the ideal with the actual—the apparent conflict between traditional faith and the world as it is. In the view of Dr. Jefferson, "there is no fundamental opposition between a reverence for the relevance and worth of the Christian tradition and a coolly pragmatic approach to knowledge." The eight chapters which compose this volume are devoted to the establishment of that contention. In frank and outspoken manner he discusses Tradition, Faith, God, Modernism, Nature, Evil, and Value as factors which are as much a part and the concern of practical living as they are of technical theology. Dr. Jefferson, a teacher in the School of Philosophy and Religion at Colgate University, has produced here a book which seeks to effect a reconciliation between traditional theology and a more or less revolutionary pragmatism.

FAMOUS INVENTORS for Boys and Girls, by Immengarde Eberle, A. S. Barnes and Company, New York. pp. 130, price $2.

The author of this volume came from Texas and found herself in the role of writing children's stories, through her work on magazines and as the director of radio programs in New York. In this volume she gives us a study of fourteen inventors, key men in the epoch-making achievements which resulted in the complete revolution of our social and industrial life. The list studied begins with Gutenberg and the invention of the printing press, and ends with Marconi and the invention of wireless. The inventions of the fourteen inventors here discussed were fundamental factors in the progress of the race. They disclosed the fact that the world is one great neighborhood with problems which are common to all. These studies, adapted to the early teen age group, are well written and achieve a sufficient coverage of the field of invention to give the young reader a fairly accurate understanding of our industrial and social progress.

Feminine Faces, by Clovis G. Chappell. Abingdom-Cokesbury Press, New York, Nashville, pp. 219, price $1.50.

This new volume by one who has earned the right to be considered America's most prolific sermonizer of the present day, is just off the press. Despite the quantity of Dr. Chappell's output, he has sustained the interest of his public and has maintained the quality of his work. This book is different from those which have preceded it in that it presents studies of the female characters of the Bible exclusively.

The table of contents gives the names of the characters with titles which furnish the key to the interpretations. They are: The Frozen Face—Lot's Wife; The Desperate Face — Hagar; The Scheming Face — Rebekah; The Brilliant Face—Miriam; The Fighting Face—Deborah; The Sensual Face—Delilah; The Girlish Face—The Maidservant of Naaman's Wife; The Foolish Face—Job's Wife; The Face that Thrills—The Widow of Zarephath; The Fearless Face—Esther; The Ambitious Face—Salome; The Striking Face—The Poor Widow; The Worried Face—Martha; The Beautiful Face—Mary; The Expectant Face—Anna; and The Wistful Face—The Woman of Sychar.

How Jesus Dealt With Men, by Raymond Calkins. Abingdon-Cokesbury Press, New York, Nashville, pp. 214, price $1.75.

Dr. Calkins is a Congregational minister of New England who during a fruitful ministry has found time to enrich the world with half a score of volumes dealing with doctrinal interpretations, Christian experience and Christian life. This volume addresses itself to a phase of Christian ministry which has received little attention in the past. The over-strain and the nervous disorganization of modern life have been the occasions for the opening of a new field of ministerial service—the complement of the work of the medical practitioner. This book undertakes to evaluate the psychological approach to individuals whose needs are more complex than can be met by impersonal and conventional methods.

The author proceeds to his task with the assurance that the ministry of Jesus is rich

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

Relieves
HEAD COLD
DISCOMFORTS

● You can easily change the gasping misery of a head cold into relaxing comfort if you use Mentholatum. Simply insert Mentholatum in your nostrils and massage your forehead and temples with it. This will quickly relieve the sniffling, stuffiness, sneezing, running. Mentholatum will also soothe the irritated nostrils, allay the soreness, swelling, itching, redness, and reduce the feeling of fullness in your head—also the necessity for continuous blowing. Jars or tubes, 30c.

MENTHOLATUM

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

in incidents which parallel the conditions and problems of our day. He first considers the general qualification of Jesus for such a ministry, and then follows with ten chapters which are as case studies from the files of Jesus. Nicodemus, The Woman of Samaria, The Paralytic, the Syrophoenician Woman, The Rich Young Man, The Impotent Man at the Pool of Bethesda, and others furnish the facts upon which he constructs his thesis.

Modern Composers for Boys and Girls, by Gladys Burch. A. S. Barnes and Company, New York, pp. 207, price $2.

Here we have the story of twenty modern composers who are impartially distributed as to nationality and as to the type of their compositions. The list covers the period from Mussorgski, 1839-1881, the Russian realist and folk song writer to George Gershwin, the "Genius of Jazz," 1898-1937.

Miss Burch, who is in charge of the book department of G. Schirmer, New York, adds greatly to the interest of the interpretations by her own competence in the fields of music and the literature of music. The sketches are saturated with the atmosphere in which she lives and works. The range of interest in these studies will be much broader than the groups who are musically inclined, for here the young public of the author, aside from the technique of music and a measure of familiarity with musical scores, will discover that musicians speak a language understood by all.

Victorious Living, by E. Stanley Jones. Abingdon-Cokesbury Press, New York, Nashville, pp. 374 and index, price $1.39.

This book is a reprint of a volume first published in 1936. The name of the author is a sufficient credential for the religious public of America, and is a sufficient guarantee of its deeply devotional character. In its pages Dr. Jones seeks to recover the note of victory for the many who are living morally and spiritually defeated lives.

While it is a book of daily devotions for a year it is more than that. By its arrangement into groups of seven studies, the author has adapted it for use as a study book by various groups, and in turn the groups have been so arranged as to give the whole a continuity and a consecutiveness for reading as a book without reference to its calendared arrangement. The overarching concept is expressed in the title: "Victorious Living." It is needless to say that in the pages of this book will be found the treasures of mind and soul of one of the greatest religious leaders of our generation.

Conquest of Death, A Christian Interpretation of Immortality, by F. Townley Lord. Abingdon-Cokesbury Press, New York, Nashville, pp. 135, price $1.50.

Dr. Lord, the author, is pastor of Central Baptist Church, Bloomsbury, England, and is both a prolific writer and a forceful interpreter of religious thought in England. In a sense this book offers little new by way of interpreting that doctrine of perennial interest—Immortality. Its timeliness is rather in the fact that it states anew this great consolation of Christian faith at a time of crisis in national and personal experience. When homes are riven by unspeakable tragedy and poignant sorrow hovers over millions of hearthstones, the world discovers its interest in the survival of death.

This restudy of Immortality, the Conquest of Death, will enlist wide-spread interest. The book is divided into two parts. The first deals with the Problem, and the second with its Christian Interpretation. The author's style is engaging and his reasoning is forceful and impressive. He holds that to the savage, Immortality was an unquestioned reality, and that skepticism concerning it is a product of civilization. For the support of this last statement, he quotes the results of a questionnaire, sent out by the Society for Psychical Research about thirty years ago, in reply to which fifty-four per cent of more than three thousand returned a negative reply. In the opinion of the writer, the answer does not depend upon occultism, the claims as to contacts with disembodied spirits, but upon the fact that the disciples were lifted out of their depression by Christ's resurrection, and that still the Christian world is lifted by the Easter faith. These facts are re-enforced by the consciousness that the meaning of life cannot be measured by our alloted span here.

The Risen Lord, An Easter Pageant, by Walter Russell Bowie. Abingdon-Cokesbury Press (booklet), pp. 23, price twenty-five cents.

Those interested in presenting the Easter message in pageant form will find in this little booklet a faithful presentation of the Resurrection incidents, an effective dramatic arrangement, and a reinforcement of great hymns. Detailed directions for the costumes, lighting and music necessary are given along with explanations for stage arrangements, etc. Even where local conditions do not make possible the pageant as arranged, abridgements and adjustments may be made without sacrificing either interest or effectiveness.

HONOR TO WHOM HONOR IS DUE

Mrs. W. E. Moreland, Natchitoches	17
Rev. Guy Hicks, Ruston	11
Rev. P. W. Sibley, Loranger	4
J. H. Rhodes, Zachary	3
Rev. R. V. Fulton, Greensburg	2
Rev. J. W. Faulk, Slidell	2
Rev. C. J. T. Cotten, Gonzales	2
Rev. W. C. Mason, Marksville	2
Rev. J. F. Wilson, Cotton Valley	2
Rev. G. W. Pomeroy, Bogalusa	2
Mrs. Odelle Chapman, Archibald	2
Rev. V. D. Morris, Lafayette	2

MOSES WILLIAMS

(Continued from page 12)

energies. He was able to give full allegiance to his own without becoming a bigot or being intolerant of others. He accorded to them the same rights and privileges he claimed for himself, and so moved among men without envy, jealousy or bickering.

He left to his family and friends a rich store of happy memories and the recollection of his sunny soul will be treasured by them while life shall last. Even as the evening shadows deepen into dark, we see another horizon above which gleams the brightness of a new dawn, the breaking of a day in which God shall wipe away all tears and whisper the comfort that forever soothes the lonely hearts. We look back with grateful memory; we look forward with joyful hope.

J. R. COUNTISS.

DR. HENRY FLOWERS—1856-194

By M. L. McCormick

Henry Flowers was born at Smithdale, Miss., on February 23, 1856, and died at the King's Daughters Hospital, of Brookhaven, Miss., December 7, 1941. Dr. Flowers was a graduate cum laude of the University of Mississippi, and of the Tulane University Medical School. After finishing his medical course he returned to Auburn, near Smithdale, where he carried on as a general practitioner for a number of years. Deciding later to specialize in eye, ear, nose and throat diseases, he went to New York for a year's study. He returned home and moved to Brookhaven to pursue his life's work. Here he remained until his retirement at the age of seventy. He then returned to Auburn, where he lived until two years ago, when he returned to Brookhaven.

Dr. Flowers is survived by his wife, Mrs. Bennie Dunn Flowers, and the following children: T. Fulton Flowers, of Greenwood; Mrs. Thomas D. Hindrix, of Jackson; Mrs. B. M. Seale, of Brookhaven; Mrs. J. M. Ewing, Wesson; and Henry G. Flowers, of Jackson.

Funeral services were conducted from the First Methodist church, December 8, by the pastor, M. L. McCormick, assisted by the following ministers: Revs. R. H. Clegg, L. D. Haughton, T. E. Nicolson, I. H. Sells, G. L. Sigrest and J. E. Stephens. The large auditorium was filled with friends, and the floral offering was one of the greatest expressions of love and appreciation ever given in Brookhaven. Dr. Flowers was a church man. For sixty years he served as a steward of the Methodist Church. At the time of his last illness he was active in service and never failed to attend the meeting of the Board of Stewards unless hindered by illness. He was one of God's noblemen. A man that was trusted and honored by man and by his Christ. A spirit of humility and love caused his life to be winsome and active. He was devoted to his family and his friends. He always looked for the best in every one, and his kindness and courtesy were proverbial.

To evaluate his beautiful characteristics would be an endless task. They transcend the limitation of words.

He died as he had lived—quietly, courageously, with a peace that can only come from Him who gives life. We will miss him, but his life as lived in this community will continue to inspire and ennoble all who knew him. Our loss was Heaven's gain. We know where to find him. Death to him was the crowning glory of a life that was lived in the service of mankind.

M. L. McCORMICK.

MISSISSIPPI W. S. C. S.

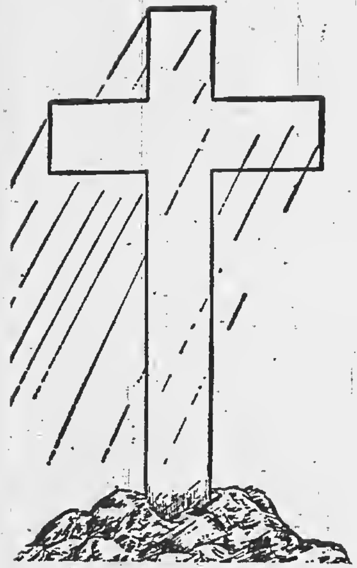
(Continued from page 9)

the great old hymns of the church, learn the great treasures of the scriptures, lift higher the standard of singing of the nation; render service to non-church-going families in defense areas; work to keep the welfare program which has developed during the last few years. . . . "We must keep the face of God unveiled for men and women everywhere; we must prove the reality of the Christian fellowship which we profess."

(Next week we will try to give a few gleanings from the joint sessions.)

I'll bind myself to that which once being right, will not be less right, when I shrink from it.—Kingsley.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

What a religion is this of ours in the power of which a man may every morning rise and feel himself thrilled by the thought that God trusts him enough to work with His will for the day; in the power of which a man may look round and see the sordid, hopeless human life about him glorified by the truth, that for the salvation of such God did adventure Himself in a love that laid itself down in death.

—Sir George Adam Smith.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for the love in which I can so surely trust. I thank Thee for the love that drew me and I followed on, but more for Thy drawing than for my own following. Still draw me, Lord, reluctant though I be; still bind me to Thyself by the cords of Thy love, even when in my foolishness I seek to slip away. And finish, as I know Thou surely wilt, the work Thou hast begun. Amen.

Vol. 89. No. 7.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY, 12, 1942.

DR. GEORGE S. BROWN

On Friday of last week, Dr. and Mrs. George S. Brown, of New Orleans,, celebrated their fifty-second wedding anniversary, and the following day Dr. Brown passed another milestone in the calendar of his life. We have known Dr. Brown intimately for more than twenty years. He is a devoted Christian whose life has been given in worthy service to his fellowmen. Rayne Memorial Church has no more loyal or faithful member and Louisiana Methodism has no more faithful layman than he. As physician, Methodist, Christian, his motto might well be, "Such as I have, give I to thee."

WALLET OF THE WEEK

THE CARPINCHO, a relative of the guinea pig, is said to be the largest known rodent. When full grown it is about four feet long and two feet high. Like the guinea pig, it has no tail. It is found near lakes and rivers in South America, is partially web-footed and is a good swimmer. It is gentle and harmless and unlike other rodents is not destructive. Its skin is in great demand for use in the manufacture of gloves. It is commonly called the capybara.

* * *

MAGNESIUM METAL, the lightest structural metal in use, has assumed great importance in the war emergency now upon the country. It is a third lighter than aluminum and is used in the construction of aircraft. At a plant located near Freeport, Texas, magnesium is being extracted from sea water. The production of magnesium in 1941 was six times as great as in 1939, and it is estimated that the production will be increased from 36,000,000 pounds to 50,000,000 pounds annually in the near future.

* * *

IN THE REFORESTATION OF THE COUNTRY, squirrels are said to plant more nut-bearing trees than do men. **Our Dumb Animals** observes that our largest oak and hickory forests were planted by squirrels. Squirrels bury nuts in the ground for use during the winter months and in larger quantities than they can consume. The nuts left in the ground sprout and grow into trees. Birds in their migrations are said to plant coral reefs with the seeds upon which they feed, and thus create rings of verdure upon the bosom of the sea.

* * *

A VAST JAPANESE FISHING FLEET assembled at Vancouver, B. C., was taken over by the Canadian Government when war was declared against Japan. The photograph of the vessels lying in the harbor has the appearance of closely crowded houses in a city. After the Government had seized the fleet, the operators were questioned, the Union Jack was hoisted at the masts, and white fishermen took charge of the huge flotilla. The owners were probably made prisoners of war and the future of the fleet which was confiscated will depend upon the outcome of the war.

* * *

THE NATURAL RESOURCES of the State of Wyoming, when taken in connection with the population and the settlement of the area, are surprisingly great. It has a total of eight hundred thousand cattle, four million sheep, and Wyoming sugar beets have a higher sugar content than those grown in any other state of the Union. It is forty-seventh in population, but twenty-fourth in the value of its mineral resources. Its area includes part of the four principal annexations to the original United States, and five nations have laid claim to parts of its territory.

THE CATHOLIC CHURCH IN SPAIN is reported by the **Catholic Herald** to be facing a serious shortage of priests. It is said that the shortage is becoming so acute in some dioceses that the Spanish Hierarchy may seek special directions and assistance from the Holy See regarding the problem. To one without accurate knowledge of the requirements of other parts of the Church, it would seem that the situation might be remedied by transfers, at least for the time of the emergency.

* * *

PACIFIST GROUPS, including the Fellowship of Reconciliation and the Ministers' No War Committee of Chicago, will not change their opposition to war, nor will they revise their refusal to participate in war. It is said that they will exert every effort toward the achievement of a just and durable peace and the elimination of "hysteria," persecution and denunciation. The entry of America into the war makes a difficult situation for these organizations and, indeed, for all pacifists whether organizations or individuals.

* * *

NEW YORK CITY PUBLIC SCHOOLS are reported to have declined in registration until the number is now below the million mark—the lowest registration record for fifteen years. As a consequence, more than three hundred thousand dollars was trimmed from the budget for the 1942 school year. The sudden decline is attributed to war emergencies and the taking of students for defense vocations. The loss applies to practically every department in the schools of the City. It is probable that the decline in registration will continue for the duration.

* * *

ARCHBISHOP COSMO LANG, Primate of all England and the ninety-fifth Archbishop of Canterbury, has resigned his high office effective March 31. He is seventy-seven years old and he feels that a younger and more vigorous man should have the task of post-war reconstruction of the Church. He trained for the life of a statesman and then suddenly shifted to the Church. He was consecrated a Bishop in 1901, became Archbishop of York in 1908, and Archbishop of Canterbury in 1928. He is credited with having forced the abdication of Edward VIII, now Duke of Windsor.

* * *

RELIGIOUS PERSECUTION in Germany is reported to have deprived the Confessional Church of leaders by requiring military service of the clergy, or the imprisonment of those who fail to respond for military duty. A large number of Catholic priests are said to be under arrest. The persecution is said to be especially heavy in southern Slovenia, in Poland, in Alsace-Lorraine, and in Luxembourg. In some of the occupied countries, plans are said to be on foot to eliminate religious opposition by the creation of a united Orthodox church under Nazi protection.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

THE PERIL OF UNCONTROLLED PASSION

Two thought-provoking comments are to be found on the editorial pages of the February issue of **Advance.** The first quotes the phrase "coward's castle" from Frederick W. Robertson, that great English preacher of a hundred years ago. The phrase was used to describe a pulpit which assumes to assail persons who are denied the privilege of reply by the conventions of worship. The second is a comment upon a practice by women during the first World War of handing white feathers to men whom they met in civilian dress—a "coward's castle" of a different type, but none the less a "coward's castle."

The ugly injustice of such acts is intensified by the fact that they are sometimes almost brutal disguises of a lack of real courage. They seize upon propitious circumstances for heaping contempt upon people who are caught at such a disadvantage as to render them practically helpless. Such assaults do not always reflect personal animosity, nor do they necessarily represent the majority. Even a minority may shrewdly serve its own unrevealed interest by utilizing popular enthusiasm and capitalizing mob psychology. Whatever the animus or the lack of animus, it is sometimes the furious bark of a pup behind the safety of a protecting barrier.

We recall an instance which occurred in a movie theater one evening during the first World War. During a brief intermission in the show, the orchestra played the National Anthem. A gentleman who was manifestly ill did not stand, and an officious little man thereupon upbraided him with insulting taunts. He did not know the man and he did not consider that there might have been circumstances which would make his attack ungenerous. It is altogether probable that, man to man, he would not have offered the rebuke, but he sensed in the audience and atmosphere of the movie theater, a "coward's castle."

Another instance, which came under our observation, was in a meeting where an evangelist was flaying the hypocrisies of sin by putting stock statements upon the lips of straw men and then answering, "I say you are a liar." After the service, one of the purest and fairest men that we ever knew said to us: "I cannot feel that such an attack is either courageous or Christian." He felt that the evangelist was using an atmosphere of hostility to sin as a "coward's castle." A castle may be the bastion behind which immortal heroes make a last desperate stand, but it may also become the rendezvous of noisy and officious poltroons—men who fight a rear guard action in an advancing army. Passion, no matter what its inspiration, needs to be studied with great care before one yields to its urge.

METHODIST CHAPLAINS

Word comes to us that the response to the appeal for men qualified to fill chaplaincy requirements has been far short of the number required to fill the Methodist quota allotment. It is even suggested that it may become necessary to seek the removal of the Bachelor of Divinity requirement from the law if we are to meet our indicated share of responsibility. To say the least, the condition now existing is not very reassuring to the men in the service who are keenly conscious of this lagging response. We learn that about sixty-five per cent of the men who have offered for Methodist chaplaincy service are from our section of the Church. Gratifying as that may be to some of us we are a unit now and we will be judged, not by sections and areas, but by the total response of the Methodist Church. Our men, wherever they may be sent, are entitled to feel that the Church to which they have given allegiance is following them with its ministry and message. It is not a sectarian matter, but a justifiable pride in the fact that the greatest Protestant unit in America does not fail either the soldier or his country in the hour of need. We sincerely hope that it may not become necessary for the Methodist Church to ask a lowering of standards.

PENSIONS FOR MEMBERS OF CONGRESS

It is not often that we turn aside to make comment upon political happenings, but we cannot refrain from making a passing observation respecting pensions for Congressmen which, as we understand, has already become a law. As we understand it, the provision was part of an omnibus measure—a process always unfortunate. From our point of view, the country-wide ridicule which the legislation has evoked ought to be sufficient to impress even Congress. It means little to say that the "bundles-for-Congress" campaign is intended to discredit Congress. As we think, Congress has done serious damage to its own reputation. Congress needs to give attention to the moral conditions surrounding our training camps where the splendid young men of this nation are gathered in preparation for hurling back those who threaten civilization. It should not be thinking of retirement pensions for itself in a day when tax burdens are mounting and the needs of a nation at war must be estimated in multiplied billions of dollars.

Senator Capper is quoted as saying that the legislation is "socially immoral," and we go even further and say that in our opinion it violates the basic principle of **representative** government—smacks of oligarchy. A little more than a year ago an omnibus amendment to the Constitution of Louisiana, carrying a substantial salary raise for the legislators, was submitted for ratification. It was decisively defeated. Against this legislation we join the nation-wide chorus of NOES.

IT CAN HAPPEN HERE

President C. B. Hodges, of Louisiana State University, has accepted the chairmanship of the Speakers Bureau of Civilian Defense, and he makes appeal to the pastors for cooperation in promoting civilian preparedness for adequately meeting the conditions which threaten us, threats which may become realities anywhere and any day. He suggests five initial steps:

1. Get in touch with your Parish Coordinator of Civilian Defense and offer your cooperation.
2. Urge the members of your congregation to assist in every way that they can.
3. Without interfering with your worship services, speak briefly in support of the Civilian Defense program in such manner as you may deem wise.
4. Counsel calmness, but determination and thorough preparation to meet whatever comes.
5. Emphasize the importance of religious values during the trying days ahead.

AN EXPLANATION

The editorial pages this week constitute an unintentional solo performance. Dr. Carley is on the sick list, and we ran Dr. Hamilton's offering for this week in our last week's issue because to hold it for this issue would make it of less value for the promotion of Layman's Day. It was also apparent that this issue might be crowded and we were trying to make sure that every contribution should have a fair chance. So here we are—alone.

ON THE LOWER PLANE

Many of us have long advocated the single standard of morals for men and women. And now we have it—almost if not entirely. But we have it on the wrong basis. Instead of men accepting the standard that gave woman her distinct honor, the reverse movement prevailed, and women have descended to the moral level of men. That has complicated our moral problem. Smoking and drinking have become the social indulgences of women, and if this proceeds until it includes social irregularities it will indeed be a dark day for human society. It is a possibility which might well cause fear and trembling. Sex equality on the lower plane! It is the shame of women, the alarm of men, the damnation of both.—Ed. Religious Telescope.

CHINA'S FIRST LADY CONVEYS TO FELLOW-METHODISTS HER STRICKEN PEOPLE'S GRATITUDE

By Ralph Stoody

All Methodists who made gifts on the Day of Compassion last March or who, either before or since, have given to Methodist Overseas Relief have every right to feel that they are definitely included in the citations of honor pictured in facsimile herewith. In these two certificates China conveys its gratitude to Methodism for gifts totaling $180,000, which is the amount that has been allocated from the funds of the Committee for Overseas Relief to the aid of China.

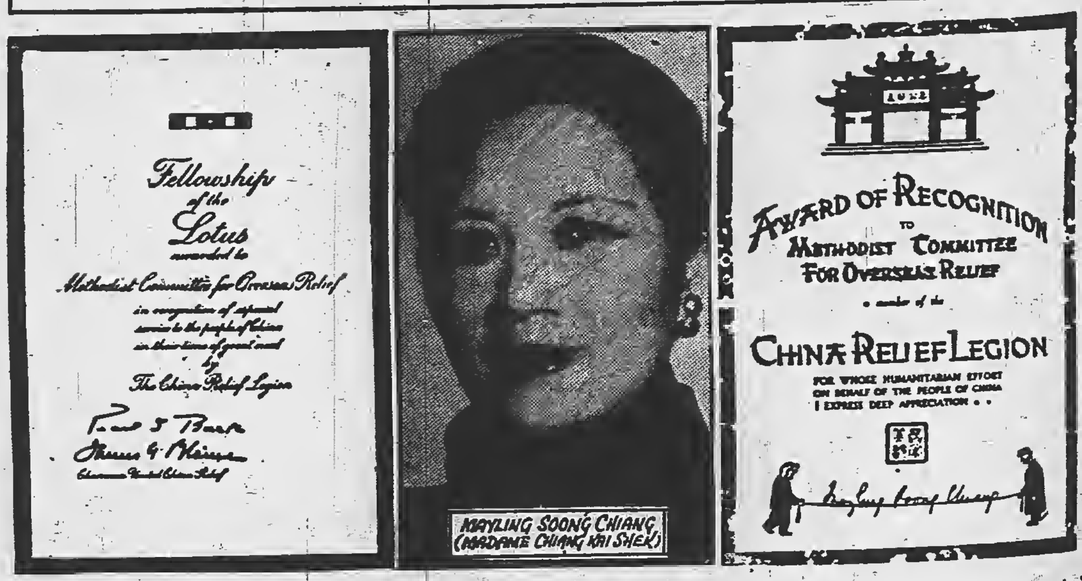
In the "Award of Recognition" on the right, engraved over her own signature, is the personal message of Madame Chiang Kai-shek to her fellow Methodists, "for whose humanitarian effort on behalf of the people of China" she expresses "deep appreciation." The orginal colorful parchment in the custody of Bishop Herbert Welch is adorned with a border of characteristic Oriental designs of the bamboo and plum, symbols of sturdy character and everlasting friendship which survive all trials and hardships. Just above her name in solid red ink is the imprint of Madame Chiang's carved Ivory seal. Above is the picture of a **pai-lou** or memorial arch of the kind built in dedication to some beloved ancestor or a benevolent magistrate. The Chinese characters on the front panel of the arch mean, "He is public-spirited and loves justice."

The testimonial to the left indicates that Methodism has been accorded the highest recognition awarded, the "Fellowship of the Lotus," which may be conferred upon but twenty members of the China Relief Legion, of United China Relief. The small lapel bar reproduced across the top is in five colors in the center of which is the traditional twelve-pointed China sun, jewelled with white jade. There are three lesser ranks of this award: the Fellowship of the White Orchid, of the Wisteria and of the Plum Blossom. Seven great humanitarian organizations are banded together in United China Relief to administer aid to the four hundred and fifty million stricken sufferers in that country.

Eleven Protestant denominations have been accorded one or another of these distinctions; Methodism's contribution, however, ranks first, being more than double that of the next on the list of donors.

The Methodist Committee for Overseas Relief is continuing to send gifts for China Relief to Chungking, from which center aid can be given to refugees in fourteen provinces of Free China.

China's First Lady Conveys to Fellow-Methodists Her Stricken People's Gratitude



Fellowship of the Lotus awarded to Methodist Committee for Overseas Relief

by The China Relief Legion

MAYLING SOONG CHIANG (MADAME CHIANG KAI SHEK)

AWARD OF RECOGNITION TO METHODIST COMMITTEE FOR OVERSEAS RELIEF a member of the CHINA RELIEF LEGION

FOR WHOSE HUMANITARIAN EFFORT ON BEHALF OF THE PEOPLE OF CHINA I EXPRESS DEEP APPRECIATION . .

PERSONAL NOTES AND INCIDENTS

Rev. John H. Crowe, pastor, First Methodist church, Baton Rouge, La., preached daily during Religious Emphasis Week, February 1-6, on the campus of Louisiana State University.

Mrs. G. D. Purcell, whose late husband was a member of the Louisiana Conference, has moved from Plain Dealing to 950 McCormick Street, Shreveport, La., according to request for the change of her paper.

The ministers of sixty Italian Protestant churches in Greater New York have formally declared their full loyalty to the Government of the United States, for the support of which they pledge their influence, their possessions and their lives.

It is with sincere regret that we report the illness of our good friend, Mrs. G. C. Jones, at Marks, Miss. Sister Jones writes that she has been ill for about four months. We earnestly pray that her health may be restored at an early date.

Rev. R. E. Wasson, pastor at Black Hawk, Miss., has begun his third year's work on that charge under most favorable auspices. He is very happy in his relation to the people, and the attitude of the people toward their pastor is both cordial and cooperative.

The report on the attendance record, First Methodist church, West Monroe, La., for January shows a total of 2,909. The figures compiled by Mr. Homer Oden were for the church school, preaching services, prayer meeting, young people's meeting and stewards meeting.

Rev. J. W. Ward reports that Greenville District, North Mississippi Conference, is moving forward in matter of increased salaries for the pastors and in the acceptances for Benevolences. The indications are that there will be an increase of $1,000 on Benevolences in the district.

Friends of Rev. J. L. Sutton, of the Mississippi Home-Finding Society, will be glad to know that his operation is now past and he is recovering in a satisfactory way following the ordeal. It was expected that he would be removed from the hospital to his home at 333 Millsaps Avenue, Jackson, early in the present week.

Judge R. E. Bennett, of Meadville, Miss., will be the Layman's Day speaker at Jefferson St. church, Natchez, on March 8, the date having been changed from Feb. 22, according to announcement of Rev. W. B. Alsworth, pastor. Bro. Alsworth is looking after the details of his work faithfully and systematically.

The Board of Publication of the Methodist Church, in its meeting in Chicago on January 28, approved the sale of the Dobbs Ferry branch to the North American Philips Co., Inc., a producer of electrical equipment, including light bulbs, radio tubes, X-ray, and similar items used in hospitals and by the medical profession.

J. D. Wroten, Jr., son of Rev. J. D. Wroten, First Church, Columbus, Miss., is now in Southern Methodist University doing work for a B. D. degree. His wife is also attending the University and doing the work of the Senior year for her academic degree. The Advocate will carry them the news of home folk back in Mississippi during the coming months.

Dr. Henry F. Brooks, superintendent of the Greenwood District, North Mississippi Conference, reports uniform faithfulness on the part of the pastors and a favorable attitude on the part of the people in all the churches under his supervision. During the month of February emphasis is being laid upon the Benevolences and the circulation of the New Orleans Christian Advocate.

The Chief of Army chaplains has issued a bulletin directing attention to the Army Regulations which prohibit the carrying of a pistol and 21 rounds of ammunition prescribed for other officers on duty with troops. This rule conforms to Article IX, of the Geneva Convention and its violation by any chaplain might deprive other chaplains of the privileges due under a non-combatant status.

PACEMAKERS

Mississippi

Rev. C. C. Clark, Gulfport	45
Rev. Murray Cox, Enterprise	4
Rev. A. M. Ellison, Bay St. Louis	10
Rev. N. S. Loftus, Jayess	3
Mrs. N. E. Cunningham, Vicksburg	8
Galloway Memorial, Jackson	3
Rev. J. H. Grice, Vaughan	2
Mrs. W. F. Foxworth, Foxworth	3
Rev. L. E. Alford, Benton	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. H. Morrow, Picayune	2
Rev. Roy Wolfe, Prentiss	2
Rev. G. H. Jones, Newton	16
Rev. T. O. Prewitt, Vicksburg	3
Rev. H. C. Castle, Philadelphia	2
Rev. E. M. Lane, Montrose	3
Rev. T. M. Brownlee, Meridian	2

North Mississippi

Rev. E. L. Jernigan, Olive Branch	19
Rev. S. E. Ashmore, Indianola	19
Rev. A. L. Davenport, Vaiden	18
Rev. G. A. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	11
Rev. W. T. Phillips, Tchula	10
Rev. W. C. McCay, Nettleton	10
Rev. J. Noel Hinson, Blue Mountain	16
J. H. Johnson, Clarksdale	7
Rev. H. P. Lewis, Byhalia	6
Rev. G. A. Baker, Verona	4
Rev. M. E. Scott, Eupora	4
Rev. J. C. Wasson, Lula	3
Rev. A. W. Bailey, Holcomb	2
Rev. N. D. Guerry, Schlater	2
Rev. E. H. Cunningham, Amory	2
Rev. C. L. Rogers, Ripley	17
Rev. C. L. Ivy, Dennis	2
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	4
Rev. H. D. Suydam, Mathiston	2
Rev. R. E. Wasson, Black Hawk	11
Rev. T. E. Gregory, Columbus	4
Rev. W. J. Cunningham, Sardis	10
Rev. E. G. Mohler, Iuka	2

CALHOUN AND DOWNSVILLE

Dear Dr. Duren: The good things that are occurring in the Calhoun-Downsville charge deserve to be commended in these columns.

Briefly they are as follows: Three most generous poundings by the good people of Calhoun, Downsville and Marion; a stork shower for the "Sunshine" mother of the parsonage by the Calhoun and Marion ladies, in addition to the kind and generous shower given by the good Kinder ladies just before conference.

One of the churches on the charge is most efficiently organized and operates on the budget system, and is now ahead on pastor's salary, as well as up with other interests of the church.

The church at Marion has organized a men's brotherhood and is studying the lively problems of our day through the Adult Student Elective Courses and other available materials.

These are rural folks that are alive to the needs and problems of economics and sociology, so far as these problems relate to their particular needs as well as their applications to the whole social structure. May we have more such "salt of the earth," and "light of the world" type of Christians to help leaven the whole lump of society in our present age.

JAS. A. KNIGHT, Pastor.

WITH OUR BISHOPS

Dear Dr. Bullock:

The date and the program of the Millsaps Preachers' Conference have been called to my attention and I want to congratulate you on the fine program which has been provided for the preachers of the Mississippi Conferences. Bishop Kern and Dr. Walton will bring stimulating and practical messages and to hear them will be a rare privilege for the preachers of Mississippi.

Bishop Peele

As I have the supervision of the North Mississippi Conference, I truly hope that the preachers of that Conference will make definite plans to be present for the Pastors' Conference. It seems to me to be a privilege that they can hardly fail to accept. At best these are troublous times and any help made available for more efficient service should be sincerely welcomed and fully accepted.

May I wish for you a most successful Conference and express again the hope that many preachers from North Mississippi will be present for the entire time.

Cordially yours,

W W Peele

TRUE CHINA CHURCH

"What we are seeing all around us, and throughout war-torn China, is proof positive the church of the Living Christ in China cannot be measured by the number of buildings of various types erected through the years," writes the Rev. Harry H. Caldwell, missionary in Futsing, China.

"The time may once have been when the missionary looked with pride upon edifices of the kind. These things are now recognized as being just so much brick and mortar, timbers and nails, many still standing, many jumbled masses of ruins.

"The true church which has grown up through the years is something entirely different. It is something which can not be bombed and battered into ruins. It is the Kingdom of God built into the hearts of men and women, and even into the lives of children. This is the true church which endures through times of stress and strain, of sacrifice and suffering. This is the church against which even hell itself can never prevail."

CONFERENCE NEWS AND PERSONALS

Rev. C. J. T. Cotten continues to manifest his interest and loyalty in the circulation of the Advocate, and that means his loyalty to the whole program of the Church.

Mr. William Dubard, the sunny patriarch of Grenada, Miss., is ninety-four years old, but he does not surrender to the calendar either in his spirit or his purpose.

Rev. E. S. Lewis, of Durant, Miss., has been slightly indisposed of late, but was improving at last report. Bro. Lewis speaks appreciatively of the new associate editors. He says: "They give us a new slant on life and religion."

Dr. Henry T. Carley, who paid a visit to the Advocate office a few days ago, was taken ill upon his return to Ponchatoula and on Thursday was still in doubt as to whether he would be able to occupy his pulpit on last Sunday.

Rev. R. P. Neblett, pastor of Main St., Water Valley, Miss., says that he has a picture of the Conference of 1873 at Grenada, with Bishop Robert Paine presiding. Of the 141 preachers in the picture, Rev. J. J. Brooks was the last to go.

Rev. B. P. Buskirk, pastor at Algoma, Miss., writes an encouraging note concerning his purpose and prospects for the Advocate campaign. Bro. Buskirk is one of the recent additions to the roll of the Mississippi Conference.

Mrs. Florence B. Jackson, of McComb, Miss., places us in her debt by a generous word of commendation. She says that she has been an ardent reader of the Advocate for many years and that every issue seems to get better and better.

The Advocate appreciates a letter from Mrs. J. L. Harrison, of Cruger, Miss., notifying us of the failure to receive her paper. It is our desire to know of every failure in the delivery of the Advocate and we appreciate the assurance that its visits are missed.

Miss Julia Hoskins sends us a complimentary subscription for Mrs. E. Salles, who is now an occupant of the Home for Incurables in New Orleans. Mrs. Salles was no longer able to renew her subscription and we shall be glad to send it to her as the gift of her unknown friend.

Rev. James H. Felts writes in characteristic vein of the dirt-digging urge which comes to him as spring draws near. He says he is looking forward to many more years and to seeing what is going to happen. He reports that Mrs. Felts is now fully up to par and that both never had better health.

Next Sunday will be a high day at Clinton, Miss. On that day Bishop J. Lloyd Decell will dedicate the Methodist church and a debt-free congregation, with songs of praise in their hearts, will worship in a church all their own. We congratulate the pastor and the Methodist people of that little city.

Bishop Decell reports a fine spirit and a promising outlook in all of the four conferences composing his area. No man is more diligent in the cultivation of his field than is Bishop Decell. He is doing a splendid work and we predict that he will advance in the esteem and the affections of Methodist people as the years go by.

Bishops Decell and Peele, of the two Mississippi Conferences, have given their unqualified endorsement of the Preachers' Conference to be held at Millsaps College, Feb. 23-25. Drs. Smith and Bullock are making every effort to have every pastor of the two conferences attend and share the inspiration to be brought by Bishop Kern and Dr. Walton.

A severe storm is reported to have struck south and southeast of Tupelo at 2 a. m. on last Friday. Palmetto, Verona and Plantersville were in the path and suffered considerable damage to persons and property. Press reports say that one woman was killed at Palmetto, many persons were injured, the school house at Verona was wrecked, and a dozen houses were razed.

Rev. R. G. Lord, Secretary of the North Mississippi Conference, says of the criticisms offered with reference to the Journal, that in the greater number of cases a check of the original reports shows that the pastors themselves were either directly or indirectly responsible. In some cases a note on the margin would have enabled the statistician to interpret the report correctly.

—FLASH—

TIME FOR ACTION UP MISSISSIPPI WAY

Read the list of Pacemakers. Last week some who were entitled to be in the list reached the office too late for inclusion.

Twelve days have gone by, and only sixteen days remain. We earnestly desire to include the name of every charge and pastor in our campaign report.

You can't always tell which way the cat will jump, but it's time for action, and we are expecting to include you in the list of victors. By all means don't be a casualty.

We have an inquiry as to when ministers are to be placed on the priority list. Press reports indicate that this has already been done, but our understanding is that the priority privilege does not mean that they will be able to get tires or tubes if the ones they have can be repaired, and always the priority is limited to the quantity rationed for the particular place. We heard of a doctor living in a village which had a quota of one tire per month. That means that if he were the only person privileged to buy it would require four months for him to secure a set of tires.

Rev. G. F. Shepherd, a retired Methodist minister living in Clinton, N. Y., paid our office an appreciated call on last Saturday morning. He thought he was calling upon the national organ, but we enjoyed his brief visit nevertheless.

CORRECTIONS NORTH MISSISSIPPI JOURNAL

Aberdeen District, Tupelo charge, Table III, column, "Paid General and Conference Benevolences," should read "$2,028," since the church assumed $1,700, the record shows that it over-paid $328, the Church School paying $178 of this amount.

Greenwood District, Webb and Sumner charge, Table III, column, "Paid Preacher in Charge," should read $1,630" and not "$1,930," as reported. This error was due to a typographical error on the part of the pastor, since the statisticians copied the report just as given by the pastor.

In fairness to all we gladly make the above corrections. Should any pastor or others find errors in the records in the Journal, I will appreciate your calling my attention to same, and I will gladly publish all necessary corrections.

R. G. LORD,
Secretary, North Mississippi Conference.

ANTICIPATING COMPLAINTS

Dear Dr. Duren: The Louisiana Conference Journal is off the press and, on behalf of the Statistical Staff, I would like to make a few observations before a small army of aggrieved brethren descend upon you and ask that you fill your columns with corrections "for the record."

There are, no doubt, many errors in the statistical tables. To mention a couple which I have noted after a brief survey: In the Monroe District Finance Sheet a column of figures seems to have wandered out of District Work into Sustentation, and in the Finance Recapitulation Table the Memorial Mercy Home and City Mission items seem to have swapped places—probably from the shock of the war. Both these errors may be either typographical or mistakes of transcription. They, with others like them, will have little practical meaning to any save, perhaps, the statisticians who must unscramble these columns as a basis for next year's gain or loss record.

LUZIANNE
COFFEE
100% Good

Our statistical reports cover sixty-four pages of the Journal and total upwards of thirty-five thousand entries. Their transcription required the energies of four men for two and one-half days (and nights) during Conference, in addition to painstaking work done by Bro. Hearn before and after the sessions took place. None of these men had much idea about what had transpired at Conference until the Journal came to their hands. Then they discovered that while they, four, had translated and transcribed sixty-four pages of record, the entire remainder of the Conference had been able to "talk up and write down" but eighty-nine pages. Taking into account the possible errors of our friend, the printer (God bless him!), possibly we didn't make many more mistakes than the Conference did!

A correction "for record" in the Advocate does not affect the record at all. It may afford some mote of consolation to the pastor and the dozen other persons on a charge who read the statistics or note the correction. But where a pastor requires an Advocate correction let him send in his figures and request their publication alongside those he gave the Statistical Secretary at Conference, and which are still in Bro. Hearn's possession. If that were done, perhaps, one day, all of the brethren would grow to be as careful as some of the brethren are now, and better reports would result. If all the reports were turned in in good shape, the staff would have time to exercise proper care in transcribing them. However, give the brethren all the space they desire. The integumentary coverings of our corporeal beings are sufficiently tough to stand it.

Moral: The Conference was remiss in not giving proper recognition to that great, good, patient and painstaking man, Dr. Robert W. Vaughan, who for half a lifetime has borne the tedium of this task and who, on retiring, left a set of records second to none in Methodism!

For the Statistical Staff,
CHARLES E. McLEAN.

CAPITOL STREET CHURCH, JACKSON, HAS A BEAUTIFUL SERVICE

REV. C. S. SCHULTZ, Pastor

The service at Capitol Street church, Jackson, held special interest for the congregation and friends on Sunday, January 25. At that time the family of the late Rev. J. M. Morse, who as pastor and presiding elder, gave splendid leadership to the church, presented a beautiful Communion table in his memory. During his pastorate, from 1911-1914 inclusive, the house of worship which is still used by the congregation was erected. He also served the church as presiding elder of the Jackson District from 1917-1920 inclusive.

At the memorial service, Dr. J. Reese Lin, of Millsaps College, made the presentation on behalf of the family, and Dr. Roy H. Kleiser, the pastor, accepted for the congregation. Appropriate music featured the service. Mrs. Morse and her family, including children and grandchildren, were present for the occasion. Mrs. J. W. Culver, a daughter, from New Orleans, and her family, attended the service.

MILLSAPS PREACHING CONFERENCE, FEBRUARY 23-25

The power of Protestantism is its pulpit. Preaching in these times is tremendously important and we would do well to avail ourselves of opportunities to deepen its spirit and enrich its content.

I heartily commend the Preaching Conference at Millsaps College, on February 23-25. Bishop Paul B. Kern, whose father gave us "The Ministry to the Congregation," and who, himself, was Dean of the Theological Department, Southern Methodist University, will be the principal speaker at the Conference. Dr. A. J. Walton, who has come to be one of our finest leaders in the rural church field, will ably lead in that important section. Dr. H. M. Bullock has rendered us a real service in planning this first Preaching Conference for Mississippi at Millsaps.

J. L. DECELL.

MRS. C. KRAUSE NINETY

At her home in Sicily Island, Louisiana, there occurred on Feb. 10, an event of more than ordinary interest. At that time Mrs. Caroline Krause celebrated her ninetieth birthday by a dinner at which all her family were present, children and grandchildren.

Mrs. Krause is one of the faithful friends of the Advocate—one of its long-time readers, and we join with her family and friends in wishing for her a long-delayed sunset and many happy returns of the day.

HISTORY OF CLINTON METHODIST CHURCH

The first Methodist missionary entered Mississippi territory in 1799. At that time the white settlements in Mississippi were located in a very narrow strip of country extending along the Mississippi River from Fort Adams to Walnut Hills, now Vicksburg. The remainder of the country was an unbroken wilderness inhabited solely by Indians. After a round-about journey by way of Nashville, Tenn., and the Mississippi River, the Rev. Tobias Gibson, of South Carolina, landed at Natchez about the last of March, 1799. Mr. Gibson was the only Methodist preacher, and with very little exception the only Protestant minister within five hundred miles of Mississippi for several years.

In 1813, the Mississippi Conference was organized. The first session of the Mississippi Annual Conference was held at the residence of the Rev. Newett Vick, about five miles southwest of where Fayette now is, in Jefferson county, on Nov. 1, 1813.

BISHOP J. LLOYD DECELL.

In 1828, Ira Byrd and John Cotton were appointed to Big Black Circuit, which had no definite bounds, so they had the privilege of following up new settlers throughout Hinds and Madison county.

On Nov. 30, 1831, the Methodist Conference assembled at Woodville, Miss. Bishop Roberts was present and presided to the great satisfaction of the Conference. William M. Curtis was elected secretary. A new work called "Clinton" was laid off and left to be supplied by Thomas Ford. Bro. Ford was the son of Rev. John Ford and was a native of South Carolina. In 1824, he married and came to Mississippi, where he spent a long and useful life as a local preacher—mainly in Hinds county. For a short while he was connected with the Mississippi Conference, as a traveling preacher. He contributed largely to the establishment and healthy growth of Methodism in and around Raymond, Clinton and Jackson.

At the Natchez Conference in 1833, the name of Yazoo District was substituted by that of Vicksburg, with John Lane as the presiding elder. In this district Clinton and Jackson were united in a pastoral charge, with Dr. Job. M. Baker as pastor. His success in Jackson, the capital of the State, must have been small, as neither church nor church organization was there in 1836.

On Nov. 12, 1834, the Mississippi Conference assembled in Clinton, Miss. The Bishop not being present, William Winans was called to the chair and opened the session. He was elected president of the Conference and made a very "correct and agreeable presiding officer." Robert D. Smith was elected secretary.

"The town of Clinton was in the zenith of its prosperity; enjoyed a lively trade with the surrounding country; had a refined and intelligent population; the Mississippi College and an academy for girls within the corporation; a Presbyterian and a Methodist church, each having a membership including many of the best families. The Conference was very hospitably and pleasantly entertained."

The regular conference business was taken up and gone through with thoroughly. The session lasted eight days; appointments were announced and "We mounted our horses and scattered."

In 1836, the Rev. John G. Jones, to his surprise, discovered that there were no church organizations of any denomination

(Continued on page 10)

CONGRATULATIONS and BEST WISHES

THE EMPORIUM

JACKSON, MISS.

W. B. LANGSTON

GENERAL MERCHANDISE

CLINTON, MISS.

BELHAVEN COLLEGE

JACKSON, MISS.

A Four-Year College of Character
and Culture for Women

G. T. GILLESPIE, President

KEY DRUG COMPANY

The most complete PRESCRIPTION Department
in Mississippi

434 E. Capitol Street —:— Phone 4-6517
JACKSON, MISS.

CONGRATULATIONS

WHITE SYSTEM OF JACKSON INC.

HILLMAN COLLEGE

CLINTON

Mississippi's Oldest College for Young Women
Christian Environment Unexcelled

SMITH'S
CITY SHOE SHOP
315 WEST CAPITOL
(Near Viaduct)
JACKSON, MISS.

HEAR CLEARLY with SONOTONE

Do you hear but have trouble understanding? Then call for full information on new audicle which is helping thousands.

AS ADVERTISED IN LIFE

SONOTONE of JACKSON
806 Deposit Guaranty Bank Building
JACKSON, MISS.

ELLIS TRACTOR CO.
AND
ELLIS SUPPLY CO.

JACKSON, MISSISSIPPI

FAITH

. . . in our Nation and all the things it stands for causes us to put WINNING THE WAR First. Service to defense industries, army camps and other war projects naturally comes first. Many essential war materials, also vital to utility services, such as copper, steel, aluminum and other similar items, will cause extensions of utility services, for other than war purposes, to be greatly restricted if not entirely discontinued.

MISSISSIPPI POWER & LIGHT CO.

Owned by Thousands of Americans—Operated by Local Businessmen—Serving Customer—Community—Country

---

▼

WIRING by NEWELL

▲

We Appreciate the Privilege of Sharing This Space
for This Occasion

Tripp Furniture Company
Jackson, Mississippi

CONGRATULATIONS

S. P. McRae Company, Inc.

DEPARTMENT STORE

Jackson, Mississippi

Friendly Finance Company, Inc.

PEARL and FARISH STREETS
Jackson, Mississippi

Union Depot Service Station
GAS, OIL AND ACCESSORIES
Dial 4-4401
AMITE AND MILL STREETS
Jackson, Mississippi

Purser Brothers
The House of Better Printing

PHONE 2-3288
Jackson, Mississippi

LOGUE'S SHOE SHOP—Clinton
STUBBLEFIELD'S GROCERY—Clinton
C. M. BARRIER, JR.—Clinton
OWL CAFE—Clinton
CLINTON CLEANERS
FAUCETTE GROCERY—Clinton
ARNOLD BARBER & BEAUTY SUPPLY COMPANY—Jackson

MARILYN SHOE STORE—Jackson
H. T. NEWELL, SR.—Jackson
HUGH O. SMITH—Jackson
J. R. N. SKINNER—Jackson
ELECTRIC STUDIO—Jackson
DIXIE RUBBER STAMP & SEAL CO, Inc.
Jackson

MISSISSIPPI

MAKER

SPRING AIR MA

JACKS

CLINTO

We welcome this oppor
congratulations on this de

MISSIS
D. M. Nelson, Pre
A SOUTHE

CONGRATULATIONS

KNOX GLASS BOTTLE COMPANY

JACKSON, MISSISSIPPI

BANK OF CLINTON

CLINTON, MISSISSIPPI

MEMBER F. D. I. C.

Johnson Brick Company

—Manufacturers—

FACE. COMMON AND FIRE BRICK-BUILDING TILE

Jackson, Mississippi

H. D. Millett

TEXACO STATION AND GROCERY

Ridgeland, Mississippi

Henderson's Garage and Grocery

PHONE 2492 MADISON

Ridgeland, Mississippi

Capital Electric Power Association

CLINTON, MISSISSIPPI

CONGRATULATIONS

Mississippi Baptist Hospital

CONGRATULATIONS

"We Believe and You Believe"

I. S. Barnes, Inc.

Paint, Wallpaper, Hardware, Bendix and Easy Washers,
Hotpoint Refrigerators

PHONE 4-8116 —:— JACKSON, MISS.

CONGRATULATIONS

LAKEWOOD MEMORIAL PARK

"Tranquil Beauty and Dignity Enhanced
by Perpetual Care"

CLINTON BOULEVARD

DAVIS PLUMBING CO.

ELECTROLUX REFRIGERATORS

Gas and Kerosene

MISSISSIPPI MATERIALS COMPANY

MASTER MIXED CONCRETE

LIBERTY CASH GROCERY

126 AMITE STREET

JACKSON, MISS.

N. W. OVERSTREET

ARCHITECT

201 NORTH LAMAR STREET
Jackson, Mississippi

R. H. JOHNSTON

CLINTON, MISS.

MUTUAL INSURANCE AGENCY

GEO. D. RATLIFF, Owner

Books, Bibles, Church and Sunday
School Supplies

BAPTIST BOOK STORE

PHONE 3-1338 —:— JACKSON, MISS.

C. C. DEWS—Clinton
GREEN MYERS GROCERY—Clinton
CLINTON BARBER And BEAUTY SHOP
O. R. JOHNSON—Clinton
J. L. EPTING—Clinton
E. H. BURNS GROCERY AND MARKET
Ridgeland

DAVE GORDON—Jackson
WATES PHARMACY—Jackson
H. T. NEWELL, Jr.—Jackson
E. B. TODD—Jackson
PALACE MARKET—W. A. and
J. P. Clements—Jackson

HISTORY OF CLINTON METHODIST CHURCH

(Continued from page 7)

in Jackson, and the preaching was done occasionally by a traveling minister. He employed Rev. Thomas Ford, who was living on his farm near Clinton, as a missionary to Jackson. Mr. Ford accepted with the understanding that he could only devote two Sundays a month to the work. He continued to live on his farm until his death. He died comparatively poor as his possessions had been swept away by the war.

In 1837, Clinton, Raymond and Jackson were united in one pastoral charge, under Charles K. Marshall, with Thomas Ford employed as a supply.

In 1839, Bradford Frazee was stationed at Raymond and Clinton.

In 1840, at Vicksburg, Clinton made a most liberal proposition for the location of Centenary College. The people of Clinton offered to give Mississippi College to the Methodists. This included a good brick building for the primary department and a bonus of twenty thousand dollars. Clinton was a "wealthy and intelligent community." It was on the Vicksburg and Jackson Railroad which was now getting into operation. However, when the Board of Trustees met, some of the members were absent and the school was located near Brandon.

The following account of our earliest Methodist church in Clinton is given by Mrs. Laura Banks MacDowell—a daughter of Dr. Edward G. Banks.

In the early years of 1800, the first Methodist church, a somewhat stately white edifice, stood for almost a century at the head of Main Street, in Clinton, and facing west toward Jefferson, but two blocks distant.

It was an imposing site and the gift of a friend—Dr. Edward G. Banks. The building was rectangular in shape, of excellent proportions and substantial in architecture. Though simple in construction, it was generous in both purpose and design; well lifted from the ground and topped by a cupola. Large high-set windows, regularly spaced, glittered in the sunshine and flooded the interior with light.

Tiers of guarded steps on each side in front gave entrance through wide-flung double doors to broad aisles which in turn divided the pews into three sections; and against the entrance wall in the rear, a long seat was always reserved for the darkies. Special services were sometimes held for them, too, under the direction of Dr. Walter Hillman. Winter warmth was provided by a heater on each side of the church—wood, of course. And at the extreme right, lying parallel with the side wall, came pews for the choir and a small old-fashioned organ. Pews of similar nature were opposite with the raised altar and chancel space between them.

A massive reading desk, a semi-circular altar rail and fine cathedral chairs, all of the same lovely wood, were distinguishing features.

At even-tide a large sliding chandelier, suspended from the center of the ceiling, and surrounded by burnished brass oil lamps with similar ones on side walls, gave light and cheer.

In the palmy days, the glow of crimson carpets added color and rich contrast to the alabaster whiteness of wall and ceiling.

Following the ravages of war, with church homes demolished, many of other creeds were welcomed and worshipped here—all together in perfect harmony. It was also loaned annually for a day's service to the Episcopalians upon the visitation of their Bishop, Rev. William Mercer Green, and for years the Sunday school was conducted by Judge E. Z. Cabaniss, a member of the Christian church.

Revivals here were occasions of general interest and the church overflowed. Two of its noted divines stand out in memory: Rev. C. K. Marshall, of Vicksburg, tall, wiry, slender; and Rev. Mr. Thompson—the opposite in build, more ebullient in style, with stentorian tones and words to be distinguished a block away. They seemed equally gifted in learning and persuasive eloquence. The rafters fairly rang with enthusiasm as many a hearty "Amen" resounded during the sermon.

The dress of the period for clergy and medical men was severe black: frock coat, regulation trousers and tall silk hat, called a "stove-pipe," and often a gold-headed walking cane. With a quick gesture, including a bit of psychology, Dr. Marshall at these revivals would suddenly thrust his "stove-pipe" forward to supplant the use of the alms basin—amusing the crowd and producing good results.

Rich with traditions and unique in service, this temple of worship represented not only outwardly, but inwardly, the two highest commands: love of God and love of fellowman.

For many generations it continued an outstanding land-mark, and presented an attractive picture with pigeons fluttering in and out of the belfry at all hours and a complete exodus at the first clap of its sonorous bell—but always returning.

An old church register of 1892 lists the following as members whose descendants still worship in the Clinton Methodist church: J. H. Fox, Mrs. Carrie Criddle Fox, Mrs. Annie May Lusk Rogers, Mrs. Harriet Jane Dunton Shirley, Mrs. Annie Johnston Easterling, Mrs. Emma Shirley Criddle, Mrs. Kate Basye, Mrs. Sallie Lusk Bramlett, Mrs. Mollie Phillips, Dr. S. W. Johnston, Mrs. Sallie Johnston.

During the years that followed many good works for the kingdom of God were wrought under the leadership of the following ministers: Lyman Carley, E. H. Mounger, M. M. Black, W. W. Simmons, Isaac L. Peebles, T. B. Holloman, W. C. Black, G. P. McKeown, Jas. G. Galloway, L. M. Sharp, W. N. Ware and Fred Applewhite. It is rather difficult to trace the appointments at Clinton since the church was on the Raymond, Edwards and Jackson charge, and was changed very often.

In 1920, Clinton was served from Millsaps Memorial church. From 1923 until 1926 it was served from Grace church, in Jackson. In the fall of 1924, Rev. I. H. Sells was appointed to serve the Clinton church. Bishop J. Lloyd Decell was presiding elder at this time.

The church building in Clinton had deteriorated so badly until it was not possible for services to be held there. Mrs. J. H. Fox opened her home as a meeting place and services were held there for five or six months. Then Hillman College offered its chapel to the Methodists for their meeting-place.

While still meeting in the home of Mrs. Fox, on the second Sunday in December, plans were made for erecting the present church building. The undertaking seemed very great with a membership of only about twenty-five. There were only twelve members present at the service on this second Sunday, all of them being ladies. Among them were: Mrs. J. H. Fox, Mrs. J. T. Lazarus, Mrs. F. N. Sivley, Mrs. A. E. Wood, Mrs. Easterling, Mrs. Little, Mrs. Ratliff, Sr., Mrs. Weathersby and Miss Moss. Work was begun on the building in September, 1925, and when Annual Conference met in the following November, the roof was being put on. No contract was let for the work, but day labor was used under the supervision of Mr. Landrum. The trustees at this time were: J. H. Fox, Stanley W. Ratliff, R. H. Johnston. The stewards were: Mrs. Annie Easterling, Mrs. F. N. Sivley, J. T. Lazarus. Miss Eddie Moss was chairman of the Finance Committee. J. T. Lazarus was chairman of the Building Committee.

On July 4, 1926, the first service was held in the new church building and a revival was begun. The text for the sermon was: "Sirs, We Would See Jesus." The Sunday School was reorganized during Bro. Sells' pastorate. The church membership grew from twenty-five to seventy-five in the two years that he served Clinton. Truly these two years marked a great turning point in the history of Clinton Methodist church.

During the years from 1927 to 1930, Clinton was a station, with Rev. M. H. McCormack, Jr., serving the work. In 1930 this was made a four-point circuit and remained so until 1939, when it was put with Ridgeland and made a two-point work.

At the beginning of the pastorate of the present minister, the church debt was $1,125, plus interest. With the assistance of the General and Conference Boards of Church Extension, and friends, the membership of this church, consisting of approximately forty active members, paid this church debt. The present membership consists of seventy-eight active members. The present Sunday School Superintendent is Mr. C. M. Abernathy. The stewards are: J. L. McPherson, chairman; Mrs. F. N. Sivley, Mr. H. W. Jenkins and E. M. Hale. The trustees are: C. M. Abernathy, C. C. Lazarus and D. A. Graham. The membership of Clinton Methodist church has been found ever faithful and ready to respond to the program of the Methodist church.

Pastors serving Clinton Methodist church: Thomas Ford, 1831-32; Dr. Job M. Baker, 1833-34; E. R. Porter, 1835; S. L. Scott, 1836-37; Charles K. Marshall, 1838; Bradford Frazee, 1839-40; J. T. Heard, 1841; H. M. Booth, 1842; C. A. Frazee, 1843; Lysander Wiley, 1844; Preston Cooper, 1945; Edward Doty, 1846; P. B. Bailey, 1847; James Maclennan, 1848; O. L. Nash, 1849; George Taylor, 1850; O. L. Nash, 1851-52; James A. Godfrey, 1853-54; D. W. Wiggins, 1855-56; J. R. Lambuth, 1857; L. Wiley, 1858-59; John Lusk, 1860; George D. Wade, 1861; James H. Shelton and S. K. Russ, 1862-63; James S. Harris, 1864; to be supplied, 1865; A. M. Campbell, 1866-67; J. X. Foster and E. M. Alford, 1868; C. G. Andrews, 1869-71; W. E. Ballard, 1872-73; James M. Weems, 1874; C. B. Galloway, 1875-77; W. H. Watkins, 1878-81; C. B. Galloway, 1882-83; A. F. Watkins, 1884; C. G. Andrews, 1885-88; L. S. Jones, 1889-91; John A. B. Jones, 1892-94; J. T. Leggett, 1895; Robert Selby, 1896-97; Lyman Carley, 1898-1901; E. H. Mounger, 1902; M. M. Black, 1903; W. W. Simmons, 1904; Isaac L. Peebles, 1905-08; T. B. Holloman, 1909; W. C. Black, 1910; G. P. McKeown, 1911-12; J. G. Galloway, 1913-14; W. G. Forsyth, 1915; G. P. McKeown, 1916-19; L. M. Sharp, 1920; W. N. Ware, 1921-22; Fred Applewhite, 1923-24; I. H. Sells, 1925-26; M. H. McCormack, Jr., 1927-28; R. L. Walton, 1929-30; J. W. Leggett, Jr., 1931-32; H. W. Featherston Vaughn, 1933; F. M. Casey, 1934; C. E. Downer, 1935-38; F. A. Sutphin, 1939-40; C. S. Schultz, 1941-42.

Many a man has acquired a huge vocabulary by marrying it.—Ezra.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Prayer Minute

(6 P. M. Daily)

"Lord teach us how to pray!"
"Not my will, but Thine, be done."
"This is the victory that overcometh the world, even our faith."
Our Father, we are conscious of a great spiritual need in our own lives, in our land, and in the world.
O God, Thou art not only a Heavenly Father, but Thou art the Power that can transform the world. Give us all a renewed faith that we may never "strike sail to fear."
We pray that more and more souls may turn to Thee, the Source of all power and all good.
Bless all who suffer and all who serve in Thy great cause. We beseech Thee that out of confusion and strife, Thou wilt bring blessing and peace.

MARION LELA NORRIS.

* * *

Missionary Writes Interesting Account of Work in China

Methodist Mission,
Chengtu, West China,
November 5, 1941.

Mrs. W. L. Strickland,
Kosciusko, Miss.,

Dear Mrs. Strickland:

Your letter of July 12, delayed by censor, arrived today. How glad I am to know you and your Guild! I loved your description of the place of your May meeting, in the home of Mrs. Burk and Miss Davis, among the pines near a ravine. How my mouth watered at your account of that strawberry short cake and whipped cream! Nothing like that in Chengtu, alas! I have never been in Mississippi, but hope they will let me go there when I return on furlough in 1943, and I shall hope to visit the Guild in Kosciusko.

Since regular mail is so slow, I send most of mine "air mail" in China. This calls for 27 cents in U. S. postage, but goes in about a month. They are generous in the weight, and often for the one amount of postage, more than one letter can be sent. I shall send this letter inside anotner to the U. S. A., and it will be posted in America to you. Whenever you want to send me something useful, 3 cents in U. S. postage stamps are always very acceptable, for they cannot be brought here.

We have just celebrated Christianizing the Home week here. One of the days I went with the pastor's wife to a cottage prayer meeting in the home of a young aviator. They had such a sweet wee baby. The wife said in her testimony: "Last summer, before the baby was born, we had so many air-raid signals, when I had to run outside the city, I did not know what effect this would have upon the baby. All I could do was to pray that God would take care of me and the baby. When the baby came and was so fine and normal I knew my prayer had been answered."

As Christmas time approaches, the song of the angels, "Peace on earth to men of goodwill," makes us realize anew that it is only to men of goodwill that peace can come, and that as we follow Jesus' way of overcoming evil with good, is there hope of peace. May each of us be used of God this Christmas-time to spread His love anew among those near and far, that He may count upon us to be those of "goodwill" through whom peace can come.

Yours in joyous service,

MABEL RUTH NOWLIN.

(The Wesleyan Service Guild of Kosciusko is paying Miss Nowlin's expenses in China.)

* * *

Inverness Elects Officers

The Inverness Society of Christian Service has elected and installed its officers for 1942. The following is the list: President, Mrs. Denny King; Corresponding Secretary and Treasurer, Mrs. J. W. Littleton; Recording Secretary, Mrs. William Erwin; Secretary of Missionary Education, Mrs. W. F. Fleet; Secretary of Children's Work, Mrs. R. R. Knight; Secretary of C. S. R., Mrs. T. M. Bradley; Secretary of Student Work, Mrs. Robert Warren; Secretary of Literature and Publicity, Mrs. Wade Stokes; Spiritual Life, Mrs. J. P. Brown; Secretary of Supplies, Mrs. K. C. Carpenter; Secretary of Baby Specials, Mrs. Walter Jones; Secretary Octagon Coupons, Mrs. J. G. Halbert; Chairman of Circle No. One, Mrs. J. P. Brown; Chairman of Circle No. Two, Mrs. W. S. Coleman.

INVERNESS SOCIETY.

* * *

North Mississippi Conference Rural Work

If I could have my heart's desire, it would be that somehow more of our rural people could visualize the wonderful possibilities for inspiration and service that lie untouched in the average little one-room church. Too many children are growing up with no religious training in the home, and no vital contact with the church, because of the indifference of parents.

The high point of my year's service here has centered in the Woman's Societies of Christian Service that were organized, with the assistance of our pastor's wife, in four of our seven churches. Much time has been given to helping the members, as individuals and as groups, to understand the work and plan the programs. Most of the women are altogether new on the job, and as bewildered as you were when your world first expanded to include such an organization.

Three groups of young people meet regularly on Sunday evenings. One group is at present leading the worship service at Church School, another is sponsoring a week night of hymn practice that we hope will in time meet other needs as well, and the third is placing emphasis on more wholesome recreation.

CARRIE BROWN,
Rural Worker.

Chester, Miss.

(This is an interesting report that concerned our rural work last year. This year Miss Brown is dealing with an entirely different rural situation in Malvina.)

The battle over what to give father
Reached a new annual high;
But we might have saved all the bother—
It ended, again, in a Tie!—Pathfinder.

IN MEMORY OF MRS. A. DeWEESE

The Angel of the Lord called for the spirit of our dear friend, one of the most beloved citizens of our town and entire state, a worker in all church activities and civic affairs.

We bow in humble submission to God's divine will, knowing that He doeth all things well. Our church has lost one of its best loved and most valuable members. The missionary society, one of it most loyal members. Her presence at our meetings was ever an inspiration and blessing which will be greatly missed. We mourn her going, in our hearts we treasure her memory as something most precious and beautiful. The beneficence of her life will abide.

"She is like the flowers, her beautiful influence so rare,
Will live and flourish forever,
In the lives of her friends everywhere.
The heritage she left her children,
Is a virtuous life well spent,
And when God called her home to Heaven
She went with a heart content."

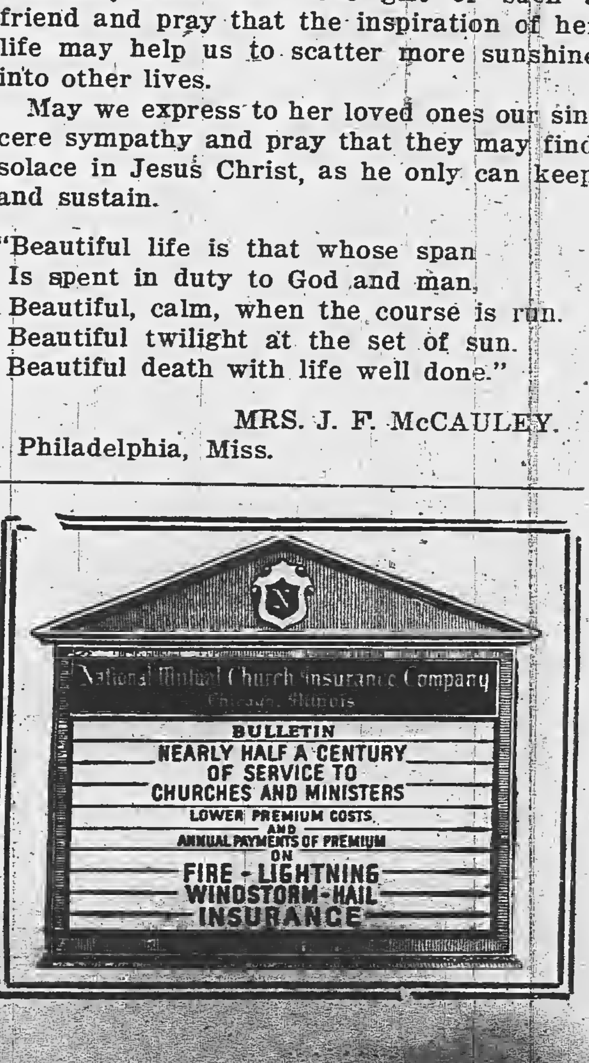
She loved the finer things of life, always doing lovely things for others, trying to relieve some pain or remove some barrier, brighten someone's burdened heart, being a friend to all those who needed her most. To go to her home was a rare privilege. As we often sat on her spacious porch surrounded by many beautiful flowers, her bright, shining, sympathetic nature always made us happy. Her home was a haven of rest and pleasure for all those who came.

We acknowledge our gratitude to the Heavenly Father for the gift of such a friend and pray that the inspiration of her life may help us to scatter more sunshine into other lives.

May we express to her loved ones our sincere sympathy and pray that they may find solace in Jesus Christ, as he only can keep and sustain.

"Beautiful life is that whose span
Is spent in duty to God and man,
Beautiful, calm, when the course is run.
Beautiful twilight at the set of sun.
Beautiful death with life well done."

MRS. J. F. McCAULEY.
Philadelphia, Miss.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Dates and Data

February 17 to 19—The first Annual Meeting of the Woman's Society of Christian Service, South Central Jurisdiction, in the First Methodist Church, Oklahoma City, Oklahoma.

February 20—World Day of Prayer.

Theme: "I am the Way."

"With an ever-increasing sense of oneness with women the world around, may we all unite in prayer, not only on this special day we plan for, but on all the days between, that the people of every land may find the Way, the Truth, and the life in Christ Jesus."

* * *

A Lenten Devotional Booklet for Youth—"The National Conference of the Methodist Youth Fellowship is issuing a booklet of Lenten devotions prepared particularly for young people. There is to be a page for each day including Scripture reference and guidance for personal meditation and prayer. The succession of sub-headings will contribute to the general theme of building spiritual strength for crisis, a topic which is both timely and parallels what this period must have meant to Jesus."

(Order from the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee. Price 5 cents.)

A New Study Course: The Work of the Woman's Society of Christian Service." The purpose of this course is to help women of the Methodist Church and leaders, both men and women, in the Methodist Church to

1. See the relation of the Woman's Society of Christian Service to the total work of the church.
2. Discover how the Woman's Society of Christian Service functions in local, district, conference, jurisdiction, national and world situations.
3. Understand the relation of the Woman's Society of Christian Service to other agencies.
4. Become aware of its contributions in missionary areas, both at home and in foreign lands.
5. Recognize its continuous responsibility for missionary education and cultivation.
6. Understand how the work of the society strengthens the Methodist Church.
7. Familiarize the students with materials in which the work of the Woman's Society of Christian Service is set forth.
8. Help to develop individual religious living."

Any society desiring to engage in such a study should communicate with Mrs. Helen B. Bourne, 150 Fifth Avenue, New York, N. Y.

May 18-22—First Assembly of the Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church in Columbus, Ohio.

"Purpose; To provide opportunity whereby Methodist women from all areas of the Church may achieve unity in worship and in the sharing of information, plans, and methods of work. This will be the first opportunity since unification and the organization of the Woman's Society of Christian Service for Methodist women to participate in a great meeting."

"Christian Roots of Democracy in America"

This is a timely study. There are governments in this warring world which deny the right of the democratic way of life to exist. There are others which believe that democracy is the best form of government, and as a national way of life, offers the best opportunity for Christian growth.

Do we know what "Democracy" really means, and what the democratic way of life stands for? What are the threats to our democracy today within and without? What is the place of the Church in a democratic society?

These questions and many others will challenge your thinking as you study "Christianity and Democracy."

Bibliography

Books:

Christian Roots of Democracy in America—Arthur E. Holt.

Author of Liberty—Robert W. Searle.

Discussion and Program Suggestions for Adults on "Christianity and Democracy in America," by Mrs. E. E. McClintock (Referred to as "Leader's Guide" in outline below).

City Shadows—Robert W. Searle.

The Ghost of Caesar Walks—Henry Smith Leiper.

Christian Faith and Democracy—Gregory Vlostos.

Christians in an Unchristian Society—Ernest Freemont Little.

Homeland Harvest—Limouze.

Pamphlets:

"Christianity and Democracy," by Landis.

Presbyterian Board of Christian Education, 1940. Philadelphia, Pa.. (25c).

Social Action Series:—Council for Social Action, 289 Fourth Ave., New York, N. Y.

1. "The Christian Caste System," by Gallegher, 15c.
2. "Labor and Democracy," by Myers, 15c.
3. "Our Heritage of Freedom," by Beardsley, 10c.
4. "Prophet of Democracy," by Taylor, 10c.
5. "Religion and Hard Times," by Boisen, 10c.
6. "Toward Economic Democracy," by Landis, 10c.

Survey Graphic Series: Survey Graphic Magazine, 112 East 19th St., New York, N. Y.

1. "Calling America: The Challenge of Democracy Reaches Over Here," 50c.
2. "Schools: The Challenge of Democracy to Education," 40c.
3. "Home: Front Line of Defense for American Life," 40c.

The Homeland Series—Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y. (free).

Magazines:

The World Outlook.
The Methodist Woman.
The Christian Century.
Other current periodicals.

Information from the Louisiana Library Commission

What Types of Books are Available? The Louisiana Library Commission's collection of books consists of informational books on all subjects—business, religion, fine arts, science, education, health, recreation, farming, useful arts, house plans—in fact, on every subject that might be of interest to any citizen or group of citizens in the State.

How Can these Books be Used? These books may be borrowed through one's local library, at the request of the librarian, or, if you live in a community where there is no library, they may be borrowed direct from the Louisiana Library Commission by merely writing for specific titles or for books on a given subject.

How Will we Know What You Have? The Louisiana Library Commission will be glad to prepare lists of available or recommended titles on any subject. If you wish a list of books for distribution at your annual meeting, or on some special topic of timely interest on which your organization is focusing its attention between meetings, we shall be glad to prepare such lists in mimeographed form in sufficient quantities for distribution to your local units or individual members.

How Much Does This Service Cost? The services of the Louisiana Library Commission are free. No fees are charged for the use of books, and the only expense to the borrower is that he must pay the return postage. A special book postal rate makes this amount very nominal.

Are Exhibits of Books Available? Book exhibits are loaned to organizations upon request. Some have used them at their annual meetings; many prefer to use them at local meetings in connection with particular programs.

Can the Individual Member Receive Similar Service? Yes, any resident of the State may use the books in the library of the Commission, and may ask for help from the staff of trained librarians, in finding any information needed for his business, for his work in organizations, for civic improvement, or for his own cultural and recreational reading.

The Louisiana Library Commission is organized to serve you—use this service.

We think we must climb to a certain height of goodness before we can reach God. But He says not "At the the end of the way you may find me"; He says, "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If you are in a hole the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our face in the same direction as His, we are walking with God.

—Helen Wodehouse.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 15, 1942

By Rev. W. C. Newman

THE HEALING MINISTRY OF JESUS

Lesson Text: Mark 2:1-12

Golden Text: He had compassion on them, and healed their sick.—Matt. 14:14.

Before me is a recent issue of The Christian Science Monitor, which I got from a rack in the railway station the other day. It is an exceptionally well-written paper in many respects. The news coverage is excellent; the editorials are thoughtful and raise a high standard of Christian living. Then one comes to the pages upon which the distinctive doctrine of Christian Scientists is discussed—faith healing. And one is amazed at the bald untruthfulness, the sheer self-deception, the amazing illogic to be found on those pages.

The body is not real and therefore pain is imaginary; there is no sickness except to those who doubt; the use of medicines or other therapeutics is a sin because it reveals a distrust of God; there is no such thing as death because there is no such thing as body—these are a few of the extravagant assertions I found in that paper.

Is this the true doctrine of religion's healing power? Is this to be inferred from Jesus' miracles of healing and from his teachings? Is Christianity as illogical, as superstitious as that? Absolutely not!

"Greater Things Than These Shall Ye Do"

One cannot read the Gospels without being sure that Jesus possessed some knowledge of the human body and mind which we do not possess, even the most learned of us. Nor can we doubt the fact that he had marvelous power to call out from people reserves of healing self-confidence that enabled them to overcome their self-pity, their absorption with their own aches, their surrender to pain or sorrow or frustration or sickness.

Yet one cannot doubt that if Jesus wanted us to be miraculous healers by the use of some magical form of prayer, he would have made clear and simple the formula. He would not have permitted many hundreds of generations to endure sickness, pain and death. He would have told us clearly how to heal the sick and raise the dead.

But if we are forced to dismiss as silly and irrational the idea that matter is imaginary, our bodies unreal, and therefore pain and sickness are the result of our lack of faith, we had better not dismiss the whole business of religion's healing powers. It is, and has been from the beginning, an integral part of the Christian religion.

"Greater things than these shall ye do," said Jesus to the disciples. The implications are too plain to reject.

Worship and the Renewal of Strength

Undoubtedly one of the causes of sickness is depleted energy—the exhaustion of body and mind under the terrific demands of life. A famous physician writing in an excellent current magazine declares that most of all the people who come to him for treatment are not "run down, but wound up." Like too-tight fiddle strings they have been stretched taut with the tension of living.

Our Quaker friends give us a beautiful example of how worship and a quiet spirit serve to relax such tension, ease intolerable burdens, and rest one's tired soul.

"Come unto me all ye that labor and are heavy laden," said Jesus, "and I will give you—rest." Every Sunday morning I call my congregation to worship with these words, because I believe modern people need nothing more than they need that kind of healing rest.

Jesus was not offering some magic of self-hypnosis to his hearers. He was pointing the way to the renewal of our physical and spiritual energy through faith in God's goodness and power, through sharing with Him our load and our labor.

Worship and the True Evaluation of Things

Why did not Jesus spend his whole life in healing? Why did he not establish a gigantic hospital to which every ailing person could rush for the complete restoration of his health? Why did he not tell others the secret power of such healing so that this blessed knowledge could be passed down from generation to generation? If such knowledge was available to Christians and Jesus did not make that knowledge clear, was he not derelict in his duty, heartlessly cruel to withhold such marvelous information from us?

The answer is, of course, that Jesus had more important work to do than the healing of bodies, the saving of life. For what is life, what is health if that life be spent in wickedness and evil?

The truth is that Jesus helped people to be freed from their morbid absorption with their own bodies, its sickness, discomforts and death, by interesting them in the really great values in our world—spiritual values.

"Fear not him who kills the body . . . man shall not live by bread alone . . . is not the life more than meat and the body more than raiment? . . . what is a man profited if he gain the whole world and lose his own soul?"

Here is no unreasonable attempt to make ourselves believe that our bodies are unreal and our pain imaginary, but putting our bodies in their true position in the scale of values—secondary to the things of the spirit. Whenever one succeeds in doing that he releases himself from much bodily and mental suffering.

Living in the Sense of God's Love

All of this means to say that we need not wait for prayers to persuade God to allow sick people to recover. If God could heal us, but will not until the preacher (or Scientist Reader) can be located and hurried to the sick room to pray; if God must be begged to heal and withholds His help from all except a few favorites, He is no Christian God.

The healing power of Christianity lies in its giving us the consciousness of God's nearness and His abiding love, so that we know whether in sickness or health, riches or poverty, pain or pleasure we may live valiantly and beautifully. "Whether we live or whether we die, we live or die in the Lord." So said the greatest of them all.

REV. J. J. BROOKS— AN APPRECIATION

Christmas Eve Day, Wednesday, December 23, 1941, I, with others, stood beside the grave in the quiet cemetery at Holly Springs, when the body of our good friend and brother, Rev. Joseph Joyner Brooks, was gently lowered to its final resting place.

He was junior preacher under my father, the Rev. Robert A. Neblett, in 1869, and both of them became charter members of the North Mississippi Conference, which met and was organized in Water Valley, November 30, 1870.

Since childhood I have known him because of the close friendship which existed between him and my father. When, as a young preacher, I joined the Conference in 1901, at Winona, Bro. Brooks seemed to take an interest in me and we had been fast friends through the years. His friendliness toward the young men in the Conference was always noticeable and he rejoiced in their successes and counseled with them in their problems.

He had strong convictions regarding the principles of life and character, as well as the doctrines of the Church. He was positive in the stand he took on any issue. No one could doubt his position, as he always stood firmly by his guns like the valiant soldier that he was. He was a true friend and brother. No one ever questioned his sincerity.

We shall greatly miss him. He played well his part in the drama of life and has gone to dwell with the immortals. No more worthy man or nobler specimen of Christian integrity have we ever had among us. He was chivalrous and his ideals were pure. He blessed humanity in his time, and he still lives in our memory.

R. P. NEBLETT.

NORTH MISSISSIPPI CONFERENCE

(These Conferences are printed in part. Full schedule will be printed next week.)

Corinth District—Second Round

New Albany Station, Feb. 8.
Ripley, Feb. 8, night.
Guntown nad Saltillo, at Pleasant Valley, Feb. 11, night.
Ashland, at Harris Chapel, Feb. 12.
Booneville Ct., at Oak Grove, Feb. 15.
Booneville Station, Feb. 15, night.
Baldwyn and Wheeler, at Wheeler, Feb. 22.

W. R. LOTT, D. S.

Greenwood District—Second Round

Drew, Feb. 18, night.
Tchula, Feb. 20, 10:30 a.m.
Minter City and Glendora, at Glendora, Feb. 22, 11 a.m.
Ruleville, Feb. 22, night.
Itta Bena, Feb. 27, night; Preaching March 29, night.

HENRY F. BROOKS, D. S.

Columbus District—Second Round

Macon Station, Feb. 1, preaching; Q. C. April 15, night.
Eupora Circuit, at LaGrange, Feb. 8, all day.
Macon Circuit, Feb. 15, preaching; Q. C. April 15.
Central-Columbus, Feb. 15, preaching; Q. C. April 8.
Brooksville, preaching at Quarterly Conference, Feb. 22, morning.

A. T. McILWAIN, D. S.

Greenville District—Second Round

Mattson, Feb. 22, a.m.
Coahoma, Feb. 22, p.m.
Alligator, March 1, a.m.
Shelby, March 1, p.m.
Lyons, March 8, a.m.

J. W. WARD, D. S.

THE CHRISTIAN FIRESIDE

A FAMOUS QUAIL

By M. E. Melvin

"Old Bob" is perhaps the most photographed quail in the United States, certainly one of the most famous. He seems to like publicity since he offers no objection to a camera.

He is a symbol as well as a "character." A symbol, because he represents a scientific effort to raise quail for release to wild life. Quail raising in the back yard has become popular with many of the youth of the nation. Much information on the technique is available today that was lacking a few years ago. Boys all over the country are raising quail and protecting them after they are released, thus helping to restock areas of the country where they had been well nigh destroyed.

Old Bob is a real character in his own right. He and his mate belong to the State of Oklahoma, sheltered and cared for at the State Game Farm near El Reno. He has old-fashioned views about raising a family. He wanted a large family but Mrs. Bob did not see it that way. Old Bob begged, fussed, and even threatened his spouse, but he could not induce her to stay on her nest for hatching. So, he gave up and took a well-I'll-show-you attitude and did the job all himself, without a day's help from his helpmate. Then came a nice brood. Mrs. Bob got interested and wanted some of the credit. The Old Man would have none of it and actually fought her off.

Incidentally, it is not generally known that the male quail divides time with his partner in hatching a brood. Old Bob had to put in full time. Mrs. Bob deserves some credit, for at last reports she had produced in one season 121 eggs.

—Our Dumb Animals.

THE KEENEST PAIN

There is a fine passage in one of Zangwill's books. He describes a Temple open to the winds where stands a wondrous statue with a face that is beautiful in its eternal calm. The winds from far and near sweep round the palace laden with the pain of the world, but the statue hears them not; eternal calm is on its face.

Until one day its ears are opened, and it hears the message of the wind—it hears the cry of the world's vast woe. And the pain of the statue is greater than the pain of the whole world, for it hears but it cannot help.

Keen as is the pain of a thousand hearts at the sufferings that they know day by day are laid upon the patient and defenseless animals that man has brought within his power, keener still, and harder far to bear, would be the pain could we lift no hand, speak no word to lessen those sufferings. We, thank God, can act. We can speak at least in behalf of kindness and justice. We can write the letter that may move someone stronger than we to utter his voice. And yet, more to be pitied than Zangwill's moveless statue with the cry of the world's pain ringing through its heart, is the man or woman who can hear that cry and in selfish indifference let it ring on unheeded.

—Selected.

THE MAN OF GOD

There was another of those everlasting committees—this time a meeting about local Sunday school affairs.

Only a few of us showed up. After all, committee meetings are not particularly attractive, are they? Besides, it was a moonless night, cold, wet, windy—just the night to miss a committee meeting about next to nothing!

We drifted into the dimly lighted classroom. We shook the rain from our coats. The place was none too warm. The secretary came late; but it didn't matter—we'd get through the agenda pretty sharp.

Said our chairman: "Perhaps Brother Sawdon will lead us in prayer?"

Brother Sawdon did—an old man (who ought to have had more sense than to turn out on a night like that) with a quavery voice. We hoped he wouldn't be long about it.

He asked God to bless us. He reminded us of the glories of the past. He prayed that we might feel a Pentecostal fire, that we might understand what we were doing, and the challenge of what we might yet do. He said that to do anything for the Master was an unspeakable privilege.

"Lord," said he, "fill us with Thy spirit that our smallest service may be done in Thy name and for Thy kingdom. Warm our hearts. Lift up our spirits. Stir us to great endeavour; and meet us here in this room that we may feel the kindling of Thy love, and so discharge this little task that it may be worthy service unto Thee."

It was a new and mighty baptism. Chastened and inspired, we made that committee meeting a time of useful worship.—Selected.

MEN SHOULD GIVE ACCORDING TO THEIR MEANS AND NOT THEIR MEANNESS

Husband: Who's that in the front room?

Wife: It is a member of the every member canvass team from our church.

He: What does he want?

She: He wants to know whether we will renew our pledge of twenty-five dollars for another year.

He: I'd like to know what those church people think? There I've just bought a new car for $1,500 and paid my downtown club dues, and here I have a bill of $150 that I owe to my golf club, and that little trip cost us nearly $200, and I have a cigar bill that has just come for $67.50. Say, suppose we are members of the church, and suppose our children do go there to Sunday School, do those people think we are made of money?

—Watchman-Examiner.

LAST YEAR'S DIARY

I have already written my name in my Diary for 1942, though I have not written the size of hat I take—my wife remembers this for me.

A solemn thing beginning a new diary and a new year! But I look forward all the more hopefully (and all the more humbly) because I have been looking back with so much gratitude to God.

For here on my desk is my Diary for 1941. There is in it little about the war. I make no mention of my own failings—my wife, no doubt, will remember those, too, though she is charming enough to forget them (except on occasion). I say little of the unpleasant details of the past twelve months—who wants to remember them?

During the hour in which I have been turning again these hastily written pages I have revived happy, precious memories of friendly folk I have met since the first of January—kindly folk, pleasant folk, folk who have gone out of their way to do me a good turn. My neighbors are often mentioned by name; and here and there is a note of someone whose name I did not know—like the unknown Good Samaritan who left me his magazine when he stepped out of the railway carriage.

May I at the beginning of another year respectfully suggest that you, too, keep a Friendly Diary in 1942. Forget the scoundrels on life's road, but remember the saints.

—Methodist Recorder.

THE NARROW ROAD

By Ruth Franks Whitton

Along the way to Gethsemane have you trod the wilderness road?
Have temptation, trial and unrest made for you a burdensome load?
Has your message to your brother met with scorn and mirth?
Did you sometimes doubt your fate and wonder at your worth?
Was your cross too great and heavy for you alone to bear?
Did loving arms uplift you and part of your burden share?
Did you enter that lonely garden in search of perfect peace?
Did you, by prayer and tears, your soul and will release?
This was the way our Lord went, but He went farther still.
He paid the price for you and me upon far Calvary's Hill.

Life is a rocky road but its course we all must run,
And we must follow the lighted way if victory e'er be won.
Sometimes the storms are fierce and we struggle to no avail,
When time and tide and circumstance make all our efforts fail.
We cannot reach the mountain top by our poor strength alone,
Only faith in God and His true love can bring us safely home.
Why should we alone the battle fight, weak, helpless, mortals, we—?
When boundless power is ours to use, God's gift to you and me.
Yes, this is the way our Lord went, and He goes this way still,
With you and me and every one, as we strive to do His will.

Those who fight in a righteous cause are exposed to dangerous temptation. The danger is that they should come to trust in their own righteousness, which since it is tainted with human frailty and sin, is far less wholehearted, deep-rooted, and stable than they suppose, and may at any moment reveal its utter inadequacy. It is one of the profoundest insights into realities of human life that sinners may be nearer to salvation than the righteous.—J. H. Oldham ,in The Christian News-Letter, published in Oxford, England.

GONZALES PREACHER POUNDED

On Nov. 20, 1941, we received an invitation to attend prayer service at the Gonzales Baptist church. We went as usual. At the close of the service it was announced that everyone must go down in the basement for refreshments that were to be served by the W. M. S. Of course we (Mrs. Cotten and I) were given special seats because we were their guests.

A lady gave a nice welcoming address, saying they were sure glad for us to come back to Gonzales for another year. Then she removed a large piece of cardboard and presented us with a large, old-time cotton basket full of groceries and $14.60 in cash. She said they did this to show their love and appreciation for us.

On Dec. 21, 1941, the Maurepas people gave us a large shower of groceries. This came from Methodists and Baptists. Santa Claus was the delivery boy. Thank you, Santa.

On Dec. 23, 1941, the Carpenter Chapel people brought us a large load of groceries and a special gift of $5.00 for each of us. The Sunday School gave Mrs. Cotten $5.00. The church gave me $5.00. These all came to express their love and appreciation for us, and to say "You have our cooperation through the year that lies ahead."

Thanks to one and all for these good gifts. It only makes us want to be more humble and try to do more for Christ.

Your servant in Christ,
C. J. T. COTTEN, Pastor.

LAYMAN'S DAY—FOURTH SUNDAY IN FEBRUARY

Subject: "Methodist Men and the Mission of the Church."

The consideration of every pastor is invited to the construction value of this program.

Last week's Advocate carried a very timely editorial on the advantages to be derived. We publish below the conference organization of District and Associate Leaders—utilize the services of these men if needed in arranging Lay speakers.

Aberdeen District: District Lay Leader—W. L. Underwood, Amory, Miss.; Associate Lay Leader—C. C. Bennett, Water Valley, Miss., Associate Lay Leader—Noel Monneyhan, Tupelo, Miss.

Columbus District: District Lay Leader—J. H. McKennon, Ackerman, Miss.; Associate Lay Leader—B. T. Schumpert, West Point, Miss.; Associate Lay Leader—A. A. Long, Sallis, Miss.

Corinth District: District Lay Leader—W. H. McCormack, Corinth, Miss.; Associate Lay Leader—C. H. Curd, Holly Springs, Miss.; Associate Lay Leader—H. N. Clayton, New Albany, Miss.

Greenville District: District Lay Leader—E. A. Tanner, Indianola, Miss.; Associate Lay Leader—J. M. Forman, Indianola, Miss.; Associate Lay Leader—W. E. Bufkin, Leland, Miss.

Greenwood District: District Lay Leader—M. F. Pierce, Greenwood, Miss.; Associate Lay Leader—E. W. Williams, Belzoni, Miss.; Associate Lay Leader—J. R. Banes, Carrollton, Miss.

Sardis-Grenada District: District Lay Leader—A. B. Friend, Sardis, Miss.; Associate Lay Leader—Dr. L. L. Minor, Sta. G., Route 4, Memphis, Tenn.; Associate Lay Leader—Gerald Chatham, Hernando, Miss.

Let's make this vital message ring from every church on the fourth Sunday of February.

J. G. HOUSTON,
Conference Lay Leader.

Do FALSE TEETH
Rock, Slide or Slip?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

THE PASTORS OF THE GREENWOOD DISTRICT

On Tuesday, February 3, 1942, all of the pastors but six met in the First Methodist church, in Greenwood, for the Ministerial Association. Rev. J. E. Stephens makes an ideal host.

The meeting was opened by all joining heartily in singing, "My Faith Looks Up to Thee." Bro. McAlilly, our pastor at Sidon, then led us in the devotion, reading St. Luke 2: 1-10. He gave us a most helpful message on prayer, after which Rev. J. W. York, of Sunflower, offered prayer.

The chairman, Rev. R. T. Hollingsworth, announced the program committee for the next meeting as follows: Revs. N. D. Guerry and J. O. Dowdle.

Rev. J. E. Stephens called our attention to the Preachers' Conference for Feb. 23-24-25, 1942, at Millsaps College.

Rev. T. H. Dorsey, our pastor at Lexington, in his own style, brought us a great message on "If I Had My Life to Live Over." Surely each heart was not only stirred, but inspired to a better life.

After a short recess "God of Grace and God of Glory" was sung, after which Rev. S. A. Brown, of Moorhead, led us in prayer, and we sang "Saviour More Than Life to Me."

Then Rev. E. S. Lewis, our pastor at Durant, brought us a very searching and soul-stirring message from St. Mark 15:21, his subject being, "The Man Who Helped Christ." He also led us in the closing prayer, which was followed by that grand old hymn, "A Charge to Keep I Have." We then adjourned for lunch.

Promptly at one o'clock we gathered for the afternoon program. Rev. J. W. York announced the opening hymn, "There Is a Name I Love to Hear." We were then led in prayer by Rev. A. L. Davenport.

Rev. S. A. Brown read Titus 1:1-10, and brought us a real soul-searching message from these words, "For this cause left I thee in Crete."

Pastoral prayer was then discussed by Revs. J. W. York, W. W. Bruner, J. E. Stephens. They struck "fire" and a lively discussion followed.

Rev. J. O. Dowdle stressed the importance of Holy Week.

Rev. W. T. Phillips brought a stirring address on the value of the New Orleans Christian Advocate, and urged that the pastors get it into the hands of their people.

Dr. H. F. Brooks, district superintendent, brought us the highlights of the district. He called our attention to many leading events that are to take place within our district during the next few weeks and closed the meeting with the benediction.

A. L. DAVENPORT, Secretary.

It is wonderful how many ways there are of bringing people to Christ if we are dead in earnest about it and care more about that than anything else.—Dr. L. A. Banks.

MINISTERS SPEND PROFITABLE WEEK AT EMORY

By John L. Sandlin, Reporter

Emory's traditional "Ministers' Week," which was observed this year during January 19-23, is said to be the greatest. The attendance was excellent, and in spite of the tire shortage many men from distant conferences traveled by train and bus to be present for the annual convocation and forum. Eleven states were represented, and some fourteen conferences. Holston Conference led in the number of registered delegates, while North Georgia came second. Other states represented were Alabama, Maryland, New York, Florida, Tennessee, Kentucky, Mississippi and South Carolina and North Carolina and Virginia.

Two outstanding lecturers made never-to-be-forgotten contributions to the program. Dr. Y. C. Yang, president of Soochow University, delivered the Quillian Lectures on the general theme, "Christianity and the Religions of China." Dr. Yang's amiable personality and his exceptional command of the English language, combined with his depth of scholarship, held the undivided attention of his great audiences. Beginning with a marvelous exposition on the spiritual heritage of the Chinese people, Dr. Yang climaxed his series with his fifth lecture entitled, "Christianity, the Living Faith in Life Eternal."

Bishop Moore, in his inimitable manner, delivered the Jarrell Lectures upon the general theme: "The Hope That Maketh Not Ashamed." In his great missionary zeal the bishop chose as the subject of his first lecture, "A Deathless Church." The great emphasis in this lecture was placed upon the Church's responsibility in meeting the needs of the hour. Bishop Moore regards the present situation as the Church's greatest opportunity. The closing lecture was upon the theme of "An Immortal Promise," and the text was couched in the words of Jesus, "I go to prepare a place for you."

Dr. Bradford S. Abernethy conducted forums each day on "The Church and the Coming Peace." Dr. Abernethy is chairman of a committee of the Federal Council of Churches of Christ in America, a committee which has as its purpose the working out of aims for a just and durable peace, and he emphasized the hope that the ideals of Christ might have a large part in the peace which follows the present world cataclysm.

Five members of the faculty of the Candler School of Theology taught short courses in the morning hours, and the forum hour followed the morning lectures.

It is the opinion of those who attended this annual event in the life of Emory University that some great thinking was done under the leadership of some of Methodism's great spirits.

Relief At Last
For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest [illegible]

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The voice of God is calling
Its summons unto men:
As once He spoke in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?

"We heed, O Lord, Thy summons,
And answer, "Here are we!
Send us upon Thine errand,
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But Thou canst use our weakness,
To magnify Thy pow'r."

* * *

Joint Sessions of the Board of Missions and Church Extension and the W. S. C. S. of the Southeastern Jurisdiction

Never before during days of war has there been as much serious thought given to what we shall do when hostilities cease, to what we should be doing during the days of war in order to be ready for that time.

The thought running through the message of every speaker at the joint sessions of the Board of Missions and Church Extension and the W. S. C. S. of the Southeastern Jurisdiction, held in the War Memorial Auditorium, in Nashville, January 27-30, was that the Church must not allow its line to weaken at any point—that in these days "For Christians the Only Way is Forward."

As Dr. Ralph E. Diffendorfer told of church after church in war-torn Europe reporting the best year in its history, we were challenged to make 1942 the best year we have ever had—to "give service—much, much greater service; to give gifts—much, much larger gifts; to give prayer—Much, much more prayer."

Dr. Roy L. Smith placed the responsibility for the terms of the peace which will be made at the close of World War II. upon the common people—the people back home. At the close of World War I., it was said by those around the council table, "Woodrow Wilson talks like Jesus Christ." At the next peace council "there will have to be many persons who talk like Jesus Christ if we are to have a just and durable peace." Those who sit about that table will be governed by the people of their own countries, and we now have the opportunity to create attitudes for the building of a "World Christian Community." This is one of those "countless fronts" where you and I may be at work.

The definition of the word "mobilize" is "to assemble and make ready for use," said Mrs. J. W. Mills. We must mobilize our Methodist women and use them to strengthen the line of the Church—in the Christian home; in Christian education which lags far behind secular education; in community cooperation—if our Christianity will not meet the test in our own community there is no need to look across the sea; in our attitudes of world-mindedness—America and the world will be influenced by what we are today. A non-Christian Chinese statesman has said, "Where women are friends, men do not fight," and around the world today the World Federation of Methodist Women is working "to know Christ and to make Him known."

"Christianity teaches us to care—God cares. The Church is in the world to demonstrate Christianity and you and I are called upon to demonstrate God's care. We have been told that 'the lights in Europe have gone out,'" said Dr. A. L. Warnshuis, "but we believe behind the darkened windows the light still burns." One hundred and sixty-eight "orphaned missions" have received aid from the fund contributed by 20 countries for this emergency, and the bonds of Christian fellowship are holding across the barriers of war. In one instance a German missionary, interned in an English school, took her place on the faculty of the school, releasing an English missionary to carry on the evangelistic work of the German missionary.

Speaking of that land where Jesus touches an "untouchable" and he is a new man, that land which lies between the Burma Road and the Suez Canal, Mrs. Otis Moore said that we must plan how a just and lasting peace may be just to India.

"The moment of a thousand years is upon us . . . opportunity does not last forever," said Dr. Y. C. Yang. "As we plan for peace, we must plan so that men on all sides (of the war) will have a better life," then very graphically he described the way in which we must have the stage set, the cast selected and drilled in their roles—ready at a moment's notice to take their places when the opportunity comes for action.

Bishop A. Frank Smith said, "The world is in an epochal state of transition—the old institutions have served their day and are now insufficient, and in the lap of America has been tossed the destiny of the peoples of the world in a large measure." In the past the Church has always emerged playing a new, a higher role. Today we must keep the program of the Church growing, but the main thing is to create a sense of the need for the Lord Jesus Christ. The Church must follow our young men into the service camps—many of them were born in a war, lived their childhood during a boom, their youth during a depression and are now dying in another war; it must be ready with comfort when the dark hours come to the homes of its membership—for these hours are coming soon; it must do its part in shaping and preserving the destinies of the people of the world; it must give, and give now. Many of the battles of Europe have been lost because reinforcements were too little and too late—"God forbid that when tomorrow comes, it may be said of the Church 'too little and too late.'"

Discussing the purposes of the National Methodist Youth Fellowship, now in its first year of organization, Kempton Jones, president, referred to the fact that the first Methodists were a group of college men in England. He challenged the young people with the larger responsibility which has been given to them in our united Church.

Dr. George A. Buttrick, speaking on "Youth and the Missionary Challenge," said that despite all the fatalistic beliefs abroad in the world today, youth everywhere still must make the choice between right and wrong. "The choice is world-wide—either Christian culture will prevail or it will go into eclipse."

Bringing the joint sessions to a close, Dr. E. Stanley Jones asked, "What of the future of missions? It has no future unless based upon something that is absolute—Christ and the Kingdom of God, and we cannot have Christ without the Kingdom."

* * *

Did It Pay?

A number of years ago Mrs. J. Morgan Stevens held a sewing class for several small Negro girls in her home in Jackson. Doubtless she does not remember their names, but one of them was Nannie B. Peterson, and she has not forgotten Mrs. Stevens, for she told us so when we met her at the Bethlehem Center, in Nashville, Tenn.

After "graduating" from the sewing class, Nannie B. graduated from Lanier High School in Jackson, then from Tougaloo, and received her M. A. from Fisk University.

She is now Director of Girls' Group Work at our Bethlehem Center, which "stands as an oasis in a socially disorganized area of disease, delinquency and dependency," helping the members of her own race to live a more abundant life.

Deaconess Margaret Marshall, who was born in England, and Susie Peach Foster, of Alabama, who served in Korea until the missionaries were called home, head the work with a corps of efficient Negro helpers.

* * *

To Secretaries of Study

The Conference Committee on Study, composed of Mrs. E. V. Perry, Mrs. E. E. McKeithen and Mrs. Stanley Wilson, is asking that societies follow the plan suggested last year, of one study class each quarter—first quarter, Bible study; second quarter, mission study; third quarter, Christian Social Relations study; fourth quarter, mission study.

Those who are now studying "Our Times: What Has the Bible to Say?" will find the second and third chapters of "Christian Roots of a Democracy" most helpful. More and more we are learning that one study is so closely integrated with the next study that they all become one.

The topic for the fall study will be Latin America, so we can begin now to gather together material. Remember how much we enjoyed the study of "That Other America" a few years ago? Perhaps many societies still have material used with that study.

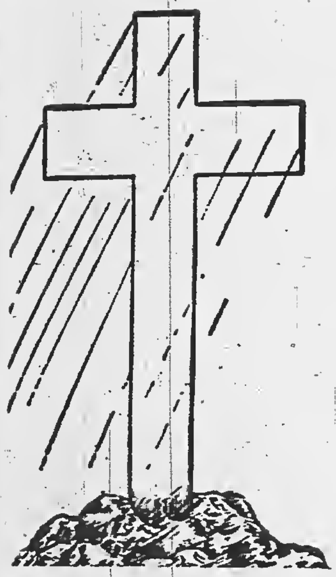
* * *

World Day of Prayer

If you have not ordered the programs for the World Day of Prayer, to be held on February 20, do so immediately. They can be ordered from the Methodist Publishing House, 810 Broadway, Nashville, Tenn., 2 cents per copy.

Surely Christians of all denominations will want to unite in this service this year, but someone must lead the way—why not you?

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Consider what estate of fearful woe
Had then been ours, had He refused this birth;
From sin to sin tossed vainly to and fro.
Hell's playthings, o'er a doomed and helpless earth!
Had He from us withheld His priceless worth,
Consider man's estate of fearful woe!
—Selwyn Image.

THE PRAYER-ROOM TODAY

Lord, I am not worthy indeed that Thou shouldest come under my roof. And yet the very wounds that shame would hide from Thee Thou alone canst heal, and the uncleanness and shrinks from the light of Thy coming that light alone can remove. So no more would I try to make myself more worthy of Thy coming, or to prepare my heart for Thee to enter. Come to me, as Thou wilt, on Thine own terms, come and take possession. And if still something within me is seeking to bar the innermost door of my heart against Thee, let even that resistance be broken down by the power of Thy love. Even so, come, Lord Jesus. Amen.

Vol. 89. No. 8.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY 19, 1942.

Light Out of Darkness

By James Myers

Throughout human history, over and over again, it has been in times of darkness, calamity and evil, that new light and new revelations of truth have broken through from God to men. Jesus, Isaiah and the prophets spoke out of such times and showed new ways of light and love and goodness and peace for the human race. The present world situation is no different qualitatively than previous dark times. It differs only quantitatively. It is world-wide. But the very fact that it is world-wide, in turn makes it possible for the new light and truth when it breaks through also to go around the world and lead the entire human race into newness of life.

Now the prophets who appear in dark days always come from among those who refuse to allow their thinking and attitudes to be altered or coerced by the pressures of the contemporary circumstances in which they live, but who insist upon steadfast loyalty to external principles, come what may. In fact, those who in dark days bring new light and leading to mankind go a step farther. They press forward, as Jesus did, on new frontiers of goodness. They bring new revelations and understanding of greater potential goodness than man has ever before dreamed of as possible. Some religious thinkers, like Gerald Heard in his studies of the Lord's Prayer and the Beatitudes, and others are already exploring the outposts of new spiritual achievements for the human race. When the Light breaks through again, it will go round the world. And our eyes shall behold the salvation which God has prepared for all people.

WALLET OF THE WEEK

THE NAME EMILIO AGUINALDO carries us back for more than forty years to the time of his rebel resistance of American occupation following the victory of Admiral Dewey and the close of the Spanish-American War. His insurrection ended when he was captured in a surprise attack of scout troops led by General Funston. He seems to have kept his parole pledge through the years, but perhaps the challenge of American sovereignty was too much for his rebel blood. He is too old to take the field again, but not too old to incite the Filipinos to insurrection.

* * *

THE UNION OF AMERICAN PRESBYTERIANISM pressed nearer to consummation when the Northern and Southern branches adopted a tentative unity program at a meeting held in Knoxville, Tennessee, by a joint sub-committee representing both denominations. The plan considered suggests the creation of eighteen synods as a part of the framework of the organization in prospect. None of the suggested outline can become effective until it shall be agreed upon by the sub-committee and then be adopted by the separate organizations.

* * *

AT AN ECUMENICAL WORSHIP SERVICE held in Minneapolis, Minnesota, the recitation of the Lord's prayer in eight different languages was a unique feature. The service held in St. Mark's Protestant Episcopal church was participated in by ten denominations. The prayer dedicated to Christian ministers and laymen of Axis-occupied lands, was recited in Greek, German, English, Chinese, Norwegian, Swedish, Slovakian and Ukranian. Language is a vehicle of expression, but prayer is the bond that unites the hearts of all races and all lands.

* * *

THE LUBA-LULUA BIBLES, a translation for three million people of the Belgian Congo region in Africa, have reached New York on the way to the people for whom they were designed. Just as the translation was ready for the printer, the war broke out and after almost three years the plates were ready, but a bomb destroyed the stock of paper for the printing of the issue. At last three thousand Luba-Lulua Bibles are bound and ready for distribution. They were printed in London for the American Bible Society and they will be shipped to Africa as early as possible.

* * *

DR. ANDREW C. ZENOS, whose death occurred in Chicago on January 25, was a distinguished scholar and a venerable ministerial and educational leader of the Presbyterian Church. He was well into his eighty-seventh year, had been connected with McCormick (Presbyterian) Seminary for fifty years, and had been an ordained minister for sixty years. He was born of Greek parents in Constantinople, and came to America when he was about eighteen years of age, and from 1920 to 1939 he was Dean of the Seminary. He taught at different times Greek, Church History and Historical Theology, and was also a student advisor.

THE COOPERATIVE PURCHASE OF FARM SUPPLIES, according to the Research and Service Division of the Farm Credit Association, was the largest last year in history. It is reported that 2,657 cooperative purchasing associations are serving a total membership of 980,000 in all parts of the country, and the aggregate purchases of 1940-1941 amounted to $450,000,000. The increase during the past ten years was $235,000,000. During the same period, the membership in the association has more than doubled.

* * *

A NOTABLE FRATERNAL GATHERING is reported to have taken place in St. Leonard's and Hastings, London, not long ago. At that time Roman Catholic priests, Congregational, Baptist and Methodist ministers spent a day together in meditation and prayer. The morning session was held in a Catholic church, and the afternoon meeting in a Methodist church. If such a spirit of cooperation might reach beyond the shadows of war, it would doubtless do much toward establishing anew the confidence of the world in the Church and its leadership.

* * *

WORLD METHODISM now numbers 11,153,828 members, with a probable constituency of twenty-five million people. Of the world total, 9,285,768, or slightly more than eighty-three and one-fourth per cent are in the United States. The Methodist Church has approximately eight million members, three independent groups of Negro Methodists have a total of something more than a million one hundred thousand, and the others are divided among various small groups, the largest of which has a membership of less than fifty thousand.

* * *

AMERICAN RELIEF UNITS are being formed for overseas duty in England, China, Latin America and in the danger zones under our own flag. The first unit of workers goes to England to repair and rebuild houses for English families who were bombed by the air raid last year. These relief units are being recruited from the fifteen hundred conscientious objectors now in Civilian Public Service Camps, and they consist of Brethren, Quakers, Mennonites, Methodists and Episcopalians. It is a form of social missions rather than an active participation in combat service.

* * *

CHINESE COLLEGES AND UNIVERSITIES are reported to be crowded with students despite the desperate war conditions which the country has faced in recent years. During the progress of the war, college enrollment has increased from thirty-one thousand to fifty thousand. According to Zing Yang Kuo, a Chinese educator and lecturer, China expects in the years ahead an increase of several thousand students annually. This remarkable result has ben realized despite the demoralization of the country and the forced removal of colleges into the interior at the approach of the invader.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

THE IDEAL AND THE REAL

Christian idealism was never faced with a more real test than it is today. We must, in the interest of fortifying the achievements of civilization, suspend emphasis of the ideals which have so largely dominated the thinking of recent years. It is not that we surrender the splendid vision of peace and human brotherhood in a warless world, but that we must make secure the foundations upon which we build. It may be that, like Moses on Mount Nebo, many of us will have to be content with a long-range view of the land of promise. Since we are co-workers with God, we build not for a day, but for the eternities.

This is a time of confusion and turmoil all over the world. We face "a condition and not a theory," and the sooner we come to grips with the facts, the better for our ideals and for ourselves. Peace or war is no longer an option for any of us. Since Pearl Harbor, it has been a grim reality. As we see it, the ado being made about arranging the terms of "a just and durable peace" is little less than presumption. How far off that day may be, no one can tell, and equally uncertain are the conditions which may confront those who gather at the peace table.

Lured by high ideals, we have been carried far beyond the sordid and the selfish elements of social control, but realistic situations such as we face at the present moment cannot be resolved by idealistic philosophies of human relationships. To ignore the reality of our problem would be to court disaster in more respects than one. There is the danger that our social ideal, however worthy it may have been, may degenerate into an unconstructive obsession which might tend to overthrow civil authority and thus cause our ideals to become of little value. Organized and unreasoning loyalty to the ideal of peace in a state of war would be suicidal. We hate war, but we are faced with the choice of war or the abject surrender of everything that gives meaning and value to Christian faith and freedom.

We opposed conscientiously every step which we felt to be leading toward war, or which we felt would make our situation more difficult in the event war should be thrust upon us. Now, that we are confronted with the issue of life and death for all that our country represents, we feel that we must face the situation realistically. We cannot ignore the ruthless and powerful attack upon the charter of our liberties. We cannot forget the multiplied thousands of young men who are on their way to the battle front to grapple in deadly combat with those who would smash our civilization and our religion. If the Church shall fail our armed forces in this desperate hour, we need not be surprised if our counsels are refused when the struggle has ended.

LAYMEN'S DAY—"ENEMIES AND HINDRANCES"

A good layman friend of ours writes us: "I was surprised to find that the Laymen's Day program made no reference to Quisling John Barleycorn" (among the "Enemies and Hindrances" of the Church). We looked it up and found the items listed: The rising tide of extreme nationalism, Materialistic philosophies, Atheistic Communism, Imperialism, Racial prejudices, Economic injustices, Superstition and ignorance, Divided Protestantism, and the Indifference of the Church to its world mission.

We share the feeling of our layman friend and we would like to urge lay speakers on February 22, Laymen's Day, to give drink the classification that it deserves as an arch enemy of the Church, and to sound no uncertain note as to the exploitation of our people and especially our soldiers by the liquor interests. We must not shoot at the stars and ignore a rattlesnake at our feet.

PIONEER MOTHER'S DAY PREACHER DIES

The death of Dr. Harry C. Howard, a Methodist minister of Weston, W. Va., on Monday of last week was an incident of more than ordinary interest. He was the first to capitalize the Mother's Day suggestion in a special service. The idea of a Mother's Day celebration was conceived by Miss Anna Jarvis, now of Philadelphia, but at the time a resident of Grafton, W. Va. On May 10, 1908, Dr. Howard, who was the pastor of Andrews Methodist church, preached the first Mother's Day sermon, and he rightfully shares with Miss Jarvis the honor and the distinction of having inaugurated one of the most popular special days in our American church life. He was a modest minister, and his name, like that of Miss Jarvis, is not blazoned upon the pages of Who's Who; but he had a part in the making of history which will be remembered long after Who's Who is out of print.

In 1909, the Day was again celebrated by the church in Grafton, and two other churches joined in the celebration. One of the two recruits was the Methodist church at Tupelo, Miss., where the service was sponsored by Mr. J. H. Ledyard, Sunday School superintendent, and the preacher of the morning was the late Rev. W. W. Woollard, of the North Mississippi Conference. The adoption of the Day almost as a spontaneous impulse of American Christianity, was a great tribute to motherhood. It is now a well-established observance of all denominations and the Day has not lost its popular appeal.

DR. H. M. WHALING, JR., EDITOR

We welcome to the Methodist editorial fraternity Dr. H. M. Whaling, Jr., who is the new editor of the Southwestern Advocate, Dallas. For the past five years he has been superintendent of the Houston District, Texas Conference, and he has had a wide experience in the pastoral and educational work of Texas Methodism.

Dr. Whaling enters upon his new work with enthusiastic earnestness and zeal. He believes in the Church paper, and he is confident that the Methodists of that territory will back him in the effort to make a paper in every wa yworthy of its great constituency. Blessings and bon voyage, Mr. Editor.

THE CHURCH BOARD OF EDUCATION

Dr. A. P. Hamilton

In the new set-up of the united church no more important step has been taken in the organization of the local church than the emphasis which has been placed upon the Board of Education. Here is centered the driving power of all the educational forces of the church. All the moulding influences of childhood, youth and adult life have their fountain sources right here.

The policies of the local church with reference to a full and complete stewardship of life, are inaugurated in this board. The heads of all the divisions of the Church School, as well as the superintendent himself, are integral parts of the board. There are representatives of the Board of Stewards as well as the Woman's Society of Christian Service; representatives of the Young Adult Fellowship and from the Young People's Division. Not merely the officers but young people of the Division, themselves.

The potentialities of such a group thus carefully selected for their leadership and enthusiastic support of the programme of the Church, staggers the imagination, and should be enough to stir the enthusiasm of the most fainthearted and discouraged workers in any church constituency. For here there is offered to the most backward congregation, small or great, the opportunity for almost unlimited growth. The responsibility laid upon such a select group is great, but the opportunities are correspondingly great and stimulating.

One of the important things to remember about the Methodist Church is that each local church is actually a mirror of all Methodism. Everything that is possible in the church as a whole is potentially in the programme of the local church, no matter how small and insignificant its congregation and budget. It is the microcosm of which Ecumenical Methodism consists, multiplied over and over. And after all no chain is stronger than its weakest link. How important then that each unit shall see to it that the programme is functioning in so far as is possible. Every local church should have a board of education, no matter how small it is or where it is located. In fact the more remote from the great throbbing centers of trade and commerce, the more imperative is the need for organized effort to teach the Christian life, to teach missions, stewardship, to teach others how to teach in the church, to teach parents how to build Christian homes, and finally to teach people how to come to Christ.

A. P. H.

Editorial Miscellany

EDITOR ZIONS HERALD ON CHURCH PAPERS

Closing a stirring address, Dr. L. O. Hartman said: "Always men want a reason. I give you some reasons for support of church papers:

"1. Church papers are at least as important as other parts of church work. We finance our churches, our hospitals, our homes for the aged, our missionary projects. We ought not to put the ministry of the written word in a different category. Church papers are entitled to the support of church people.

2. We ought to support church papers because every Christian ought to take and read such a paper. Every special group has its paper. Lawyers, doctors, farmers read their own papers. Ought not Christians to do as well by Christianity as farmers do by the interests of the farm.

"In **Advance** I read a letter to the editor telling what laymen want. Boiled down to one word, it is information. If they have information, dull, lethargic, indifferent Christians are apt to become active Christians.

"3. The influence of church papers extends far beyond the borders of the denomination they represent. There is a great spread to what they say. We took a survey of articles copied from **Zions Herald.** In two months, nineteen papers copied the articles. For one article we had a circulation outside our own list of four hundred eighty thousand people and for another article twenty million people. The church paper reaches out far beyond the subscription list.

"4 The church should support the paper because the paper strengthens the church. The paper reinforces the word of the preacher and brings techniques to the local church that have worked in other churches.

"5 The church paper raises thousands of dollars for the causes and the projects of the denominations. Dare the denominations let the church papers perish for lack of financial backing?

"6 The church papers promote fellowship. They keep us from becoming provincial. The paper brings news from all over the world and broadens men.

"If Christianity means anything, it means understanding. It means faith in one another. It means faith in God. The paper strengthens faith. It fosters cooperation. In our Methodist Church, it keep the parts together.

"**Zions Herald** faces a crisis. Local churches are helping us through. District superintendents have taken the brunt of our plan to greatly enlarge our subscription list. Churches are underwriting their quota of new subscriptions on a three-year basis. We are here today confident of the sympathy and support of this great church in Newtonville.

"7. Finally, support the church papers because the church papers mold opinion, and opinion is the mightiest thing on earth."—The Christian Leader.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The progress of our planet in its annual orbit has brought us far into another conference year and into the face of astounding and momentous events. The situation challenges every Christian citizen, not only to a lofty patriotism and practical evidences of his unquestioned loyalty in a most determined defense for corporeal, political and commercial existence, but to a more vital faith in the omnipotence, wisdom and love of God, a fresh appreciation of the place of the Church in national life, and in the determining influence of spiritual values in all human relations and true successes.

Whether in times of international goodwill and world-wide tranquility, or in times like this when ungodly dictators lead millions of intelligent and shrewd men, with hearts more savage than beasts, in well armed and speeded movement for conquest of opposing nations and suppression of all that their people hold dear and sacred—in either situation the Church has its responsibility through both ministry and laity. In the present situation which must concern us immensely now, the call to fight is a call to greater faith, the way to sacrifice is a way to service, and the hope for success must be seasoned with prayer. The Church must guard its vitality and its program knows no moratorium.

No branch of the Christian Church today seems to present a greater challenge than does Methodism. The Methodist Church, in its onward march since the days of Epworth, has been marked by great spiritual experiences, both among men and women of superior scholarship and learned professions, and in the lives of multitudes in the more ordinary avocations of the day's work and often in the midst of unrecognized genius in toil. That Methodism has succeeded is no matter of wonder. Her message and her ministry have been world-wide. In evangelism, in examples of sacrificial giving and serving, Methodism has been marching on. With a wisely and carefully wrought polity, with studied plans and opportunities for adjustment and procedure, with newly coordinated agencies and with evidences of the greatest spirit of unity and most perfect plan for participation of the laity with the ministry that has characterized the affairs of the Methodist Church during the entire two hundred years of its history prior to 1939, its appeal goes out to the membership in these days with a new emphasis in its challenge to PARTICIPATION.

The plans for an effective ministry, the organized boards with their carefully developed programs for operation and promotion, and the vast literature including the General and Conference organs, are among the important processes through which the agencies of the Church work in developing religious features in life.

The cultivation and practice of Christian stewardship, the promotion of systematic and full payments on the Benevolences, the training of stewards, the promotion of lay speaking and attendance upon worship services, are among the chief responsibilities assigned to the Board of Lay Activities. Fourteen years ago the General Board of Lay Activities, of the former Methodist Episcopal Church, South, instituted "Laymen's Day" as a part of its annual program, on recommendation of the General Secretary, Dr. G. L. Morelock. The movement met with cordial reception and has been constantly growing in favor, and now has a place of well recognized value in the program for Lay Activities in the Methodist Church. It has given emphasis to the friendly attitude of the ministry in recognizing the fitness of enlightened and trained laymen for service in this channel of lay evangelism, and as one influential means of appeal to the laity for loyal and effective participation in all the worship and study services of the Church. In some cases it has been the means of the discovery of unusual and unrealized talent for lay speaking and preaching. It has never been in the mind of the Board or the Staff that a pastor would absent himself from his charge on Laymen's Day, but rather that by his leadership, his interest in planning with his lay leader for the service, and by his presence and participation, the occasion would be noted for its spiritual influence and great fellowship.

With such subjects as "A Man and His Church," "The Way to Spiritual Power," "The Ideal Layman," "The Stewardship Interpretation of Life," "Laymen and Evangelism," "A Fellowship Church," "Why Go to Church?" could it be without value where there is loyalty and cooperative interest? The report of our General Board of Lay Activities for 1941 stated: "The value of Laymen's Day having been so well established by experience, we recommend that the last Sunday in February be observed as Laymen's Day throughout the Church . . . for this year (1941-42) the theme, "Methodist Men and the Mission of the Church." The Southeastern Jurisdictional Council adopted a similar report and our annual conferences have endorsed the action. The district superintendents and district lay leaders of the Mississippi Conference have been active in seeking the cooperation of pastors in promoting a well-planned service in every church of the conference.

A report from Mr. F. Y. Whitfield, showing payments on the Benevolences up to February 5, 1942, is presented here:

Brookhaven District — Total, $164.77.—Adams, $31.50; Foxworth, $9.80; Gallman, $10; Georgetown, $17; McComb, Pearl River Avenue, $49; Meadville and Bude, $31.92; Monticello, $15.55.

Hattiesburg District — Total, $210.22.—Bonhomie, $12.60; Hattiesburg, Court Street, $29.17; Heidelberg, $60.35; Magee, $2; Petal, $19.07; Richton, $4.74; Taylorsville, $32.29; Williamsburg, $41.

Jackson District—Total, $843.25.—Bolton and Raymond, $200; Brandon, $62.50; Carthage, $5; Jackson, Galloway Memorial, $5; Jackson, Glendale, $20; Madison and Pocahontas. $23.50; Shiloh, $7.25; Walnut Grove, $25.

Meridian District—Total, $391.01.—Enterprise and Stonewall, $1; Meridian, Central, $262.35; Meridian, Fifth Street, $100; Meridian, Hawkins Memorial, $5; Meridian, Wesley, $14.66; Pachuta, $2; Rose Hill, $6.

Seashore District—Total, $163.59.—Americus, $9.75; Escatawpa, $17; Handsboro, $11.84; Lumberton, $25; Pascagoula, $100.

Vicksburg District—Total, $123.—Hermanville, $100; Mayersville, $14; Satartia, $9.

Grand Total—$1,886.84.

This is considerably below the total for the same period last year. Only 38 of the 166 charges have paid anything this year.

J. M. SULLIVAN.

Do we want to attain to the highest character? Do we want abiding happiness? Do we crave a true immortality? All this has but one secret—doing the will of the Father in heaven.—Dr. J. B. Shaw.

WHAT VALLEY FORGE MEANS TODAY

By Burkett Hill Martin

It was a bitter cold night. The temperature had dropped below zero. The wind howled through the ice-covered trees. The snow drifted high against the mud-chinked huts. From one to another a tall figure trudged as he encouraged his downhearted men. It was Washington at Valley Forge.

The lamp of freedom that had burned so brightly in the Declaration of Independence had begun to flicker. The spectre of failure stalked across the land. Between the thirteen colonies and defeat there stood only a ragged army and a dauntless leader.

Valley Forge is a name to be spoken with reverence. As long as free men live it will remain a hallowed shrine. It was there that the fate of the new republic rested completely upon the strength of one man. And as we observe another anniversary of his birth we pause in reverent appreciation for the faith and the vision that he displayed that dark winter.

Has Valley Forge become a historical legend? Has the voice of Washington been silenced by passing years?

Our nation today occupies a unique position among the nations of the world. The star of its destiny has risen high in the heavens. Is it destined to continue to climb, or has it reached its zenith? The next few years will tell.

We have found it necessary again to take up the sword in defense of our way of life and those things which we hold dear. We are fighting to win the war, yes, but we are fighting for infinitely more than a military victory. We are fighting for a better world. Peace will soon come. Then we shall face our greatest task. Men and women in every land are looking to us for the leadership in building a social and economic order based upon the "Rights of Man."

The oceans no longer divide the world. Nations are no longer self-sustaining. Men cannot remain free in one land while in another they are political slaves and in another economic slaves. A world divided against itself cannot long endure.

War as an instrument of international policy cannot go on forever. The day of a just and permanent peace must come or civilization as we know it is doomed to follow the path of the saber-tooth tiger. When this war is over the mistakes of the past dare not be repeated.

History is our greatest teacher. In 1648, after thirty years of devastating war the Peace of Westphalia was made. In 1814 the Congress of Vienna attempted to restore order from the chaos of the Napoleonic wars. In 1919 it was all to do over again. The Treaty of Versailles, like all the rest, was only a truce and not a plan for permanent peace.

Washington did not fail at Valley Forge because he knew for what he was fighting. A free country governed by free people was the ideal that sustained him and his men. It brought victory out of defeat. It built a great nation. Will that nation keep faith with the man who saved it at Valley Forge?

We would not choose the great responsibility that is ours today, but the choice is not ours to make. It has been so with every great nation. The opportunity to succeed in an hour of crisis has been theirs. History says that they failed. What will we do?

Could we see when and where we are to meet again, we would be more tender when we bid our friends goodby.—Ouida.

CONFERENCE NEWS AND PERSONALS

Our good friend, Mrs. N. E. Cunningham, of Gibson Memorial church, Vicksburg, adds to the debt of gratitude which we owe her for splendid service through the years.

Rev. T. F. Sartain is meeting with good success in his work at Vardaman, Miss., and he is looking forward to a good year in every way.

Rev. John M. McCay writes a generous appraisal of the value of the church paper to the Methodist home. We greatly appreciate his interest and his enthusiasm.

Rev. J. A. George, pastor of Oxford-University church, begins his new year in that important educational center with good prospects and a hopeful outlook for a repeating of the successes of past years.

Mrs. Leon Garrison, who has been one of the good workers at Golden Meadow, La., has moved to Howard, Kansas. Her going away will be a distinct loss to the forces in the French mission field.

Rev. L. C. Lawhon reports progress in his work at Lambert, Miss., where every claim is being cared for and the fact that the church is out of debt lends a hopeful prospect to all his work.

Rev. D. E. Vickers reports that the work on the Leaksville, Miss., circuit has begun well. He has been cordially received by his people and a schedule of parsonage and other improvements is under way.

A card from Mrs. Henry T. Carley reports that Dr. Carley is still in bed. He undertook to preach on February 8 and contracted a heavy cold from which he is still confined to his bed.

Announcement from Chicago indicates a confirmation of the sale of the printing plant and publishing house at Dobbs Ferry, New York. The price paid for the property was $400,000.

Friends of Dr. Forney Hutchinson, of Shawnee, Okla., will regret to know that he has been slightly indisposed this winter, due to an attack of sciatica. It is more an acute discomfort than an attack of illness.

Rev. R. G. Moore is meeting with good success in his Advocate campaign at First Church, Water Valley, as indicated by a second list of subscriptions and a statement concerning prospects.

Rev. C. T. Floyd, district superintendent, Sardis, Miss., writes that he has concluded his first round of visitation with what he esteems to have been the best reports of the five years of his service.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., reports a good start in his new field, with a cordial reception on the part of his people and good congregations from the start.

The editor regrets to have missed the visit of Bro. Oscar McLendon, of Gilbert, La., on Thursday of last week. Bro. McLendon never fails to visit the Advocate office when he is in the city. and he is always a welcome guest.

Rev. W. Miles Wright, pastor at Brooksville, Miss., has taken up his program of work with energy and enthusiasm. He has been one of the staunchest friends of the church paper and he does not propose to leave it out of his plans at this time.

Rev. E. M. Allen reports that things are getting along fine on the Tishomingo charge. He is much pleased with his people and the finances are about fifteen per cent in advance of last year. He reports some handicaps in his work on account of flu.

The Methodist ministers, Columbus District, met at Mathiston on Tuesday of last week, according to a statement contained in the calendar of Kosciusko Methodist church, of which Rev. T. B. Thrower is pastor.

Rev. B. D. Watson, who is now in his first year at Wynn Memorial Methodist church, Shreveport, has been well received by his people, and through their wholehearted cooperation all obligations were reported met in full at the first quarterly conference.

VICTORY IN REVERSE

THEY SAY . . .

. . . . . .

PULLED A BONER

Nineteen days of the special period set aside for the Advocate campaign in Mississippi have gone by, and only nine days remain. Is your charge registered on the Pacemaker-thermometer?

Success in the campaign will not result from pulling a wishbone, but from an exhibition of backbone. Do not let yourself be suspect.

Rev. G. P. McKeown, pastor at Brandon, Miss., writes: "You are giving us a good paper which maintains the ideals for which we have always stood and for which, by the grace of God, we shall always stand." We sincerely appreciate such words from a man of the mind and heart of our good friend in Brandon.

The editor appreciates the enthusiastic interest of that fine layman, Mr. W. R. McCormack, district lay leader, Corinth, Miss., in the promotion of the Advocate campaign. He sent out a stirring appeal from his office which ought to get a cordial response from every pastor and church in that district.

Dr. J. R. Countiss reports the payment of $2,000 on the principal of the church debt at Starkville, Miss., since the recent session of the North Mississippi Conference. This amount was paid in addition to the interest due on the obligation. Dr. Countiss is also happy in the relation which he sustains to the people of that goodly little city.

Rev. Waldo W. Moore, a superannuate living at Bucatunna, Miss., writes that on Feb. 26 he will pass another milestone on his life's journey. In 1941, which was full of blessings, he answered the Conference Roll Call for the fiftieth time. He says that the messages of his brethren greatly cheer and help him in his retirement.

It is with sincere regret that we record the illness of Mrs. L. W. Cain, of Denham Springs, La. After a thorough check-up at the Lady of the Lake Sanatarium, Baton Rouge, she was carried home, since she might have the rest and care there as well as at the Sanatarium. We sincerely hope for a better report concerning her condition in the near future.

From Tallulah comes the news that Rev. and Mrs. Henry A. Rickey are in fine favor with the people there and that interest in the church continues to grow. At a recent service Mrs. E. O. Edgerton presented a pulpit Bible in memory of her parents, Mr. and Mrs. Fred Regenold. An illuminated cross was presented by Ted and Louise Thompson in honor of their grandparents, Mr. and Mrs. Edward Mook and Mr. and Mrs. A. C. Thompson.

Rev. Irl H. Sells, Executive Secretary of the Mississippi Conference Board of Education, is promoting a series of Bible conferences led by Prof. E. S. Johnson, of Emory University. The places listed for such conferences include Quitman, Scooba, Decatur, Philadelphia, Carthage, McComb, Brookhaven and Crystal Springs; and the time from February 15 to March 13, inclusive. The report of Mr. H. T. Newell, treasurer, shows that from Jan. 16 to Feb. 6, he received $828.75 on the fourth Sunday offering.

Volume 1, Number 1, of **The Circuit Advocate**, a monthly published for the Vancleave, Miss., circuit by its capable and enterprising pastor, Rev. G. H. McBride, has reached our desk. It is an eight-page publication, printed on enamelled paper, a good printing job, and sensibly edited. Judging by this issue, the young editor has distinct journalistic talent which we hope he may have opportunity to develop and place at the service of his Church. We imagine that the paper will not be easy to maintain under existing conditions, but we sincerely congratulate the editor upon his daring venture and wish him every success as editor and pastor.

LUZIANNE
COFFEE
100% Good

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church will be held in the chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 30, at 9:00 a. m. To this Board has been designated the responsibility for the administration of Church Extension in the Southeastern and South Central Jurisdictions. All applications to be considered by the Board at this meeting must be in the hands of the secretary on or before March 31, 1942.

SPECIAL MEETING OF CONFERENCE BOARD CHURCH EXTENSION REPRESENTATIVES

A special meeting of importance and interest to the Section of Church Extension of the Conference Boards of Missions and Church Extension will be held in the chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, April 29, beginning at 9 a. m. Representatives of the Section of Church Extension of all Conference Boards in the Southeastern and South Central Jurisdictions are expected to be in attendance.

ROGER W. BABSON GOOD GOVERNMENT CLUB

About a year ago the Roger W. Babson Good Government Club was organized in Shreveport with five citizens as charter members. E. E. Israel was elected president; William G. Phelps, vice-president; E. R. Kidder, secretary; and L. A. Rice, treasurer. The other member, Dean R. E. Smith, of Centenary College, together with the officers, formed the board of directors.

The purpose of the organization was to secure at least 150 citizens in Caddo Parish who would be willing to register at the parish courthouse as Prohibitionists. This number of registered Prohibitionists would make it mandatory to print the candidates of the party on the parish or city of Shreveport ballots. We have already secured about 120 names of people who are willing to register. All in Caddo Parish who are in accord with this organization are urged to communicate with Mr. Roy Mouser, secretary, at the Shreveport Y. M. C. A.

Liquor and all-out defense are incompatible.

HATTIESBURG DISTRICT HOLDS MISSIONARY-EDUCATION INSTITUTE

Under the leadership of Dr. B. L. Sutherland, District superintendent, the Hattiesburg District of the Mississippi Methodist Conference has launched its program for the conference year with much enthusiasm.

On February 10, a Missionary-Education Institute was held in the Court Street church, at Hattiesburg, Miss., with Dr. Sutherland calling the church to answer the challenge now facing it in this world-wide crisis. He stated that the church must be rubbed into a decaying civilization as salt into a carcass. "If the church fails to meet the challenge of the hour, it is gone," said Dr. Sutherland.

The program included a statement of aims by the district superintendent, forum discussions on various phases of the church program of work led by Rev. J. W. Leggett, Dr. J. F. Walker, Miss Mary Moore, Mrs. E. E. Deen, Ben M. Stevens and Rev. Bruner M. Hunt. At 11:45, Dr. Ezra Cox spoke on the Missionary Program and the World Situation. Following lunch, the afternoon session was convened, when the discussions were led by Mrs. Madolyn Foster, Rev. Mark F. Lytle and Rev. Irl H. Sells. Those attending included the pastors, lay leaders, stewards, trustees, members of various boards, officers of the Church School and of the W. S. C. S.

Layman's Day Services are to be held in every church on the same day, under the leadership of Ben M. Stevens, Richton, Miss., District Lay Leader, according to an announcement from Dr. Sutherland's office.

Good reports are coming from over the entire district with greater attendance on the services of the church. The pastors are elated over the program for the year and the hearty acceptance by the laymen of the district.

H. B. HILBUN,
Reporter, Hattiesburg Dist.

THE GOOD OLD DAYS

IT'S ALL IN HOW
WE TAKE IT

"Constructively cooperate and do your work a little better, even though there must be loss of going to and fro. We need not get a horse and buggy and paint the buggy red, white and blue to show our patriotism and Christian fortitude."—Bishop J. Lloyd Decell.

Most of us who expressed a longing for the return of the "good old days" were doubtless both surprised and chagrined when "old dobbin" and a superannuated buggy careened around the bend in the road—the 1942 model of transportation. After all, we want the "good old days" with reservations.

MERIDIAN DISTRICT

The Meridian District Missionary-Educational Institute was held in Meridian, Central church, Friday, February 6, with Rev. J. L. Neill, district superintendent, presiding.

All but two of the regular pastors were present, one of them was sick, and the other, who is on a large circuit, was busy getting ready for his quarterly conference, which was to be held Saturday following the Institute.

Bro. Neill opened the meeting at 9 a. m., with very appropriate devotions, and a statement of the Aims of the Institute.

The following program was rendered:

Morning

"Our Task and Our Agencies," T. J. O'Neil.

"What Can the Preachers Do to Help In Our Task," J. L. Neill.

"What Can the W. S. C. S. Do?" Mrs. Stanley Wilson.

"What Can the Church School Do?" W. L. Elkin and Mrs. H. M. Ivy.

"What Can the Young People Do?" Miss Roselle Lee.

"What Can the Laymen Do?" W. D. Hawkins.

"The Great World Missionary Program," Dr. Ezra Cox, of the General Board of Missions and Church Extension.

Bro. Neill's panel was very unique. Instead of making an address, he called several pastors to the platform to form a class of students, and then called upon different preachers at random to act as instructors to tell the "Class" how to conduct a School of Missions, organize and operate church Boards of Missions and Church Extension, and to render missionary programs.

This was very interesting and entertaining.

Dr. Cox charmed all who heard him with his fascinating oratory and rich store of missionary information.

Afternoon

The devotions were conducted by Rev. Wallace Mangum.

Mrs. L. V. Calvert discussed "Working With Children."

Mrs. J. H. Calloway presented "Our Responsibility to Youth."

Rev. Murray Cox spoke on "The Obligations of Adults."

Rev. I. H. Sells gave a very instructive dissertation on the various types of work that may be done through and by the Church School.

All addresses were high class and were delivered in a very inspirational style. There was not a dull moment during the day.

At the noon hour the ladies of the several Methodist churches in Meridian served a very delicious lunch to all present, both home folk and visitors, 175 in all.

Much literature was distributed. One hundred and sixty-five study books, The Methodist Meeting House, were delivered, and orders were taken for 310 more.

T. J. O'NEIL, Reporter.

MEN—MEETINGS—MESSAGE

Dear Bro. Duren: Will you hear me about Prof. A. P. Hamilton and Hon. Hugh Clayton? These cultured and genial gentlemen, one a great college professor, the other a great lawyer. What a power for the church press!

The good professor tried to teach me something some 20 years ago. He did—I learned that there was so much to be learned. Now I make bold to say that my hot heart runs wild with zeal when I think of Bob, Jr., having like privilege and with greater potentialities. How I did love Dr. Hamilton! I don't believe I ever told him. May I tell him? And those last two articles—they stood out like the Alps in my estimation—"One Foot In Heaven" and "Why Layman's Day." I would so much like to comment on them, and yet I fear that my praise would be incomparable to his practiced pen. So I stop short and say, "I liked um."

Hon. Hugh Clayton—what a lawyer? And how modestly he can move around among us unsophisticated ministers at Conference and inject logic and philosophy into our too much talking and too little thinking. We respect him; we honor him; we love him. We are glad that he is giving profound thought to pencil procedure and that the Advocate readers can declare intellectual dividends with every issue.

Now, Bro. Duren, I should like to speak of one message among many that was issued at our Ministers' Meeting, Tuesday, February 2, at Greenwood. Rev. W. T. Phillips spoke in behalf of the Advocate in a manner that made every one present deeply desire to get his quota. Bro. Phillips is an able orator and he is ably using his oratorical gifts in profoundly and profusely presenting the cause of the Conference organ. He is our promoter and a good one he is.

Mr. Editor, did you ever have your chin to hang on a bench? You would have if you had been present to hear Rev. T. H. Dorsey (Tommie as we call him) speak for thirty minutes on "If I Had My Life to Live Over." What a paragon of love and grace he is! What a speech that was!

Much I would like to tell of the sermon by Rev. E. S. Lewis, whose sermons and service have blessed the years.

R. T. H., Reporter.

NEW CHURCH TO BE DEDICATED AT TUNICA MISSISSIPPI

Bishop W. W. Peele will dedicate the new church and parsonage at Tunica, on Sunday, March 22, at the eleven o'clock services. All former pastors and other friends are cordially invited to attend these services with the full assurance of a hearty welcome and entertainment in the parsonage and other homes of the congregation.

The Methodists of Tunica and the many friends of the other denominations are looking forward to this date with rare pleasure. It will culminate a building program begun in the fall of 1938, during the pastorate of Rev. R. G. Lord. At that time a Building Fund Committee was appointed and the late Sterling A. Withers was elected as chairman of this committee. Under the able leadership of Rev. R. G. Lord and this great layman, the collection of funds went forward. At the 1938 Annual Conference, Rev. T. E. Gregory was appointed to Tunica, and during his two years in Tunica the program continued to move toward success under his leadership. The untimely death of the chairman, Mr. Withers, was a severe loss to the entire church and city, but his splendid work and interest in the cause became a strong incentive to the others to carry on in this work. Mr. M. Gerald Burrow was elected chairman, and under his effective direction the fund reached the $10,000 mark in 1940. During that year the old parsonage was sold for $2,500, bringing the total up to approximately $12,500.

Early in 1941 steps were taken to ascertain the advisability of actually starting the building program. A Building Committee consisting of twenty-four members was duly confirmed by the quarterly conference, with power to take such action as was advisable. Mr. M. Gerald Burrow was retained as chairman of this committee, and an Executive Committee of six members was appointed to act for the committee as a whole. The following men served on this work: M. Gerald Burrow, chairman; W. L. Bankston, Sr., T. M. Garrett, C. P. Owen, vice-chairman; Joe W. Thompson, secretary-treasurer; and H. R. Watson. Since February 1, 1941, this Executive Committee has raised $44,000 in cash in addition to the $12,500 that was already on deposit in the bank.

At a cost of $56,000 the Methodists of Tunica now have one of the most beautiful places of worship, and one of the most adequate educational buildings in the conference. They also have a most attractive and comfortable home for the pastor and his family. Every part of each building is beautifully and adequately furnished, and as we move into it there will not be a dollar of indebtedness on any part of it. Every dime of the entire budget is paid to date. We are indeed happy in this achievement, and perhaps there is something of a disposition to do a little boasting, but we know that God has wonderfully blessed our efforts and to Him we give the glory.

W. L. PEARSON.

WARNS CHURCH AGAINST FAILURE TO FURNISH SUFFICIENT CHAPLAINS

Fear that failure of Methodism to provide its quota of Army chaplains may result in an unfavorable reaction to the Church on the part of the young veterans following the war, is expressed in a letter to his district superintendent by a chaplain who recently entered the Army. Written with no thought of publicity, the letter was passed to the bishop of the Area, who felt that publication of this minister's point of view might be helpful to pastors considering the chaplaincy as a field of service. The following passages are excerpts from the chaplain's letter:

"I wonder how many of the men at home realize that unless they are willing to make the sacrifice the Methodist Church is doomed in the mind of the present soldier. If his preacher is too good or too frightened to risk his life in the army, these same men that are being sent into the army will be fed up with them after they get out . . . No preacher will be able to get them back into the church . . . We are losing men from the church of tomorrow every day.

"Perhaps some of the men feel that by joining the chaplaincy they are blessing war. I am not blessing war. It is all wrong and I preach that it is wrong. Some say we teach hate. I don't, for when a man hates he loses his self-control and we need all of that we can muster these days. I am just as free to preach what I feel as I ever was . . . All I am is a minister of Jesus Christ, ministering unto the men who are face to face with the world's greatest temptations caused by war. Unless .... Conference will furnish the Army with the strongest, cleanest living, hardest working men for the chaplaincy, the Conference need not expect too much in the days to come when some of its young men feel that the church failed in the great time of testing . . . If some of my brothers of the ministry have a passion for the souls of these young men and want to see them saved from the sin so rampant in the army life, they will not hesitate or count the cost too much but will volunteer for the Methodist chaplaincy.

"I tried to be a good shepherd to my own boys, and now I am leaving my boys to shepherd somebody else's boys."

—Methodist Information.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

J. F. Creel, Patterson's Chapel, Belmont Ct.—Brother Creel is just a plain, honest, unpretentious farmer. He believes in his church and translates that belief into practical living and loyal support. He is a good neighbor, a helpful friend, the kind of citizen that keeps the fires burning.

S. H. Spain, Oak Grove church, Booneville Ct.—I think he is a tither. I know he is liberal, devoted, unfailing in his love and loyalty as churchman and citizen. His enthusiasm is the kind that gives emphasis to the better things of life. His sense of values is discriminating. His friendship is a source of great joy to those who know and work with him. His pastor has no better supporter.

J. L. Jones, Chalybeate.—Quiet, unassuming, carrying always the dignity and assurance of one who walks in his integrity and serves without show or pretense. Our Church has no better friend. The community has no better citizen.

Judge T. E. Pegram, Ripley.—In public and private life alike Judge Pegram maintains all the elements of praiseworthy citizenship. His robust body is a suitable abiding place for sound thinking and clean living. No church in our conference has a larger number of fine laymen than Ripley, membership being the basis. Nor is there found a finer layman than the subject of these lines.

Ashby Green, Guntown.—Successful business man. A most delightful family background. A dependable churchman. A progressive citizen. The kind of man one turns to for counsel. His sense of values includes the major values. His devotion to his church is unquestioned.

Lee Gray, Gaines Chapel, Corinth Ct.—A busy, genial man who touches many lives without leaving unpleasant memories. He has served well in public life. He lives well in private life. He works well in his church life. He is liked because he is likeable. He is trusted because he is trustworthy.

J. E. Burress, Carolina church, Booneville Ct.—Splendid farmer. Good neighbor. Believes in a sane ministry and a sane church life. Enthusiasm never runs away with his sound judgment. The kind of man who lives much louder than he talks, who divides his income without display. "One of the old blue hen's chickens."

H. E. Finger, Ripley.—The Ripley family have many things in common—persistent church life, clean business life, delightful family life, hospitality that leaves a guest with a warm glow in his heart, and certain sterling qualities that command the respect of citizens of worth. H. E. Finger is an honorable member of this "clan." His children reflect his own worth, and that of his wife, most happily.

D. H. Bishop, University.—A teacher of real worth. A polished man of splendid personality. Dr. Bishop lives in the atmosphere of the schoolman without losing touch with the earth. A genial man whose influence for good is unquestioned, whose love and loyalty blesses his church, and whose contribution to his day and generation lives because it ought to live. He is a definite part of "Old Miss.," of Oxford and of Methodism.

H. B. Brown, Holly Springs.—I remember Brother Brown as a modest, faithful business man whose citizenship was clean, whose church life was exemplary, whose faith and devotion were accepted without cavil. His contribution to Methodism in his community is an asset not easily estimated because it runs deep and reaches high.

A rookie in the cavalry was told to report to the lieutenant.

"Private Rooney," said the officer, "take my horse down and have him shod."

For three hours the lieutenant waited for his horse. Then, impatiently, he sent for Rooney.

"Private Rooney," he said, "Where is that horse I told you to have shod?"

"Oh!" gasped the private, growing pale around the gills, "Oh! Did you say shod?"

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Lord, make me an instrument of Thy
peace!
Where there is hatred, let me sow love,
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, Joy.
Lord, make me an instrument of Thy
peace!"

—St. Francis of Assisi.

* * *

Looking Forward

The first two weeks of March bring to us Miss Ruth Esther Wheaton, field worker of the Division, who will be present at the officers training day in each district. The first week she will be in the Meridian, Jackson and Vicksburg Districts and the second week in the Brookhaven, Hattiesburg and Seashore Districts. The week-end will be spent at Millsaps College.

When we heard Miss Wheaton at the meeting of the W. S. C. S. of the Jurisdiction, we were delighted with her clear-cut presentation of the entire program of work of the W. S. C. S., and we urge every officer in a local society to make plans to attend the meeting in her district.

Another privilege which is to be ours, is that Miss Bettie Brittingham, editor of "The Methodist Woman," will be one of the guest speakers at our annual meeting in April. Further announcement later.

* * *

From the Jurisdiction W. S. C. S.

Spiritual Life:

Some of the recommendations for this work include: Cooperating with the C. S. R. committee in planning special services for the men and women in army camps in our communities; that in church centers where Red Cross and relief work is being carried on, a short prayer service be held soe time during the day; that we emphasize tithing, using the special covenant cards and the service provided and cooperate with the Secretary of Missionary Education in the study of stewardship.

World Federation of Methodist Women:

Theme: "The Tree of Life." "And on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The "twelve manner of fruits" which come from the World Federation are Evangelism, Medical Work, Education, Literature, Children, Youth, Home and Family, Rural Propects; Economic Justice, International Friendships, Temperance and World Peace.

With Methodist women in all lands working "To know Him, and to make Him known," someday "they all may be one" and wars shall cease.

Organization and Promotion:

Keeping a close, month by month check on the Efficiency Aims for 1942, was advised —if this is done the standard of work in each department will be raised. Any society, even one with only half a dozen members, **can attain all 10 points.**

Finances:

All except two of the conferences of the Jurisdiction raised the amount of their pledge for 1942—most of them to the figure of what was actually given in 1941. Surely with churches in war-torn countries giving more than ever before we will not do less than we did last year!

Each of us should have a gift box into which will go extra offerings—for today's sunshine and quiet sky; for the privilege of worshipping in our own church as we please; for adequate food and clothes and fuel (someone has said "just being warm is important))'; for friends—clink, clink, clink, then open it for our Week of Prayer and Self-Denial!!!!

C. S. R. and L. C. A.:

Following the recommendation from the Efficiency Aims, as a conference-wide project for the first quarter, we in the Mississippi Conference are working for the appropriation for the establishment of the training school for delinquent Negro youth. Keep on reminding your representatives in the Legislature that you want them to support this appropriation. We have been working on this project since 1938, and we do want to see it completed this year.

As a guide for the work in the local society we hope every secretary will order the booklet: "Local Church and Community Cooperation," price 12 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Missionary Education and Service:

Each society is asked to make "an increase of one study course each year until three or more study classes of recommended courses are held."

As a project to follow the Bible study of the first quarter why not help to give the Bible to those who are begging for it? Read "This Bible-Hungry World," on page 24 of the February, 1942, "World Outlook." If you send a contribution for this purpose to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y., be sure to say that you want it used for Bibles.

Wesleyan Service Guilds:

A wider use of the Guild Handbook as an aid to efficient organization and better balanced programs, was recommended. The 1942 Handbook is now ready. Price 10 cents from Literature Headquarters.

Student Work:

Student secretaries are asked to become increasingly aware of the spiritual and physical loss of the young people in the present war program, and to see that each boy and girl who leaves the home church be provided with Christian Fellowship. That introduction cards be given to every young person leaving for defense areas.

We are asked to make a wider use of the magazine "Motive," the official publication of the Methodist Student Movement—the only magazine of its kind in America. Nine issues during the school year—September to May. In clubs of ten or more to one address, 50 cents per year; single subscriptions to individual address, $1.00 per year. Order "Motive" from 810 Broadway, Nashville, Tenn.

Young Women and Girls:

The missionary emphases in all youth groups in the church have been merged into The Commission of World Friendship. It is through this commission that plans are formed for promoting the missionary interests of every young person in the local church. The plan also gives the W. S. C. S. the opportunity to contact young women and girls and form "Interest Groups," enlisting their interest in the program of work of the society.

Children's Work:

The committee for our Jurisdiction urges the W. S. C. S. to take an active part in helping to provide necessary materials, such as "The World Outlook" and the "Methodist Woman," for use with children during the missionary units. Especially that copies of "Child Guidance in Christian Living" be provided for workers in the Children's Department of the church school, where the school is unable to provide this publication.

Literature and Publications:

Every officer of the local society is asked to subscribe to the two publications: "The World Outlook" and "The Methodist Woman," and to assist the secretary in the society to secure at least a one-third increase in subscriptions in her society, over the number in 1941.

Supplies:

In view of the rising cost of living, each Conference has been asked to work out a plan for increased pantry supplies for our institution.

* * *

Do You Know a Boy at Camp Shelby?

Miss Mary Thornton Lindsey writes that she will be glad to contact any man who is stationed at Camp Shelby and extend to him the greetings and facilities of the Methodist churches of Hattiesburg. Also, any new families moving there to work in defense projects. Address her: 112 Short Bay Street, Hattiesburg.

Those having boys go to other places in our state—to Key Field, Kessler Field, etc.—should send their names and the name of their group, to the pastor of the Methodist church, who will be very happy to contact them.

SIGNIFICANCE OF THE CHURCH

Lowell Thomas in a recent broadcast said: "In some countries churches are respected. In other countries churches are humiliated. Whatever may be our beliefs or unbeliefs, we know which country we prefer. Millions are eager to enter the countries where churches are active. Millions are eager to escape from the countries where churches are suppressed."

"In my broadcasting of comment on the news of the world," he continued, "it is necessary for me to reflect often on the significance of the various forces that are at work in our land. I have been led to the conclusion that the church is the most basic of all our institutions, and more than any other holds the key to national unity and national welfare."—Exchange.

ALIEN IDENTIFICATION PROGRAM

By virtue of the President's proclamation of January 14, 1942, the Department of Justice has embarked on a nation-wide program for issuing Certificates of Identification to aliens of enemy nationalities.

During the period February 9 through February 28, aliens of German, Italian or Japanese nationality in 40 states and the District of Columbia, must take appropriate steps to obtain Certificates of Identification. Aliens of enemy nationalities in California, Oregon, Washington, Utah, Idaho, Arizona, Montana and Nevada were required to file their applications in the period February 2 through February 9.

This program differs from the Alien Registration of 1940 in two important respects: (1) Only aliens of German, Italian or Japanese nationality are now required to obtain Certificates of Identification, whereas all aliens had to register in 1940; and (2) the Certificate of Identification must at all times be carried by the alien whereas there was no such requirement as to the Receipt Card issued in the Alien Registration of 1940.

Aliens of German, Italian or Japanese nationality 14 years of age or over must apply for Certificates of Identification at the first-class, second-class, or county seat post office nearest their place of residence. Aliens unavoidably absent from their place of residence during the application period may file applications in the appropriate post office in the district in which they are temporarily located. Failure to make applications within the prescribed time subjects the alien to severe penalties, including internment for the duration of the war.

Under the regulations, Austrians, Austro-Hungarians and Koreans who registered as such in 1940 are specifically excluded from the requirements of the Identification Program. The regulations provide, however, that those Austrians, Austro-Hungarians, or Koreans who at any time have voluntarily become Axis citizens or subjects must obtain Certificates of Identification.

Special consideration has been given by the Department of Justice to aliens with physicial disabilities. Thus, the aged or infirm who are confined to homes, asylums and institutions need not file applications as long as they remain confined. Also, those who are temporarily bed-ridden are allowed a period of 5 days after their recovery in which to file application for Certificates of Identification, but such persons must notify their postmaster of their illness during the application period. This notification should state the name, address, Alien Registration Receipt Card Number, age, nationality, nature of the illness and its probable duration. The statement should be accompanied by a doctor's certificate.

Enemy aliens under 14 years of age need not apply at this time. However, they must apply immediately upon their reaching the age of 14.

Aliens of German, Italian or Japanese nationalities who must obtain Certificates of Identification are advised to take the following steps before February 28, 1942, when the application period closes:

1. Obtain from any post office a copy of detailed printed instructions on how to fill out an application form. These instructions set forth the specific information required.

2. Study these instructions carefully before filing application. If necessary, obtain the help of a friend, relative, fraternal organization or social agency.

3. Go to the first-class, second-class or county seat post office nearest your place of residence during the application period to file your application for a Certificate of Identification. The applicant is required to take the following items with him when he files his application at the post office:

(a) Alien Registration Receipt Card. Aliens who registered in 1940 but have since lost their cards or never received them should immediately notify the Alien Registration Division, Department of Justice, Washington, D. C., stating the following information: (1) whether the card was lost or never received; (2) address at time of registration; (3) nationality; (4) place of registration. The applicant is required to go to the post office during the specified period, whether or not he has obtained his registration receipt card.

(b) Three (3) unmounted photographs of the applicant (**three copies of the same pose**) with light background, 2 inches by 2 inches in size, printed on thin paper, taken not more than 30 days previously. These photographs must be taken front view and without a hat.

(c) Written statement of names, dates, addresses and facts necessary to fill out the application form. (Nature of the information required can be learned from examination of printed instructions available at all post offices.)

After the applicant has filed his application his Certificate of Identification will be delivered to him at his home, within a few days.

The Certificate is in booklet form. It will bear a photograph of the applicant, a print of his right index finger and his signature, as well as a brief description of his physical characteristics. It will have space in it where any change of address or occupation can be recorded.

The Certificate of Identification **must** be carried by the alien at all times. It will be of great value to its owner. It will identify him as one who has complied with the law and given evidence of his peaceful disposition. It will also serve to facilitate the issuance of travel permits, passes and other exemptions which may be granted from time to time in accordance with existing rules or regulations.

As stated by Attorney-General Biddle: "The objective of the Department of Justice in issuing Certificates to aliens of enemy nationalities is the dual one of strengthening our internal safety and protecting the loyal alien, even if he has become technically an alien enemy."

NOTES FROM COLUMBUS DISTRICT

As we come to the close of the first round of quarterly conferences we find much to encourage us. The most encouraging feature is the fine spirit of harmony and cooperation. This spirit was very manifest in the District Stewards' Meeting and has been just as manifest in each quarterly conference throughout the district.

The new men in the district: W. M. Wright, Brooksville; T. B. Thrower, Kosciusko Station; J. L. McElroy, Kosciusko Ct.; R. A. Thornton, Shuqualak; G. W. Curtis, Sturgis—have all gotten off to a good start and are in high favor with their people. The men who are beginning their second quadrennium—T. W. Smallwood, Ethel; J. M. Bradley, Macon; J. N. Humphrey, Weir and McCool—are also in high favor and doing their usual fine work. The men who are finishing their first quadrennium—J. D. Wroten, Columbus, First Church; C. L. Oakes, Kilmichael; J. W. Gibson, Louisville Ct.; J. R. Countiss, Starkville—are all in high favor and as far as we can see now could begin another quadrennium next year. Central church, Columbus, where T. E. Gregory is serving his second pastorate, is a very happy situation indeed. S. W. Hemphill, recently appointed to Artesia, is making a very fine start. All the other men are on the job and everything is most promising for a good year throughout the district. Of course, we recognize that much of this fine spirit of harmony and cooperation, and the good work being done, is due to the loyalty and faithful services of our consecrated laymen and lay women.

We are happy to report that the Benevolent assumptions will show a slight increase over former years. The most of this increase coming from Louisville and West Point. In addition to the increase shown in the total assumptions, several charges made their assumptions exclusive of the World Service offering through the Church School. The increases in assumptions plus the World Service offerings will amount to about 10 per cent for the district.

There have been salary increasees at the following places: Ackerman, Columbus, First; Columbus, Central; Eupora, Kosciusko Station, Louisville Station, Sallis, Sturgis, West Point. Most of these represent substantial increases. The increase at Eupora comes in absorbing the amount formerly paid by three country churches which have been taken from Eupora and placed with the newly organized charge—the Eupora Circuit. There have been no reductions in financial obligations anywhere. When we consider that this entire section has experienced three crop failures we feel that this is a splendid showing.

There is a determined effort on the part of both pastors and people to carry out the entire program of the church. We will launch our campaign for the New Orleans Christian Advocate at our February Preachers' Meeting, and it is our purpose to secure that $100 bonus which the Advocate is offering to any district securing as many as 400 subscribers.

Beginning with the District Stewards' Meeting, which was combined with a district-wide rally, all our meetings have been well attended and great interest manifested in all our work. This includes our regular monthly preachers' meetings. I could not close these notes without giving due credit to my predecessor, Dr. L. P. Wasson, for the fine spirit and progress of the district. In fact, it is but a continuation of the progress of former years. Mr. Editor, we are ALL happy, and "scusing" the D. S.; we are ALL hard at work, and expect to be able to say at Louisville next November, "a good year, Bishop."

A. T. McILWAIN,

NAZI LAUGH

What the Nazi fighting man thinks of the Italian soldier has never been a secret, but seldom has it been expressed with such pungency as in a magazine found by the British among captured German documents in Libya. Mimicking Italian war communiques, a story in the publication reported a descrt engagement:

"On the Tobruk front a large force of Italians attacked one enemy cyclist, causing him to dismount. After heavy and prolonged fighting they were able to puncture his tires. The front wheel was destroyed, while destruction of the rear wheel must also be considered probable. The handle bars are in our hands, but possession of the frame is still contested."—News Week.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Special Call to Prayer

The Foreign Staff asks for the prayers of the members of the Woman's Society of Christian Service during February that we may maintain a wholly Christian attitude towards the people of nations at war with us, whether here or in their own country.

The Home Staff asks the members to pray for Negro children and leaders in Bethlehem Center.

* * *

World Day of Prayer—February 20, 1942

When you read this page you will either be ready for your WORLD DAY OF PRAYER or you will have lost your opportunity for observing the 1942 Day. I give you the following from the Methodist Woman because of its interest value. "In this momentous period of history we need to be far more conscious than many of us have been in the past of the world-wide nature of our Day of Prayer. How easy for us who can meet without any real hindrances being put in our way, to forget that for many thousands of our fellow Christians, observing the World Day of Prayer requires courage and fortitude. Even the physical difficulties in some countries are formidable, but there are other and more serious problems to face in some places.

'Did you know that last February, in Korea, seventeen Christians (missionaries and others) were imprisoned because of the World Day of Prayer? The immediate cause was the Bible verse in our Day of Prayer program: 'Fear not, little flock, it is the Father's good pleasure to give you the Kingdom.' It seems almost like the Acts of the Apostles relived today, when Paul was put in jail for similar statements displeasing to the government. Many of those in Korea are still imprisoned; your earnest prayers should rise daily for those valiant followers of our Lord. Among many others whom we should uphold in prayer are the women of Great Britain. For many years they have wanted a headquarters for their growing World Day of Prayer work; at long last they had secured such a central location, only to have it completely destroyed by bombs; their printing plant in another part of London also lost. Yet in spite of such widespread destruction of property and dangerous situations more Day of Prayer services were held than ever before, the Salvation Army alone being responsible for 262 new meetings.

"With an increasing sense of oneness with women the world around, may we all unite in prayer, not only on this special day we plan for, but on all the days between, that the people of every land may find the WAY, the truth, and the life in Christ Jesus.

* * *

Lula W. S. C. S.

The Woman's Society of Christian Service, of Lula, Miss., held their regular monthly meeting at the Methodist church, Monday, February 2, 1942. After the singing of the hymn, "Help Somebody Today," an inspiring devotional was led by Mrs. Van Wilson.

The topic for discussion for the afternoon was the work being done in the United States by the Woman's Division of the Board of Missions and Church Extension. The discussion was centered on the idea that love, understanding and cooperation could be as contagious as a deadly disease if properly spread.

The settlements, homes, hospitals and institutions are doing a great deal towards properly spreading brotherly love and fellowship to people of all classes and nationalities. Through our Esther Halls and Cooperative Homes, girls in large cities are given opportunities to live in an impersonal home and are given responsibilities of their own. Through our Bethlehem Houses for Negroes the colored and white races are given opportunity to work together. The same is true of the Brewster Hospital for Negroes, at Jacksonville, Florida. By the cooperation of people in these homes, settlements and hospitals, the people of all classes are shown the true way to "Love thy neighbor," and how to secure peace in our country.

After a short business session, the pastor, Dr. Wasson, dismissed the service with a prayer for not only peace among ourselves, but for a feeling of brotherly love and peace throughout the entire war-torn world.

MAUDIE PAYNE.

* * *

Mrs. Marley, of Lula, sends the following clipping because of its possible interest value.

Oldest Methodist Church

St. George's, Philadelphia, is the oldest Methodist house of worship in the world, and has been in continuous use longer than any other Methodist edifice. The building dates beyond its present congregation, as it was begun in 1763 by a High Dutch Reformed Body that had not properly estimated in advance the cost, was unable to finish, and on court order sold it by auction in 1769.

For a couple of years before this, during 1767, a small Methodist group had been meeting informally under local leadership in the open and on private property. In 1769, Joseph Pilmoor, one of the first two ministers sent by John Wesley to America, came to Philadelphia and remained to serve this group. The congregation, through one of its members, obtained the unfinished building and hastily completed it enough so that meetings could be held indoors. Two thousand attended the first service.

Francis Asbury, first Methodist bishop in the new world, preached his first American sermon in St. George's, and here in 1772 conducted the first General Conference of the Methodist Church in America.—Bulletin.

* * *

Program Pointers

(Methodist Woman, February, Page 31)

1. To add variety to programs: (a) Use speakers of varying personality and message; (b) Introduce color accents—costumes, flags, floral arrangements; (c) Alternate "heavy" and "light" features.

2. Reports on visits to conventions or institutions need not be boring. Try having them presented in dialogue or trialogue form. "Reporters" divide points to be covered, and cue each other by saying "Do you remember—?" or "What did you think of—?" Make it brief, fast-moving, and spontaneous.

3. Try "one all-surprise" program. See to it that every feature is a hit.

4. Have all maps, posters and other exhibits in place before members arrive. It is annoying and disturbing to have someone flitting about thumb-tacking or writing on the blackboard during business sessions.

5. Avoid long introductions. Learn to express appreciation for program contributions briefly and gracefully.

6. Impromptu dramatizations are a lot of fun. Try some of these:

"Papa and Mama at the Breakfast Table." (Papa reads world news, and Mama comments on its relation to Woman's Work. Johnny and Susie and Big Brother might take part, bringing in the Junior and Youth Departments.)

"Meeting Day at the Four Corners' Woman's Society."

"Afternoon Tea with Mrs. Jones."

"Trials of Our Finance Committee."

"Missionary Impersonations in Pantomime.'

Any departments may be featured in this way, but make demonstrations lively, interesting and not too long.

* * *

Zone Meeting—Kosciusko

The first meeting of Zone 5, Columbus District, opened with Miss Tryphena Rogers, Zone Chairman, presiding, Mrs. Austin at the piano, and Mrs. Holmes acting as secretary. Music that took one's thoughts from one's immediate surroundings made us ready for the song, "O for the Song, O for a Thousand Tongues," and made us realize that though our reports were good, they could always be better.

The roll call showed Kosciusko with 27 present; Sallis, 1; Williamsville, 4; Shady Grove, 5; Ethel, none; visitors, 5. Outstanding work in the respective societies was as follows: Kosciusko — taking the Mission Study with pastor—six lessons planned for prayer meeting hour with different church groups taking the lessons. Five morning prayer meetings are held each week. A reception for the pastor and his wife had been given. Letters and copies of "Upper Room" had been sent each quarter to boys in camp. Two new rugs had been placed in parsonage. Williamsville's report concerned the needs of their parsonage. Shady Grove thought their most important work had been the securing of the school bus to bring their members to metings.

Williamsville was designated as the next place of meeting.

Mrs. Z. O. Graham, District Secretary, came before the group with two items—books for the Shady Grove Sunday School, and the new "Efficiency Aims." The president of each society pledged herself to be responsible for the collection of suitable books. Special attention was paid to "fifty per cent attendance at program meetings, Young People's Work, and children's work on the Efficiency Aim Bulletin.

Fitting in nicely with the place of the children in our W. S. C. S. was the discussion by Miss Tryphena Rogers, Columbus

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Have You Remembered?

1. To send names of new officers to your district secretary?

2. To study new Efficiency Aims, especially number one and four. It will take definite planning and cooperation for your society to meet these requirements?

3. To begin your study program?

4. To order new pamphlets for your Spiritual Life Groups and Christian Social Relation and Local Church Activities Secretary and her committee? Very important!

5. To check up on your subscribers to "The Methodist Woman" and "World Outlook," and to plan on an increase?

6. That it is vitally important to the stability and growth of the Woman's Society of Christian Service that each local society recognize its importance to the on-going of this great organization? Insofar as each unit strengthens its own work, it strengthens the whole organization.

* * *

To Conference Secretaries and Vice-Presidents of Christian Social Relations and Local Church Activities

Dear Friends:

Enclosed with this letter you will find a copy of the Recommendations of the Department of Christian Social Relations and Local Church Activities approved by the Woman's Division at its annual meeting, November 27-29. These Recommendations should serve as a basis for the activities of 1942 in the area of Christian Social Relations and Local Church Activities. Jurisdiction, conference, district, and local societies will select those interests and needs that are most pertinent in their own sections and communities, and promote the same in line with the Efficiency Aim for this department in 1942. This aim (No. 4) states that each society should have a **"Committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter growing out of study."** This committee should meet regularly and plan and promote specific activities through the society, such as beautification projects in the local church, community cooperative projects, promotion of specific legislation or other activities suggested by local church and community needs.

This committee will promote studies in line with the total study program of the society, giving special attention also to informal studies, such as those suggested in the new pamphlets prepared by the Department. The term "study" may even mean in many instances simply a study of community or local church needs. Every study should stimulate some practical activity. Please note specially the recommendation concerning study program, listed (No. 3) in the Report of the Standing Committee.

The January issue of **The Methodist Woman** will carry the sections of this report that concern the local societies. The total report is being sent for your information, because many items concern only Conferences and Jurisdictions. I am sure you will study the details of this report carefully and call your local societies' attention to special objectives for the year. These will also appear in **The Methodist Woman** for January.

1. Please note that three Christian Social Relations and Local Church Activities study pamphlets are now available at fifteen cents each. The Pamphlet No. 5 on "Christian Citizenship" is the most recent.

2. Please note the recommendations of the various committees concerning special pieces of legislation.

3. You will please note the enclosed copy of "Social Questions" a publication of the Methodist Federation of Social Service. This organization is delving into many social issues that are of vital concern to Methodist women. Please note the schedule of Regional Conferences planned by the Methodist Federation, and the special plans for celebrating the Thirty-Fifth Anniversary of that organization of Methodist groups.

I have taken for granted in sending this urgent message to you, that all of us have accepted our responsibility in this new national war crisis, **and that responsibility to me means to hold fast to my faith in the ultimate triumph of right, even as we face the horrors of war. There must be no retrenchment from the Christian belief in the futility of war as a method to right wrong. Let us work and pray that bitterness and hatred will not grow toward peoples of the world who fight against us, but let us seek for justice and righteousness for all peoples, races, and groups, beginning where we are! God forgive us for our lethargy in the past, and give us courage to build a sane, Christian world for the future.**

Sncerely yours,
THELMA STEVENS,,
Executive Secretary.

P. S.—This important postscript calls your attention to the increasing need for church women to be awakened to the responsibility of the local churches in meeting the needs of defense project workers and trainees in camps. I refer to the need for providing clean, wholesome recreation, decent, respectable housing, educational opportunities, health facilities, including concerted effort to combat the spread of venereal diseases, and religious and spiritual enrichment through the church avenues of service.

The Woman's Division at the November annual meeting approved plans for initiating a more intensive method of aiding church volunteers in congested local areas, in the setting up of more adequate programs. You will soon hear more of this! A call has just come from the Department of Race Relations of the Federal Council of Churches urging church women to create a greater interest in meeting the needs of Negro women workers in defense industry and camp communities. Work with Negro women has been established by the U. S. O.-Y. W. C. A. in the following communities to date. Will you urge women's societies in your conferences to cooperate in meeting these needs?

1. Mashpee, New Bedford, Mass.
2. Petersburg, Va.
3. Newport News, Va. (military and industrial).
4. Norfolk, Va.
5. Fayetteville, N. C.
6. Columbia, S. C. (military and industrial).
7. Charleston, S. C. (Naval, military and industrial).
8. Columbus, Ga.
9. Jacksonville, Fla.
10. Alexandria, La.
11. El Paso, Texas.
12. Mineral Wells, Texas.
13. Lawton, Okla.
14. Ft. Huachuca, Ariz.
15. Tucson, Ariz.
16. Cheyenne, Wyo.
17. Junction City and Manhattan, Kansas.
18. Lebanon and Rolla, Mo.
19. Cincinnati, Ohio—Lockland Subdivision (industrial).

These places are to be filled very soon: Macon, Ga.; Hattiesburg, Miss.; Omaha, Nebr.

* * *

Zone Meeting Held in Bunkie

The first zone meeting of Zone No. 4 of the Alexandria District W. S. C. S. was held at Bunkie with a good representation from each society in the zone.

Program

Quiet Music—Mrs. J. W. Sudduth, Bunkie.
Hymn: "Onward, Christian Soldiers"
Devotional—Mrs. Brown, Bunkie.
Solo: "Others"
Mrs. Franklin T. Mickell, Bunkie.

At sound of 11 o'clock siren a period of silent prayer, followed by prayer by Mrs. E. G. Sewell.

Octagon Soap Coupons
—Mrs. McDaniel, Palmetto.
Our Publications—Mrs. Pfost, Bunkie.
Spiritual Life Groups. Theme: Prayer for active Student work in all societies.
Hymn: Blest Be the Tie and Benediction.

MRS. W. S. GILMORE,
Publicity Chairman.

* * *

Mangham W. S. C. S. Holds Business and Social Meeting

The W. S. C. S. of Mangham met with Mrs. D. C. Ker and Mrs. Edgar Baker for a combined social and business meeting on January 26, 1942.

We are to have a chicken-spaghetti dinner on registration day to raise funds for the treasury, and to omit refreshments on social days, the hostess paying $1 instead, for the duration of the war and depression.

Those enjoying our last "Wee-cup-o-tea" were: Rev. and Mrs. J. E. Hearn, Mmes. Effie Underwood, Delia Williams, A. B. Beardslee, L. L. McConnell, W. C. Baker, F. D. Childress, Alex Watson, D. C. Ker and Mrs. Edgar Baker.

MRS. ALEX WATSON,
Publicity Chairman.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SSCHOOL LESSON FEBRUARY 22, 1942

By Rev. W. C. Newman

JESUS APPOINTS AND TEACHES THE TWELVE

Lesson Text: Luke 6:12-26

Golden Text: Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matt. 5:16.

The events in the life of Jesus which usually attract our attention are the spectacular ones—the temptation, the crucifixion, the resurrection. But not less significant and important were some other events not so dramatic. Among them are the two described for us in this lesson; his choosing of the men upon whom he would rely to assist him in his ministry and carry it on after his death, and his enunciation of those principles by which all the rest of his life should be guided.

The Good of Prayer

Much has been made of Christ's agony in the Garden just before he went to trial and the cross. And that is as it should be. Artists have painted that scene; poets have imagined it; our hymn writers have immortalized it in music.

But it was not just when he was in trouble that Jesus prayed. He felt the need of guidance and strengthening every day of his life, and he never tried to get along without it.

Thus here when momentous decisions were to be made he did not sit down and undertake to figure out the expedient thing to do, the important people to be satisfied; the prominent families in his audience to be placated by putting their sons in the forefront. He spent the night with God, and when it was day he made his choices.

It was that sense of dependence upon God which after all most surely characterizes His whole life. How wise we would be to do likewise.

The Strange Choices of God

Once in my college days an older man who loved the Church said to me: "God chooses some mighty blunt instruments to do his work." I did not know what he meant then; but I know now.

He meant exactly the same thing Paul meant when he said " . . . not many wise men after the flesh, not many mighty, not many noble are called."

Judged by the usual standards of the world the men who have made the Church are not a pretentious lot. Most of them have come from humble origins and would have gone unhonored by their fellows in secular life.

However, as God said to Samuel when he was choosing a king to succeed the dead Saul " . . . man looketh upon the outward appearance, but the Lord looketh upon the heart."

So after spending all night in prayer, Jesus chose as his inner circle a group of men who never would have made the social register. Four fishermen, a tax collector, a reformer, and at least two politicians. The rest were much the same in the matter of background. But they [illegible] Christianity in the world.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen	
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	11
Rev. W. C. McCay, Nettleton	10
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	2
Rev. T. F. Sartain, Vardaman	2
Columbus	
Rev. T. B. Thrower, Kosciusko	3
Rev. M. E. Scott, Eupora	4
Rev. H. D. Suydam, Mathiston	2
Rev. T. E. Gregory, Columbus	4
Corinth	
Rev. C. L. Rogers, Ripley	17
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	2
Rev. J. A. George, Oxford	6
Rev. T. H. Ferrell, Booneville	20
Rev. E. M. Allen, Tishomingo	4
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	19
Greenville	
Rev. S. E. Ashmore, Indianola	19
J. H. Johnson, Clarksdale	7
Rev. J. C. Wasson, Lula	3
Greenwood	
Rev. N. D. Guerry, Schlater	2
Rev. R. E. Wasson, Black Hawk	11
Rev. E. S. Lewis, Durant	3
Rev. A. L. Davenport, Vaiden	18
Rev. W. T. Phillips, Tchula	10
Sardis-Grenada	
Rev. E. L. Jernigan, Olive Branch	19
Rev. H. P. Lewis, Byhalia	6
Rev. A. W. Bailey, Holcomb	2
Rev. W. J. Cunningham, Sardis	10
Rev. L. C. Lawhon, Lambert	4

MISSISSIPPI CONFERENCE

Brookhaven	
Rev. N. S. Loftus, Jayess	3
Mrs. W. F. Foxworth, Foxworth	3
Rev. Roy Wolfe, Prentiss	2
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	6
Rev. Frank E. Dement, Jr., Monticello	6
Hattiesburg	
Rev. E. M. Lane, Montrose	4
Jackson	
Galloway Memorial, Jackson	4
Rev. J. H. Grice, Vaughan	2
Rev. L. E. Alford, Benton	3
Rev. G. P. McKeown, Brandon	6
Rev. A. M. Broadfoot, Bolton	2
Meridian	
Rev. Murray Cox, Enterprise	4
Rev. T. J. O'Neil, Meridian	2
Rev. G. H. Jones, Newton	16
Rev. H. C. Castle, Philadelphia	2
Rev. T. M. Brownlee, Meridian	2
Seashore	
Rev. C. C. Clark, Gulfport	45
Rev. A. M. Ellison, Bay St. Louis	10
Rev. J. H. Morrow, Picayune	2
Vicksburg	
Mrs. N. E. Cunningham, Gibson Mem.	11
Rev. T. O. Prewitt, Vicksburg	3

The lesson for us is not that ignorance or humble origin or failure in secular life is the qualification for discipleship, but that God is not dependent upon wealth and culture and social prestige to bring in His Kingdom.

Willing Learners

Let no one imagine, as some do suppose, that these were uncouth and ignorant men. Some of them wrote so gloriously that their writings sell more widely today, after two thousand years, than the best selling best seller of this year. Ignorant men could not do that.

They were learned first of all in the religious literature of their time and nation. Then they frankly recognized their incapacities and became teachable, which is the surest sign of a really educated man. Most of all they were taught by the Teacher—Jesus.

These are ways in which every one may achieve great learning. These things are available to us, too. The Bible is ours, for only the cost of humble, reverent study. The open mind is ours, at the cost only of discarding our prejudices and conceit. And all may sit at the feet of Jesus—if they will.

What Jesus Lived By

As a child I had to learn the beatitudes, and on Children's Day recited them glibly before my admiring parents—and the not-so-admiring parents of the other children. To me, then, they were beautiful sentiments lyrically wrought in poetic phrases.

But that they are not. They are the clean cut, radically new, and positive principles which Jesus chose for his own living, and for all who would follow him.

They are in amazing contrast to the generally accepted "common sense" by which we lay so great a store. "Blessed are the poor—" whoever in the world believed that? "Woe unto you that are rich!" Which one of us is willing to accept that?

Yet there it is, in the very words of Jesus. And no amount of explaining or qualifying can erase it.

The truth is, many of us are willing to live like Jesus—but not too much like him.

"Learn of Me"

No invitation has ever been given with such tremendous implications as Jesus' invitation to us all to become his students. No resolution could be more fruitful for us than the resolution to learn from him. Many of us, having been called, are working and teaching by our own abilities. That is not enough. As one has put it in a lovely prayer, we ought to say "Pardon us because we trust too much in our own barren resources and rely too little on Thy fruitful guidance."

Worry of
FALSE TEETH
Slipping or Irritating
Don't be embarrassed by loose false teeth slipping, dropping or wabbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding [illegible] more firmly. No gummy, gooey, pasty [illegible] It's alkaline (non-acid). Get F[illegible] drug store.

THE CHRISTIAN FIRESIDE

YESTERDAY'S CHILD

By Rev. Vivian T. Pomeroy, D. D.

When I was a boy, I used to go from my home in the country to the City of London School. I went by train. In England, as you may know, the railway coaches are made into many separate compartments, seating six very comfortably, eight less comfortably, and ten very uncomfortably. Therefore, it was a joy each morning to fight for corner seats; and, although small, I was a skillful and crafty nabber of corners. We schoolboys were all very noisy and tiresome, and old gentlemen shunned us, saying, as they do now, that for the life of them they did not know what the rising generation was coming to. At each station on the way to the city other boys were waiting; and, if they belonged to our little gang, we yelled to them to pile in with us; and, if they did not belong, we greeted them with frigid looks or with cruel and witless jests. For boys, as you will agree, are often extremely cruel. So are girls, although their technique is different. Girls can be equally mean. I think I contrived to combine in a measure the cruelty of a boy and the meanness of a girl—when I was in the train.

But now and then I was not entirely happy. For, when the train pulled up at a horrible slummy part of London called Bermondsey, there was a boy who often got into our compartment to whom none of us ever spoke. He must have been very poor; he was thin and very shy and wore shabby clothes. We knew he belonged to our school by the badge on his little cap; but we also knew he must be a scholarship boy and therefore clever; so we, who were not clever, made up for it by being snobs. For years he caught that train, and always we ignored him. Our school was for gentlemen, so we behaved like perfect little cads.

When I left school and went to college, I never saw that boy again; but I remembered his thin face, his shabby clothes, and his gentle air. And when I was quite grown up, I wondered if he remembered his experiences in the train and hated us all. Hated us still.

Two years ago the bombs rained down on London and great fires blazed, and some of the worst damage was done in Bermondsey. And, when I saw the photographs, there swam up in my mind again the thin face of the boy who had lived there. I must try to pay back a little of what I owed him, I told myself; and I found that I could send a parcel of clothes and a little money to Bermondsey. It was pleasing to think that some homeless children would be fed and warmed by the horrible little snob of yesterday. I liked to imagine that the uncomplaining poor boy might forgive me, if he knew. I felt I was paying back a trifle of my debt.

But two weeks ago I began to fear that debts are not so easily discharged; for I picked up a Boston newspaper and I read that, when the news of the bombing of Pearl Harbor was heard in London, the poor children of Bermondsey of their own free will had gone round and collected halfpennies and pennies to send us here. If you could only know how rarely pennies ever reach the hands of children in Bermondsey! But they had done this thing—given their pennies so rare, and had sent the sum of five shillings and ninepence to America with thanks for all that America had done for Bermondsey.

And, as I finished reading this bit of news, I looked away down the arches of the years, and far off I saw a smile on the thin, gentle face of the boy; and I said, "So I am still in your debt, boy of yesterday!" And this is what he answered, "There are no yesterdays. You owe me nothing now. At long last we are brothers."—**Reprinted by special permission of the author and The Christian Leader.**

HOW WASHINGTON RULED HIS SPIRIT

Again we are reviving the memory of George Washington, "The Father of His Country."

He is a unique character in history. He had opportunities that come but once to any man in all time, and he improved them so signally that he is forever classed among the noblemen of history.

We presume that the average schoolboy, if asked who is the greatest man America has produced, would reply unhesitatingly, "George Washington." But we wonder whether this same schoolboy knows how great George Washington was. We knew that he was a brave soldier, a successful general, and an illustrious President of the United States.

But the Bible has its tests of character. The Wise Man declares that "he that ruleth his spirit is greater than he that taketh a city." How would George Washington stand this test?

He certainly was a spirited man. He was highborn and bred among the aristocracy of his day. That he was proud of his family and social station cannot be denied.

One day he had an argument with a young friend of his, which soon deepened into a quarrel. Back and forth flew the warm words, getting hotter every moment, until at last George made use of language so violent and so provoking that he was answered by a blow. His friend knocked him down. This would be very serious in our day, but it was especially so a hundred and fifty or sixty years ago. Among gentlemen it was held that insults like this could be avenged only by bloodshed. The companions of the young men were greatly excited and looked for nothing but a duel as the outcome of this unfortunate encounter. Both these men were known to be proud and brave, and people thought it certain that a duel would be fought which would result in the death of one, and possibly both, of them.

George Washington went home and thought the whole matter over. He tried to put himself in the other man's place, and from his point of view to pass a just judgment upon himself. He was compelled to acknowledge to himself that he had used words that were bitter and provoking. No doubt fault lay on both sides, but George was responsible for his portion of it. Hard as it was, he came to this conclusion and he decided also that he would not carry this responsibility any longer than he could help.

The next day he started out to find the man who had knocked him down. He found him—not alone, but standing in a group of his companions. When they saw Washington approaching they felt sure that the quarrel was to be renewed or else a challenge was coming. But to their astonishment George Washington walked up to the young man and held out his hand. "I was in the wrong yesterday," he said. "I am sorry, and ask your pardon."

This friendly and straight-forward appeal met with an instant response. The two young men grasped hands and became lifelong friends thenceforth. Those who stood by were astonished.

"That young chap will make a man—a great man—some day," said an old gentleman who had witnessed the scene.

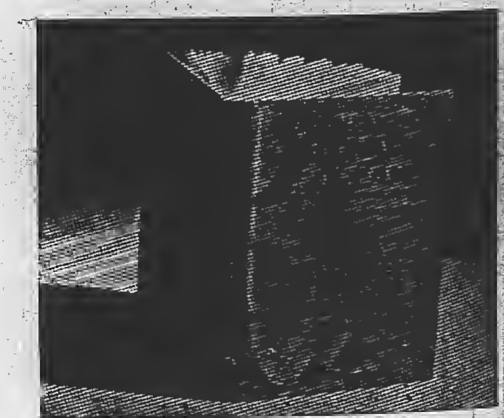
Every great man has his ordinary trials, as well as extraordinary ones. He is tested in the fires of everyday troubles and abuses and mistakes. No man is truly great, whatever his victories over other men may be, if he has not won the victory over himself. —Classmate, in The Wesleyan Methodist.

WASHINGTON'S WAR HORSE

Besides General Washington another veteran of the Revolutionary War retired to peaceful Mount Vernon after the conflict, there to receive the homage of members of the household and visitors. His name was "Nelson," and he was the General's favorite horse, who had carried his master safely through the long campaign. Nelson's days of work were over and he spent his time grazing peacefully in the pasture. No one ever rode him, but the children, Nellie and George Curtis, the adopted children of General Washington, were privileged to pet and play with the old war horse. Often the General, on his rounds of his farms and stables, stopped to stroke the white face of his faithful horse, who always showed his delight at the caress.—Our Dumb Animals.

A CRUSADE OF RIGHTEOUSNESS

The late Dr. Samuel Chadwick of England, said, "Some frankly admit that they have no gospel for the irreligious; certainly not if they are over forty. The kindergarten is their sphere. They have a theology that has dwindled into a philosophy, in which there is no thrill of faith, no terror or doom, no concern of souls. Unbelief has put out the fires of passion, and worldliness garlands the altar of sacrifice with the tawdry glitter of unreality. The Holy Spirit cannot conquer the world with unbelief, nor can He save the world with a worldly Church. He calls for a crusade, a campaign, an adventure of saving passion. For this enterprise He wants a separated, sanctified and sacrificial people."—Exchange.



20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

RESOLUTIONS OF APPRECIATION

To honor the memory of Bro. R. A. Ramsey, who was taken from us by death on January 5, 1942.

As we meet in our worship services, calm sorrow comes for the absence of Bro. Ramsey. Bro. Ramsey's good, Christian character, the loyalty to his church and fellowman was an inspiration to all those that knew him.

Brethren, in the midst of life we are in death, and the wisest cannot know what a day may bring forth. We live but to see those we love passing away into the silent land.

We remember Bro. Ramsey, who short days ago lived, felt dawn, saw sunset glow, loved and was loved.

Be it resolved, that we extend to all his loved ones our deepest sympathy and sincere prayers. Also that this resolution be a part of the minutes of this special meeting, and a copy be sent to the family.

Board of Stewards, Wynn
Memorial M. E. Church.

MRS. MARY E. OLLIPHANT

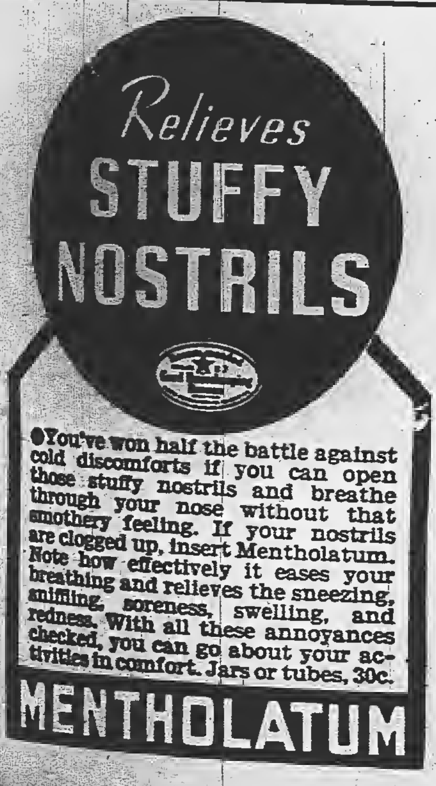
Whereas, God, in His infinite wisdom, has called from our midst our esteemed and beloved co-worker, Mrs. Mary E. Olliphant; therefore be it

Resolved, that we the members of the Woman's Society of Christian Service, of the Enterprise Methodist church, do hereby extend to her family our profound sympathy in their irreparable loss, and our every expression of deepest appreciation of her exemplary life and many beautiful Christian virtues.

The association with her was always one of inspiration, and her wise counsel shall ever be cherished by each and all of us. We count it a great privilege to have known and loved her through the years of her beautiful Christian career, so rich in its countless deeds of love, kindness and words of encouragement to all with whom she came in contact. Hers was a life well lived, and our sorrow is only appeased by the fact that she now rejoices in her just reward, and we know that Heaven resounded as she received from her God, whom she had served so faithfully, the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Resolved, that a copy of these resolutions be sent to her son, Mr. G. R. Olliphant, Jacksonville, Florida; also a copy to the New Orleans Christian Advocate for publication; and that said resolutions be spread upon the minutes of the Woman's Society of Christian Service, of the Enterprise, Miss., Methodist church.

Fraternally,
MRS. JNO. L. BUCKLEY,
MRS. BRYAN STEVENS,
MRS. ROBERT SONES,
Committee.



●You've won half the battle against cold discomforts if you can open those stuffy nostrils and breathe through your nose without that smothery feeling. If your nostrils are clogged up, insert Mentholatum. Note how effectively it eases your breathing and relieves the sneezing, sniffling, soreness, swelling, and redness. With all these annoyances checked, you can go about your activities in comfort. Jars or tubes, 30c.

RESOLUTIONS OF LOVE AND RESPECT

Whereas, God in His infinite wisdom has taken our friend, brother and co-worker, James S. Byrd, from our midst and to that house, not made with hands, eternal in the heavens; and

Whereas, his life of unselfish service has proven a blessing, not only to our Board, but to our church and to all who knew him; therefore be it

Resolved, that we hereby express our appreciation for Bro. Byrd's faithful and unselfish service in his church life, his home life and his community life, and that his memory shall be an inspiration to us, and his life one that we shall try to emulate; be it further

Resolved, that a copy of these resolutions shall be given to his family and to the New Orleans Christian Advocate and the Columbian-Progress.

Board of Stewards, First Methodist church, Columbia, Miss.;
By: H. L. Rankin; President;
Attest: L. L. Richardson, Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, not only the Men's Bible Class of the First Methodist church, but the church and the community has sustained a great and irreparable loss in the home-going of our beloved secretary, James S. Byrd; and

Whereas, his humble spirit, devotion and loyalty to God, his church and the Men's Bible Class, and his untiring labors for the betterment of his church, our class and the community in which he lived, has proven a benediction and a blessing to all who knew him; therefore be it

Resolved, that we count it a privilege and a blessing to have known him and to have been a co-worker with him in the Kingdom of God; that we extend to his loved ones our deepest sympathy; that a copy of these resolutions be sent to his family, and a copy be sent to the Christian Advocate and the Columbian-Progress.

Methodist church Men's Bible
Class; By: C. V. Hathorn, A.
Evans, Harry Deal.

DANCING

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." St. James, 4:4.

Bishop G. F. Pierce, preaching from the above text said of acts creating friendship with the world and enmity against God, "Dancing is the most common, most popular, the least defensible, and the most demoralizing. Dancing is [illegible] country. The evil is ubiquitous, pervading all places and grades of society. It is death to spiritual life. It is a profane intruder upon the sanctity of the Church."

Sometimes young people ask me if I think it is wrong to dance, that dancing is mentioned in the Bible. Then I call their attention to three instances of dancing mentioned in the Bible; 1. After David had slain the giant, Goliath, and David and King Saul were returning from the field of battle, in honor of David, the women of Jerusalem met them with a street dance (the women not dancing with men). A jealousy was created in the heart of King Saul that almost cost David his life. **A jealousy was created.** 2. When David succeeded Saul as king and was bringing the Ark of God up to Jerusalem, David danced alone with all his might before the Ark. His wife, Michal, looked out the window and saw King David dancing. When the King came home she reproved him for uncovering a part of his body, and becoming as one of the vain and shameful fellows. Their marital relationship was severed. **A strong tie was broken.** 3. On Herod's birthday he made a supper to his lords, and had the daughter of Herodias to dance for them. That dance cost John the Baptist his head. Jesus said of John, "Among those that are born of women there is not a greater prophet than John the Baptist." **A prophet lost his life.** So we see that in these three instances of dancing a jealousy was created, a strong tie was broken, a prophet was beheaded. I believe that in every dance one of these three things happens: a strong jealousy is created, or a home is broken up, or some person is killed either physically or spiritually.

According to the newspapers and radio announcers, on the night of January 30, 1942, there were twelve thousand dances in the nation in honor of President Roosevelt. I wonder if out of those twelve thousand dances in honor of the President there were twelve thousand tragedies. The great majority of them will never be published, but will be kept secret.

When I was a student in college I noticed that sororities and fraternities popularized and promoted dances. From observation I have formed a conviction. That conviction is, that no college is entitled to be called a Christian college that permits sororities and fraternities to exist within the college.

J. C. WASSON.

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest [illegible]

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

District Chairman of Children's Work, of the five aims of the Children's Work. These are : (1) Fellowship Study for Leaders; (2) Nursery Departments in our Church Schools; (3) Vacation Church Schools, Coaching Conference at Grenada, March 6-7; Goal for 1942—100 Vacation Church Schools in Columbus District; (4) Evangelism; (5) Missionary Education.

A Memorial Service led by Mrs. John Boswell paid tribute to four "mothers of prayer who put God and their church first in their lives and their service."

Miss Julia Wasson brought a message from the Board of Missions and Church Extension of the Methodist Church, concerning our missionaries, property, and possibilities of getting money to China. Her first item concerned the safe arrival of Dr. and Mrs. Lewis in Africa. Yenching University, that had been kept open during the past four years of war between China and Japan, is now closed, with missionaries remaining in residences. The American colony in Hongkong had been spared harsh treatment at the hands of the Japanese. Seven colleges carried on in Shanghai during the four years of war with Japan. We do not know whether or not they are open today. We do not want to feel that our work in China is closed. The China church has cabled thanks for church relief. Our missionaries have been advised, urged, order to come home, and yet they have remained at their posts. These interned missionaries are doing their best work because the Chinese know their staying was for them.

"Can we get money to them?" was answered by the statement that funds can be cabled to Chunkging. Trust the Chinese to get funds to the right people. At the Jurisdictional Conference Miss McKinnon reported that funds had been sent for six months. Missionaries in Japan left funds of their own to carry on the work. This money was being paid back. The one tone of the Jurisdictional Conference was that the only way to save a world and have a peace worth living under is to continue our missionary work.

A very personal note was brought into Miss Wasson's discussion when she showed us a letter from China. It was from Susie Mayes. It had been passed by the British censor but what was in it she was never to know for it had been water soaked. Only eight streaked pages of paper was there.

Mrs. Bowle's answer to the question about pledges and specials emphasized the need of larger pledges and continued Specials.

For the Home Report, Mrs. Ernest Moore described activities at Malvina Community Center.

Following a special song, "My Task," by Mrs. Mims Boswell, the meeting was adjourned with prayer by Bro. Thrower.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Woodland, at Prospect, Feb. 22, morning.
Vardaman, at Vardaman, Feb. 22, evening.
Algoma, at Ebenezer, March 1, morning.
Pontotoc, March 1, evening.
Houlka, at Van Vleet, March 8, morning.
Pittsboro and Bruce, at Bruce, March 8, evening.
Prairie and Strong, at Prairie, March 10, morning.
Okolona, March 15, morning.
Buena Vista, at Buena Vista, March 15, evening.
Greenwood Springs, at Pleasant Grove, March 20.
Becker, at Tranquil, March 22, morning.
Nettleton, at Nettleton, March 22, evening.
Derma, at Big Creek, March 28, morning.
Coffeeville, at Bethlehem, March 29, morning.
Water Valley, Main and Taylor, at Palestine, March 29, p.m.
Toccopola, at Toccopola, March 30, morning.
Salem and Friendship, at Salem, April 9.
Randolph, at Hunters Chapel, April 10.
Tupelo, April 12, evening.
Smithville, at New Bethel, April 14.
Aberdeen, April 19, morning.
Paris, at Paris, April 22, morning.
Water Valley, April 22, evening.
Tremont, at Mt. Olive, April 26, morning.
Amory, April 26, evening.

Missionary Institute and district meeting of Woman's Society of Christian Service, April 8, Houston.

District Conference, Coffeeville, April 28, Conference. Preacher, Dr. W. L. Duren.

N. J. GOLDING, D. S.

Columbus District—Second Round

Macon Station, Feb. 1, preaching; Q. C. April 15, night.
Eupora Circuit, at LaGrange, Feb. 8, all day.
Macon Circuit, Feb. 15, preaching; Q. C. April 15.
Central-Columbus, Feb. 15, preaching; Q. C. April 8.
Brooksville, preaching at Quarterly Conference, Feb. 22, morning.
Shuqualak and Mashulaville, at Mashulaville, Feb. 22, night.
Ethel, at Chapel Hill, March 1, all day.
Ackerman, March 1, night.
Kosciusko Circuit, at Bethel, March 4, all day.
Kosciusko Station, March 4, night.
Bellefontaine, at Walthall, March 8, all day.
Weir and McCool, at McCool, March 8, night.
Mathiston and Maben, at Mathiston, March 11, night.
Caledonia, at Flint Hill, March 13, all day.
Longview and Cedar Bluff, at Pheba, March 15, all day.
West Point, March 15, night.
Starkville, preaching, April 12, night; Q. C. March 18, night.
Chester, at Chapel Hill, March 31, all day.
Noxapater, at Pisgah, April 1, all day.
Eupora, April 5, morning.
Kilmichael, at Kilmichael, April 5, night.
Missionary Institute, at Starkville, April 7, all day.
Sturgis, at Big Creek, April 12, all day.
Sallis, at Salem, April 14, all day.
Artesia, at Artesia, April 16, night.
First Church, Columbus, April 19, morning; Q. C. April 29, night.
Crawford and Mayhew, at Mayhew, April 19, night.
Louisville Ct., at Mt. Hebron, April 26, all day.
Louisville Station, April 26, night.

A. T. McILWAIN, D. S.

Corinth District—Second Round

Ashland, at Harris Chapel, Feb. 12.
Booneville Ct., at Oak Grove, Feb. 15.
Booneville Station, Feb. 15, night.
Baldwyn and Wheeler, at Wheeler, Feb. 22.
Fulton, Feb. 22, night.
Blue Mountain and Jacobs Chapel, Feb. 26.
Belmont, at Patterson's Chapel, March 1.
Tishomingo, at Dennis, March 1, night.
Corinth, First Church, March 4.
New Albany Ct., at Wells Chapel, March 5.
Corinth, South Side, March 8, night.
Hickory Flat, at Bethel, March 12.
Chalybeate and Walnut, at Walnut, March 15.
Rienzi Ct., at Pisgah, March 22.
Mantachie, at Hebron, March 25.
Kossuth, at Mt. Pleasant, March 26.
Potts Camp, at Cornersville, March 29.
Holly Springs, March 29, night.
Iuka Ct., at Bethel, March 31.
Burnsville Ct., at Hebron, April 1.
Iuka Station, April 5.
Missionary Institute, at Baldwyn, April 9.
Hopewell-Rocky Springs Ct., at Hopewell, April 12.
Waterford, at Lebanon, April 15.
Myrtle, at Bethlehem, April 16.
Abbeville, at Mt. Zion, April 18.
Oxford-University, April 19.
Dumas, at Mt. Zion, April 22.
Sherman, at Chesterville, April 23.
Corinth Ct., at Gaines Chapel, April 26.
Lowry Ct., at Paul Chapel, April 29.
Marietta Ct., at Mt. Nebo, April 30.

At second quarterly conferences delegates will be elected to the District Conference which meets at New Albany, May 5.

The Woman's Society of the North Mississippi Conference meets at Oxford, March 17 to 19.

W. R. LOTT, D. S.

Greenville District—Second Round

Mattson, Feb. 22, a.m.
Coahoma, Feb. 22, p.m.
Alligator, March 1, a.m.
Shelby, March 1, p.m.
Lyon, March 8, a.m.
Dubbs, March 8, p.m.
Pace, March 15, a.m.
Murphy, March 15, p.m.
Avon, March 22, a.m.
Hollandale, March 29, a.m.
Rome, April 5, a.m.
Clarksdale, April 5, p.m.; Q. C. May 4, p.m.
Dundee, April 12, a.m.
Tunica, April 12, p.m.
Benoit, April 19, a.m.
Cleveland, April 26, a.m.
Indianola, April 26, p.m.
Sherard, May 3, a.m.
Shaw, May 3, p.m.
Leland, May 10, a.m.
Greenville, May 10, p.m.

J. W. WARD, D. S.

Greenwood District—Second Round

Tchula, Feb. 20, 10:30 a.m.
Minter City and Glendora, at Glendora, Feb. 22, 11 a.m.
Ruleville, Feb. 22, night.
Itta Bena, Feb. 27, night; Preaching March 29, night.
Inverness and Isola, at Inverness, March 1, 11 a.m.
Belzoni, March 1, night.
Durant, March 4, night.
Acona, March 6, night.
Black Hawk, at Bowling Green, March 8, 11 a.m.
Carrollton, at McCarley, March 8, night.
Greenwood, convenient date and hour.
Ebenezer, at Hebron, March 11, 11 a.m.
Duck Hill, at Gore Springs, March 13, 11 a.m.
Lexington, March 15, 11 a.m.
Moorhead, March 15, night.
Winona, March 18, night.
Pickens and Goodman, at Schrock, March 22, preaching 11 a.m., Q. C. 2 p.m.
Vaiden and West, at West, March 22, night.
Rock Hill, at Seneasha, March 25, 11 a.m.
Sunflower and Doddsville, at Doddsville, March 11 a.m.
Winona Circuit, at Columbiana, April 5, 11 a.m.
Poplar Creek, at Shiloh, April 12, 11 a.m.
Schlater, Price Memorial and Philip, at place to selected, April 12, night.
Webb and Sumner, at Sumner, April 19, 11 a.m.
Sidon and Cruger, at Cruger, April 19, night.
Swiftown, at Thornton, April 26, 11 a.m. and p.m.

District Missionary Conference and the Woman's District Missionary Conference in joint session Greenwood, Wed., April 15, at 9:30 a. m. Dr. Cox, from the General Board of Missions in New York, will be the inspirational speaker. All persons interested in our Church, her work and the great world need are urged to attend.

HENRY F. BROOKS, D. S.

Sardis-Grenada District—Second Round

Horn Lake, at Horn Lake, Feb. 8, a.m.
Lake Cormorant, at Robinsonville, Feb. 11.
Mt. Pleasant, at Union, Feb 12.
Como, Feb. 15, night, preaching only.
Pleasant Hill, at Barton, Feb. 18.
Courtland, at Pope, Feb. 20.
Sardis Circuit, at Turza, Feb. 22, a.m.
Batesville, Feb. 22, night.
Longtown, at Truslow, Feb. 24.
Arkabutla, at Eudora, Feb. 26.
Tyro, at Fredonia, March 1, a.m.
Sardis Station, March 1, night.
Shuford, at Love Joy, March 6.
Byhalia, at Emory, March 8, a.m.
Olive Branch, March 8, night.
Red Banks, at Victoria, March 10.
Lambert and Crowder, at Crowder, March 15, a.m.
Holcomb, at Tie Plant, March 18, night.
Hernando, March 22, a.m.
Senatobia, March 22, night.
Cockrum, at Hebron, March 26.
Marks-Belen-Darling, at Belen, March 29, a.m.
Crenshaw and Sledge, at Sledge, March 29, night.
Oakland, at Tillatoba, April 3.
Charleston, April 12, a.m.
Grenada, April 12, night.
Tutwiler, at Tutwiler, April 19, a.m.
Coldwater, at Love, April 19, night.

A joint meeting of the Missionary Institute, Preachers' Meeting, and the Woman's Society of Christian Service, will be held at the Methodist church in Hernando, April 16. This program will begin at 9:30 a. m.

District Conference at Charleston, April 29. Please be ready to elect one delegate at your second quarterly conference.

C. T. FLOYD, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

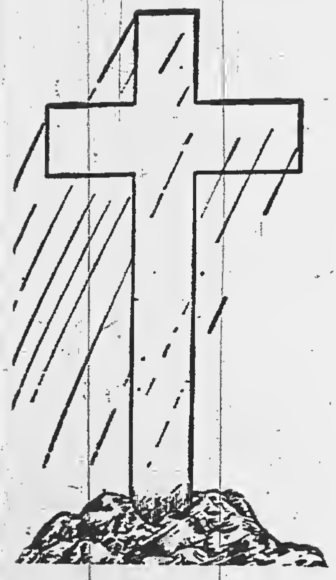
Hazlehurst, March 1, 11 a.m.; Q. C. April 7, 7:30 p.m.
Georgetown, at Thompson's Chapel, March 1, 2:30 p.m., followed by Q. C.
Union Church, preaching service, March 1, 7:30 p.m.
Magnolia, March 8, 11 a.m.; Q. C. April 8, 7:30 p.m.
Adams, at Pisgah, March 8, 2:30 p.m., followed by Q. C.
McComb, LaBranch Street, March 8, 7:30 p.m.; Q. C. May 7, 7:45 p.m.
Bogue Chitto, at Bethesda, March 15, 11 a.m.; Q. C. 12:45 p.m.
Wesson, at Beauregard, March 15, 7:30 p.m.; Q. C. April 16, 7:30 p.m.
Brookhaven, March 22, 11 a.m.; Q. C. May 6, 7:45 p.m.
Scotland, at New Hope, March 22, 2:30 p.m., followed by Q. C.
McComb, Pearl River Avenue, March 22, 7:30 p.m.; Q. C. May 20, 7:45 p.m.
Gallman, at Mt. Pleasant, March 29, 11 a.m.; Q. C. 1 p.m.
Harrisville, at Pisgah, March 29, 3 p.m., Q. C. following.
Crystal Springs, March 29, 7:30 p.m.; Q. C. April 15, 7:45 p.m.
Monticello, at Pleasant Grove, April 5, 2:30 p.m., followed by Q. C.
Prentiss, at Roberts Memorial, April 5, 7:30 p.m., followed by Q. C.
Nebo, at Lebanon, April 12, 11 a.m., followed by Q. C.
Sartinsville, at Tilton, April 12, 3:30 p.m., followed by Q. C.
Osyka and Fernwood, at Muddy Springs, April 19, 11 a.m. and 1 p.m.
Silver Creek, at Oak Vale, April 19, 4 p.m., followed by Q. C.
Summit and Felder, at Felder, April 26, 11 a.m. and 1 p.m.
Utica, at Carpenter, May 3, 11 a.m.; Q. C. 2 p.m.
Meadville and Bude, at Bude, May 3, 7:45 p.m., followed by Q. C.
McComb, Centenary, May 10, 11 a.m.; Q. C. May 11, 7:45 p.m.
Foxworth, at Hopewell, May 10, 3 p.m., followed by Q. C.
Tylertown, at Tylertown, May 10, 7:45 p.m., followed by Q. C.
Barlow, at Rehobeth, May 17, 11 a.m. and 1:15 p.m.

The District Conference will convene at Hazlehurst, April 23, at 9 a. m. Pastors will please have delegates elected by church conference and send list of same to me, not later than April first, that I may make up the program for the conference. Thanks.

All hours mentioned above are on "War Time" schedule.

R. H. CLEGG, D. S.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy. All doubt, and repenting, and blotching and retouching, and wondering what it will be best to do next are vice as well as misery.—Ruskin.

THE PRAYER-ROOM TODAY

Forgive me, most loving Father, that so often I distrust Thee. And yet I gratefully acknowledge that, looking back, I can see Thy love and mercy in the very circumstances concerning which I most complained against Thee, and know that Thou wast most near to me when most I chided Thee for Thy absence. I believe that all Thy ways with me are ways of loving wisdom; I know that if I were left to choose for myself I should choose continually wrong. So I would rest my mind and heart in Thee, thankful indeed when Thou dost make the sun to stream upon my way, but asking grace never again to doubt Thee when the clouds gather round, but to be sure that in the darkness Thou dost hold me fast, and that darkness and light are but the changing vesture of Thy changeless love. Amen.

Vol. 89. No. 9.

NEW ORLEANS, LA.
THURSDAY, FEBRUARY 26, 1942.

Freedom

By Clyde Edwin Tuck

When to Thy care my all I can resign,
And gladly do the work Thou givest me,
My will is made subordinate to Thine;
Then I shall know the truth that makes man free.

When I can faults forget and wrongs forgive,
And with my lowly lot contented be,
When I in peace with all mankind can live,
Then I shall know the truth that makes man free.

When I can loss and grief with patience bear,
And meet life's challenge bravely—only see
A way Thy good with those in need to share,
Then I shall know the truth that makes man free.

When, by Thy grace, I cast all doubt aside
And humbly take my cross and follow Thee,
With hope and trust that in Thy word abide,
Then I shall know the truth that makes man free.

WALLET OF THE WEEK

ST. PAUL'S EPISCOPAL CHAPEL, in the heart of the business district of New York City, is the oldest public building in the city, and is the only British-built church in the metropolis. It was completed in 1766, and will celebrate its one hundred and seventy-fifth anniversary this year. It was built in the open field and within its sacred precincts many notables have worshipped, among them Washington, Lafayette, King William IV., Lord Cornwallis and others. In the churchyard are tombstones from which the lettering has been erased by time.

* * *

A PAN-AMERICAN CONTEST has been announced by The Pan-American Union, which will close on April 14, 1942. It is an Inter-American Student Forum, and a grand award of a four-year university scholarship is offered for the best paper on "What Inter-American Cooperation Means to My Country." The contest is open to all students of high school grade in the United States. Details of the contest may be had from the Pan-American Union, Inter-American Forum, Washington, D. C.

* * *

ANGLICAN CHURCHMEN are apparently faced with a real loyalty test. It is estimated that the yellowed pages of British sermon manuscripts would yield eighty tons of paper, and the clergymen are being asked to contribute their "sermon barrels" to war effort. That means, of course, that they would have to make all new sermons and it might mean a pick-up in the attendance at church. It might be a good thing if the authorities should requisition our sermon barrels and in that manner put a little more fight in them than some of them have.

* * *

ASIAN HAMSTERS, small rat-like mammals, seem to be making a bid for the place of the guinea pig in the experiments of American scientific research. The little animal is said to belong to the gopher family. It lacks the bad odor of the guinea pig and is even more prolific than the guinea pig. More important than these characteristics is the fact that its reaction to germs is like that of human beings. Hamsters are used by the National Institute of Health in Washington and at some other centers in tuberculosis tests.

* * *

THIRTY MENNONITES, of Lancaster county, Pennsylvania, are said to be planning to migrate to Paraguay, South America, in the spring because of their objection to the compulsory education laws and the Selective Service Act of the United States. In Paraguay they will join a Mennonite colony made up of Russians and Canadians. The colonists are allowed to run their community as they wish. Some of the emigrants belong to the Wegner Mennonites who cling to their old beliefs, wear black dress, use horse-drawn vehicles, and refuse to have their pictures taken. They are having trouble getting passports because the State Department says "no picture, no passport."

A PLEA FOR THE RETURN TO CLERICAL DRESS has been voiced by the **Church Times**, a weekly periodical of the Presbyterian Church, U. S. A. The **Times** editorial says that "it is only in the last two generations that clergymen have become ashamed to dress the part," and the appeal is based upon the need for "making a constant and public witness of their position as the Christian servants of their communities." The editorial urges the laity of the church to encourage their ministers to "show their colors."

* * *

THE LIQUOR STATISTICS for Vancouver, British Columbia, covering the nineteen years of the liquor control law are almost staggering. The facts are that in nineteen years, a city of 272,353 people has spent approximately $143,800,000 for liquor. This means a per capita outlay of approximately $528 in nineteen years, or an annual expenditure for liquor of more than twenty-seven dollars for every man, woman and child in the city. This expenditure with the consequent impairment of efficiency due to drink has been a part of the history of Canada at war. Is our record any better?

* * *

UNIVERSITY ATTENDANCE is down by 9.16 per cent, according to a survey covering six hundred and sixty-nine colleges and universities in the United States. This figure relates to full-time students. Fifty-seven public universities showed a loss of 50,036; fifty-two private universities lost 11,048; four hundred and twenty-nine colleges lost 9,025; fifty-four technological institutions lost 2,573; and seventy-seven teachers' colleges lost 11,883. The enrollment loss was attributed to the Selective Service and the attraction of highly remunerative jobs in defense industries and business fields.

* * *

ELECTROLYTIC IRON is a name for iron which has been extracted by electrolysis from iron ores which have been rejected by mining experts as too low in iron content to be profitable for smelting. Henry Ford is said to have developed the process and to have established a "pilot plant" for working the low grade ores of the upper Michigan peninsula. The iron is first dissolved out of the ore and then gathered as powdered metal. The powdered iron may be molded by compression into gears and other parts which need no machining, or it may be made ductile by heating.

* * *

AMERICAN ILLITERACY has been shown up in its humiliating reality by the registration under the Selective Service Act. It is reported that in one state thirty-five thousand young men had to sign their registration cards with a mark. In some areas one-half of the Negro boys and one-quarter of the white boys were excluded from the army service because of their illiteracy. It seems that this revelation is likely to have two distinct repercussions: A determined drive to eradicate illiteracy, and a tightening of the educational restrictions upon aliens.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

POLLS AND PROOF TEXTS

There are two methods to which the American mind has recourse for the adjustment of its attitudes in matters of public controversy. One is to poll public opinion and the other is to lay down a barrage of proof texts. The fault with both of these methods is probably that they vacate personal initiative and abandon to sources outside the individual the decision of great and vital issues. The value of a poll of public opinion depends upon various factors such as a representative coverage of the people involved, the accurate appraisal of the facts discovered, and not least upon the time element. The appeal to proof texts assumes not only the mandate of Scripture in any situation, but no less so the mandate of a dogmatic interpretation of a statement dissected out of the heart and mind of God as it appears in the revealed Word. It may even assume that spiritual escape and immunity from trouble constitute the whole aim of religion and the end for which the church exists.

Almost every mail brings to our desk material for publication which appeals to Scripture quotations in a manner which indicates a very narrow horizon of desire and understanding. There have been opportunists in every period of church history who, when the social winds seemed to die and a great calm threatened stagnation, have cried out for "living dangerously." But too often when the winds rise and their craft begins to rock, their reaction is in the opposite direction, "Master, carest thou not that we perish?" The mere rehearsal of passages not clearly related to the problem of the moment, however true such passages may be as principles of life and conduct, is not very convincing. Neither does it make for conviction when a passage of Scripture must be bolstered by the tribute of some great idol of political history.

The poll of public opinion must be clearly and immediately related to the issue involved, or it has little value. So we think the interpretation of Scripture must have a direct bearing upon the march of God in human events if it is to be of force in determining war policies and war issues. We do not believe that the cause of Christianity will be advanced by making our pulpits forums for war agitation. If, however, it be not desirable to bring war into the pulpit through the front door, neither do we think it desirable to bring it in by way of the rear door—by keeping those who come to worship on edge by adverse comments on a situation which no citizen may escape. Why not turn the eternal securities proclaimed in the Scriptures to the fortifying of our souls, and launch out with Christ for the conquest of a world weltering toward chaos? We are commissioned, not to save our lives, but to lose them for His sake. Christians all, may we not say with John Hay:

"Not in dumb resignation
We lift our hands on high;
Nor like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle,
That soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done!"

RELIGIOUS REFUGEES

An exchange makes comment upon the vast army of church folk who, in great urban centers, have drifted from the moorings of their early years and have abandoned both the fact and the form of their religious devotion. In the godless atmosphere of the great city, they have surrendered to the sordid spirit of enterprises through which men seek to serve wholly selfish ends. Sometimes they even abandon themselves to vanities which minister to social satisfaction without adding a single substantial treasure to life.

Such refugees, so the comment goes, gravitate towards the cities until they make up a great unhoused and unrelated mass of people who are as religious driftwood. They are but the "skeletons" of what they were in their better days and they become, through their very indifference, obstructionists to the appeal of religion and the enterprises of the church. They do not belong to that class who refuse to sing the songs of Zion because they pine for the homeland of happier days, but they are those who have left their chapels to fade out in the mists of the passing years. They are no longer the exceptions in church life, but they constitute a group who have been made respectable by their very numbers.

If one would know the extent to which our own Church is contributing to this army of spiritually homeless souls, let him examine the "non-resident" members listed in the statistical tables of our conference journals. The number of such in the Louisiana Conference is greater than the number of active members in each of five districts. The very classification indicates that they are refugees who for the most part cannot be counted on, either for sharing Christian conquest, or for supporting those who are willing and eager to go. They have buried their better selves and have become refugees—flotsam and jetsam on the restless and ever-changing sea of life. The pastors in every great city of the land understand what is meant by religious refugees.

WHERE SHALL WE GO ON VACATION?

For Americans, who are probably the greatest travelers of this generation, the gateways to the playgrounds of the world have been closed and barred by war. Indeed many of the world-famous vacation spots have been bombed into a mass of ruins. The ocean highways are infested with furies in comparison with whose deadly exploits the stories of the avenging spirits of Grecian myths are made to sound as tame as nursery lore. The falcons of death haunt the airways and swoop down upon those who may dare to venture forth. There is nowhere a quiet and restful spot where men may seek the restoration of their fretted nerves, or find refuge for their buffeted spirits.

No retreat is secure from the lurking foe. Even the premises which we call our own are shadowed with peril, of which protecting shelters are a constant reminder. The vacationist, like the psalmist in his imaginary flight from the presence of God, knows no spot to which he may fly and be free from the terrors of war. There is nowhere a haven where the weary may rest unafraid. Such is war in 1942.

WE THINK SOME ABOUT STEWARDSHIP

The human personality is so constituted that we soon tire of constantly hearing or seeing or tasting or smelling the same thing. We frequently hear that "Variety is the spice of life." We are not so concerned about the "spice" of life, but we do want to look at Stewardship in, what is to us, a little different light.

Hugh N. Clayton

The Church has recognized the fact that new phraseology is sometimes desired. We read less of temperance and more of alcohol education in our church literature, a change we believe is for the best. For the same reason, we believe the words "steward" and "stewardship" have lost some of their appeal.

One reason could be the fact that the word "steward" defines an administrative and executive officer of the church organization. Frequently, therefore, when stewardship is mentioned in a Methodist church, people think of this type of church official.

We recommend "trustee" in its place. We can then clearly understand the personal application of "Are we true to the trust?" The idea of stewardship is distinctly personal and we think that placing emphasis on the trusteeship of the individual will tend to impress in his consciousness its relation to himself.

A trustee is one who has been given a thing of value, belonging to someone else, for a definite purpose and for a definite period of time. How well such a definition fits into the place of the steward. Our lives belong to God, He has given them to us for a period of time, for certain purposes. Our talents and capacities belong to God, they are ours to use for His purpose.

As Bud Robinson is credited with saying, we hear considerable about the Lord is my shepherd, which is all right but—if He is the shepherd, then we are His sheep. It is the function of the sheep to grow wool and, since He is the shepherd, he is entitled to the wool and to some of the hide, if He wants it. It is the duty of the sheep to grow wool in return for the protection and care of the Good Shepherd. The sheep is true to its trust. We wonder whether we always are?

H. N. C.

BISHOP WARREN A. CANDLER

The death of Bishop Candler some weeks ago has been felt as an irreparable loss, not only by the church as a whole, but by all of us, its individual members.

Dr. A. P. Hamilton

At the time, Dr. Fagan Thompson recalled to the congregation of the Galloway Memorial church the Bishop's fondness for the old hymn, "My Latest Sun is Sinking Fast," and the fact that at the session of the General Conference of 1934, held in Jackson, he had preached his farewell sermon and climaxed it by singing this grand old hymn as a solo. As a memorial to him, Dr. Thompson then led once more in the singing of it, while the congregation joined in with fervor and the conviction that mingled with the "Choir Invisible," the good Bishop was joining in the chorus with us, somewhere out beyond the shores of time and the starry heavens.

This incident carried with it a depth of poignancy that set it off as an unusual experience for me on personal grounds. It so happened that this was also the favorite hymn of my grandfather, Jefferson Hamilton. And at a session of the Alabama Conference, in Opelika, in 1874, as he lay dying, with friends gathered around the bed, he asked them to sing. One minister friend tried, but broke down sobbing. Then he raised himself on his elbow, and sang:

> "Come angel band, come and around me stand,
> O, bear me away on your snowy wings
> To my immortal Home."

This story has always been one of the most thrilling of those handed down to me by word of mouth through the years. It was so characteristic of the indomitable will of the man, and of his serene faith.

But Bishop Candler's death marks the passing of an era, and of a definite type of that era, which has passed out with Unification. Some men merely become a part of the age in which they live, and their personalities merge into its general features, but the Bishop very definitely set his stamp and the imprimatur of his character upon his generation. Not only was he an integral part of his time, but it, in turn, unmistakably became a part of him and of his vigorous mind and heart. People did not always agree with him, but they had to respect the sincerity of his convictions, and his ability to make those convictions carry over into the lives of thousands of his fellowmen.

There was a unique Candleresque flavor in all he said and did. And he was one of those unforgettable personalities that are only too rare in any period of history.

Rooted deep in the soil of Georgia, he still had a Wesleyan outlook on the world as his parish. Wesleyan also was his appreciation and apprehension of the fundamental need of Christian education. Perhaps no man in his generation did more for the cause of education in general for the State of Georgia than he. For the unswerving devotion which he gave to education in his church, had an influence in secular fields far beyond the narrow bounds of his own church-related college, by holding before the people of his state the ideals of a citizenship trained in heart as well as in mind.

We shall not see his like again for many a day.

A. P. H.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen	
Rev. A. Y. Brown, Okolona	12
Rev. A. S. Brisco, Derma	2
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	16
Rev. Milton Jay Peden, Prairie	4
Rev. T. F. Sartain, Vardaman	2
Columbus	
Rev. T. E. Gregory, Columbus	14
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. H. D. Suydam, Mathiston	2
Rev. T. B. Thrower, Kosciusko	3
Corinth	
Rev. E. M. Allen, Tishomingo	4
Rev. K. E. Clark, New Albany	7
Rev. T. H. Ferrell, Booneville	20
Rev. J. A. George, Oxford	6
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	20
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	2
Rev. Seamon Rhea, Holly Springs	22
Rev. C. L. Rogers, Ripley	17
Greenville	
Rev. S. E. Ashmore, Indianola	19
J. H. Johnson, Clarksdale	7
Rev. J. Wasson, Lula	3
Greenwood	
Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	21
Rev. N. D. Guerry, Schlater	2
Rev. E. S. Lewis, Durant	3
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	13
Sardis-Grenada	
Rev. A. W. Bailey, Holcomb	24
Rev. W. J. Cunningham, Sardis	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	7
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. W. W. Milligan, Tutwiler	12

MISSISSIPPI CONFERENCE

Brookhaven	
Rev. Frank E. Dement, Jr., Monticello	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	9
Rev. Roy Wolfe, Prentiss	2
Hattiesburg	
A. J. Boyles, Magee	20
Rev. E. M. Lane, Montrose	4
Rev. B. M. Lawrence, Heidelberg	3
Jackson	
Rev. L. E. Alford, Benton	3
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	4
Rev. J. H. Grice, Vaughan	2
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	14
Meridian	
Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	4
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. T. J. O'Neil, Meridian	2
Seashore	
Rev. C. C. Clark, Gulfport	45
Rev. A. M. Ellison, Bay St. Louis	11
Rev. J. H. Morrow, Picayune	2
Vicksburg	
Mrs. N. E. Cunningham, Gibson Mem	11
Rev. T. O. Prewitt, Vicksburg	3

PERSONAL NOTES AND INCIDENTS

Rev. W. R. Goudelock, pastor of Southside church, Corinth, is to have Rev. W. J. Cunningham for a revival in May.

Dean R. E. Smith, of Centenary College, Shreveport, is delivering a series of Bible lectures, at Trinity church, Ruston, this week. Dr. Guy M. Hicks is the pastor.

Booneville church, Rev. T. H. Ferrell, pastor, is planning to raise the entire amount of the Benevolences by Easter, the amount accepted being $600.

Miss Winnie Buckles, Director of Narcotic Education with the Mississippi State Department of Education, will speak at the Okolona Methodist church on Sunday morning, March 8.

The young people of First Church, Corinth, meet each Monday and have supper together at six o'clock in the church dining room. The meeting is under the direction of the adult counselor.

Rev. O. L. Elliott, pastor of Salem and Friendship charge, and Miss Elizabeth Roebke, of Rienzi, Miss., were married on February 10, Rev. W. R. Goudelock officiating.

The editor appreciates a generous note of appreciation from Rev. Andrew J. Boyles, no less a friend of the Advocate than of the editor, as is evidenced by another list of subscribers from Magee, Miss.

We regret to learn that Rev. J. E. Roberts, pastor of Booneville circuit, has had a rather prolonged attack of influenza which has greatly handicapped his work. We are glad to know that he is improving and hope for a speedy recovery.

Rev. A. W. Bailey sends the largest list which we have had from Houlka charge for many years, and he makes the report all the more encouraging by saying that he enjoyed the work and the people were very responsive.

Rev. Morelle H. Wells reports a gracious reception by the people of Fayette, Miss., and a solicitude for the well-being of the parsonage family which has greatly endeared them to him. Through their cooperation and planning he is looking forward to a great year.

Rev. A. Y. Brown reports that he is having a very successful and happy year at Okolona, Miss., where he is in the third year of his pastorate. The church has adopted the unified budget with a $200 raise in pastor's salary, with a corresponding raise in some other funds, and the church is running with a surplus in the treasury.

The First Methodist church, Tupelo, Dr. W. A. Tyson, pastor, has arranged for the presentation of "The Methodist Meeting House," Dean Garber's most interesting book, in a series of four lectures. Mr. H. L. Smith, Mrs. Fay McHaney, Mrs. G. C. Sturdivant, and Mr. George Maynard, in the order named, will give the book.

Rev. Seamon Rhea, pastor at Holly Springs, Miss., sends us a splendid list of subscriptions from that historic church and and brings his own campaign to 22 on a quota of 21. He reports good progress in every department of his church work, an increase in pastor's salary, and that he found the work of securing subscriptions to the Advocate a pleasant part of his pastoral visitation.

Rev. Robert A. Cross and his wife, of Memphis, Tenn., are on a visit to the city this week. Bro. Cross, a reserve Army chaplain, who is in the railway mail service at Memphis, is on a brief vacation visit to his sister in New Orleans. He and Mrs. Cross will then visit her people at Montgomery, La., before they return to Memphis. We appreciate the fact that Bro. Cross remembered the Advocate office with a call.

Local music lovers and competent critics in Tupelo are enthusiastic in their praises of the Millsaps Singers, who recently presented their program at the First Methodist church, in Tupelo. The tour of these talented young people included Winona, Mathiston, Starkville, West Point, Columbus (First Church), Amory, Tupelo, Pontotoc, New Albany, Holly Springs, Memphis (First Church), Memphis (High School), Little Rock, Drew, Greenville, Leland, Moorhead, Greenwood.

MISS SUZIE L. LYONS PASSES

The passing of Miss Suzie L. I Lake Charles on last Saturday, removes a native citizen of New Orleans who was distinguished both by family and by her personal character. She belonged to one of the old families, and during her long life she rendered distinguished social and civic service. Up to a little more than a year ago, she was a social service worker at Touro Infirmary, but she retired and her failing health was manifest to her close personal friends. She had been with her sister in Lake Charles for the past two or three months and had been ill for about three days, but her death was unexpected. Her strong convictions were supported by a brilliant mind and a courage proportioned to her faith and her understanding. She was a devoted member of the Methodist Church and was widely known throughout the city.

She is survived by three sisters, Mrs. Lewis S. Clarke and Mrs. J. O. Carson, of New Orleans; Mrs. R. L. Hale, of Lake Charles, La.; and one brother, F. G. Lyons, of New York City. The funeral was held on Sunday afternoon and interment was in New Orleans.

The greatest name in history is the name of One whose cradle was a manger and His dying bed a cross. He had no worldly wealth, influence, or learning. His name outshines all other names as the noonday sun eclipses the stars. "He gave Himself."

—Selected.

CONFERENCE NEWS AND PERSONALS

Rev. Rex Squyres is happily situated on the Sibley charge where he has a most cooperative people and that noble veteran, Rev. W. E. Akin, for an ally. Bro. Akin is a teacher in the Church School.

Miss Ina Palmer, of Louisville, Miss., registers her devotion by renewing her subscription for the Advocate and by signing herself as an "Advocate lover." We thank her for both expressions.

Rev. Frank E. Dement, Jr., is making a good start in his work at Monticello, Miss. He has met a cordial reception and is looking for a successful year in all departments of the work.

Rev. W. C. Newman is happy in his work at First Church, Corinth, where we feel sure that he will have a great pastorate as he has in other places where he has labored. He is much pleased with the prospects for his work.

A letter from Rev. Milton Peden, Prairie, Miss., says that his wife has been in the hospital and that he had been laid up with an attack of flu himself. We regret to learn of the affliction which has befallen them, but hope for speedy and complete recovery.

Rev. W. W. Milligan, reporting from Tutwiler, Miss., says that he approached thirteen people about a subscription to the New Orleans Christian Advocate and only one person declined, and ten of the twelve subscriptions sent in were new readers.

Mrs. A. J. Henry, whose late husband was a member of the North Mississippi Conference, lives at Lexington, Route 4, and she keeps her interest in the church and its work as her good letter indicates. We thank her for her encouraging message.

Rev. and Mrs. B. P. Jaco, Rio Grande Valley, exiles from the North Mississippi Conference, are in good health and retain their unfailing cheer. Seems to this editor, however, that the parson is getting a little color, or choler, blind.

The editor appreciates a note from Mr. and Mrs. Arnold Wilking, of Franklin, La., who were at the time vacationing in Pasadena, California. Mrs. Wilking was Miss Martha Brumby, daughter of Hon. and Mrs. R. E. Brumby, now of Marietta, Georgia.

Hon. A. B. Friend, charge lay leader of Sardis Station, and lay leader for the Sardis-Grenada District, not only directed the Laymen's Day program in his own church but plans to hold a number of lay meetings throughout the district.

Rev. J. S. Noblin writes that he is having a great year at Carthage, Miss., and that the people are responding in a fine way to every call of the church. Included with this encouraging report was a list of fourteen subscriptions, nine of which are new. We greatly appreciate that splendid record.

Mr. S. J. Creekmore, president of the Board of Supervisors, Kemper County, Miss., adds to a business note a message of appreciation concerning the paper for which we are truly grateful. We are always glad to feel that we are enlisting the business men of our constituency.

Rev. N. H. Melbert, pastor of First Church, New Orleans, paid the Advocate office a call one day last week which we missed much to our regret. We were not out of the office, but in the composing room and did not know that he was there until after he had gone.

Report reaches us that three additional ministers from the New Orleans District are offering themselves for chaplaincy service. This number, in addition to those who have already been accepted, will give the Louisiana Conference a worthy representation in the chaplaincy service of our fighting forces.

Rev. W. J. Cunningham, pastor at Sardis, Miss., is one of the speakers for Religious Emphasis Week at Mississippi State College, Starkville, this week. On last Sunday evening he spoke for Wesley Foundation; M. S. C. W., Columbus; and the week fore he was one of the invited speakers for Religious Emphasis Week at the University.

Rev. R. A. Thornton was recently transferred from the Mississippi to the North Mississippi Conference, and he reports a royal reception at the hands of his ministerial brethren. His reception by the people of the Shuqualak charge has been equally generous and he is anticipating a good year in all respects.

Mrs. W. H. Johnson, Advocate representative at Booneville, Miss., has done a magnificent piece of work, and we add her name to that growing list of elect friends, men and women, who help to make a bright spot in the Advocate sky. Her first order was for twenty subscriptions and, believe it or not, eighteen of them were new ones.

Mrs. R. H. Wynn, well-known and much beloved in the Louisiana Conference, writes that she was a guest at the wedding of Dr. and Mrs. Geo. S. Brown fifty-two years ago. She is now back in Houston and is enjoying a fine grandson who made his arrival on January 18. We add our congratulations and good wishes for the happy circle.

Miss Fannie Burney, of Ebenezer, Miss., has been reading the Advocate for more than fifty years, and she places it next to her Bible as a source of cheer, comfort and blessing. Needless to say that such a message cheers the Advocate office. May she have many more years to enjoy the friend of half a century.

Rev. Andrew J. Boyles, pastor at Magee, Miss., made a good Advocate record last year as he has for many years, but last week he sent a list of thirteen subscriptions, ten of which were new. This means that he still has his entire list of expirations and an uncompleted list of prospects which will certainly give him a banner report at the end of the campaign.

Rev. David Tarver, of the Louisiana Conference and stationed in Algiers, has been called for chaplaincy service in the Army and will report on March 1. In our opinion, the army chaplaincy will have no recruit with a finer spirit, nor one who will render a more worthy service. Our interest and our prayers will follow him and the others who have already gone to share this service to the nation's soldier-sons.

Mrs. Grace Sloan Overton, who held a series of services at Rayne Memorial church, New Orleans, a year ago, will again be the speaker at a series of services from March 1-6, inclusive. Included in the series will be a city-wide youth rally at 3 o'clock, Sunday afternoon, and a special joint service which will be held at First Church, Sunday evening, in addition to the services morning and evening at Rayne Memorial church.

LIFE MEMBERSHIPS, VAIDEN, W. S. C. S.

The Woman's Society of Christian Service, of Vaiden, Miss., gave two Life Memberships during 1941. The adult was given in honor of Miss Mary E. Cain, Vaiden, Miss. The baby was given in honor of John McClurg Fisher, Vaiden, Miss.

ATTENTION CONFERENCE CLAIMANTS

During the session of the Louisiana Annual Conference in 1940, the Board of Pensions, St. Louis, Mo., overlooked sending a check due our Conference. This fact was noted, and the Conference authorized the Secretary of the Conference Board of Pensions, Sidney A. Seegers, to secure the check and make distribution of the funds to the Claimants according to years of service. The check was received soon after the adjournment of the Conference session, the allotments were made, and the Treasurer of the Conference Board, Judge E. L. Walker, mailed the checks for the alloted amounts to each Claimant on November 26, 1940. This matter had to be cleared through the Conference at the 1941 session. The report of that distribution is found on pages 43 and 44 of the 1941 Annual of the Louisiana Conference. There are no delayed funds to be distributed following the 1941 session of the Conference. Inquiries are coming in about this matter, presumably because the report of the distribution bore no date.

Respectfully and cordially,
SIDNEY A. SEEGERS,
Secretary, Conference
Board of Pensions.

LUZIANNE
COFFEE
100% Good

MRS. DON L. HARWELL IN HOSPITAL

Mrs. Harwell, wife of Rev. Don L. Harwell, pastor of Gentilly Methodist church, is in a New Orleans hospital following a rather serious operation on Tuesday, February 10. She is improving and if nothing unforeseen happens will be able to return to her home in the near future. While Mrs. Harwell was in the hospital, Bro. Harwell developed an infection in his arm and was in the hospital himself for treatment and care of his arm. He is now at home, but still goes to the hospital to have his arm cared for.

CLINTON, LA., CHARGE

Rev. Fred S. Flurry writes enthusiastically of the fine work being done by the churches of the Clinton circuit. He indicates that "the people on the Clinton charge are working so hard and fast that it really keeps the pastor busy keeping up with them. The former pastor not only did an excellent work, but also left the groundwork upon which we have been able to build. The country churches of the charge have been repaired and rebuilt as needed. The work has not been completed, but plans are made for the completion in the next few weeks. The new educational annex at Clinton is almost complete and it is a credit to the church. Last Sunday this church also installed a new electric Orgatron. We have a vested choir which was organized before Christmas and presented a beautiful cantata at that time, and it is now working on an Easter cantata. Besides this the W. S. C. S. has repapered and painted part of the parsonage, and has installed, among other things, a new Frigidaire and gas range.

There are also many other things of interest, such as a new garage for the preacher's car and beautiful carpets for the aisles of the church. These were given by the Young Adult's Class of the Sunday School.

The Clinton churches are wide awake. The people did it and they deserve the credit. I want them to know that the pastor appreciates the fine work that they are doing.

We are receiving new members all along and all phases of the work seem to be well cared for."

SIBLEY ADULT CLASS

Dear Editor: I would like to take a little of your time to tell you of the Senior Adult Class of the Sibley Methodist church, of which I am the teacher.

I think it is a remarkable class: (1) As to number of members in comparison with the membership of the church—there are 22 members of the class and the church has a membership of 114, with many of these nonresidents; (2) As to number of members in comparison with the total enrollment of the Church School, there are 22 members of the class and only 46 for the entire school; (3) As to age, the youngest member in the class is 49 years old and the oldest is 93, there being only 4 members under 60. The combined ages of the class amount to 1,434 years, or an average of better than 65 per member. There are 9 men and 13 women.

Mr. Editor, I would like to challenge the conference on this class as to these three points.

Now come on and tell us about your class, brethren, but don't wait too long as our class is still growing.

REV. W. E. AKIN (Superannuate).

METHODIST STUDENTS AT BLUE MOUNTAIN COLLEGE

Blue Mountain, Miss., Feb. 16.—The Methodist students at Blue Mountain College, the oldest college for women in Mississippi, are active in the work of the Wesley Foundation. The thirty Methodist students in the college are members of the Foundation, and twelve of them subscribe to MOTIVE. The following members represented the Foundation at the Methodist Student Conference, February 13-15, at the University of Mississippi:

Edith Sledge, Greenwood; Lila Drewery, Chalybeate; Lois Person, Collierville, Tenn.; Anne Loftin, Red Banks; Merle Kelly, Seminary; Julia Lacey, Newport, Ark.; Jimmie Del Stubbs, Delco Childers, Ripley; Jane Maxwell, Chapel Hill, Tenn.

Officers of the Foundation are: President, Delco Childers; Vice-President, Dorothy Carlton, Murfreesboro, Tenn.; Secretary-Treasurer, Lila Drewery; Social Chairman, Betty Ann Schwedtmann, St. Louis, Mo.; Deputation Chairman, Elizabeth Laney, Tupelo; Sunday School Representative, Merle Kelly; League Representative, Dorothy Fowlkes, Amory; Vespers Representative, Lois Person.

MARY FRANCES SKILTON,
Secretary.

SEARCHLIGHT

WHY MAKE A MONKEY OF YOURSELF?

"There is nothing about which we put ourselves to more trouble than wine as if nature hath not given to us the most salubrious drink with which all other animals are satisfied."—Pliny.

"What wonders does not wine! It discloses secrets, ratifies and confirms our hopes; thrusts the coward forth in battle, eases the anxious mind of its burden, instructs in arts. Whom has not a cheerful glass made eloquent? Whom not quite free and easy from pinching poverty?" —Horace.

If science should prove that you had a monkey for an ancestor, what could you do about it?

But even that would not justify you in adding another monkey to the list of ancestors for your descendants.

It is not your ancestor now. It's you.

NEW ORLEANS GOOD GOVERNMENT CLUB

One year ago the Roger W. Babson Good Government Club was organized in New Orleans, with Dr. Jas. E. Givatkin as chairman. The Club was organized at the Baptist Bible Institute, with about 12 charter members. Since the death of Dr. Givatkin, the Rev. M. Crowe, of the Presbyterian Church, has been selected by the National organization, tentative to his acceptance or rejection of the office. Mrs. Chas. E. Free, of the Napoleon Avenue Methodist church, is publicity director; Mrs. B. Redmon, treasurer; Rev. Mr. Snider, secretary; and the Rev. M. Crowe, president and chairman. We did not secure the 150 citizens to register as Prohibitionists. We did not have the support of the churches. We have a majority of our number registered for the Prohibition ticket.

All those who are willing to register as Prohibitionists please contact Mrs. Free or the Registrar of Voters. We want to see liquor removed from our defenses.

COMMISSION ON EVANGELISM, SOUTHEASTERN JURISDICTION

The initial meeting of the Commission on Evangelism in the Southeastern Jurisdiction was convened by Bishop Clare Purcell in the McKendree Methodist church, Nashville, Tenn., on January 29, 1942.

The following officers were elected: Chairman, Hubert Quillian, LaGrange, Georgia; Vice-Chairman, W. B. Garrett, Lancaster, South Carolina; Secretary-Treasurer, Fred W. Paschall, Wilmington, North Carolina.

The following objectives were set up: (1) A school of evangelism in each state or conference within the Jurisdiction. (2) The establishment of preaching missions in needed areas. The Commission working with the district superintendents in these areas. (3) A committee of five from this Jurisdiction to be named by the chairman to work with a committee from the Central Jurisdiction to make a joint investigation and survey of neglected areas and report their findings to their respective Jurisdictions. (4) The promotion of home visitation evangelism. (5) A family altar in every home. The Commission most heartily recommends the use of The Upper Room. (6) That an effort be made to adequately supply the Methodist men in our camps with The Upper Room in view of the fact that the demand for this periodical is now greater than the General Commission on Evangelism can supply. A suggested goal of 25,000 copies per quarter was adopted. Two methods of financing this project were suggested: (a) Ask local churches and individuals to contribute to a general Upper Room fund in order to provide these booklets for the men in camp; (b) Ask every local church to send a copy of The Upper Room each quarter to each man from that church now in camp.

FRED W. PASCHALL,
Secretary.

RESOLUTION TO ROOSEVELT

The Michigan Temperance Foundation has sent to the President of the United States a resolution asking him to eliminate the manufacture of liquor for the duration of the war since there is a five-year supply (500 million gallons of hard liquor) now in storage. About three and three-quarter billion pounds of grain are used annually in its manufacture as well as 150 million pounds of sugar and 163 million gallons of molasses.

If the government is taking the matter of priorities seriously, it will follow the suggestion of the Foundation, which is most reasonable. Moreover, there are millions of Americans who are going to resent having to go without sugar so long as the liquor business is permitted to function. After all, sugar has high food value, liquor has none, and more people use and need sugar than use liquor and don't need it. Common sense, common decency and just ordinary patriotism demand that the liquor business stop production as the automotive industry has done. The government should see to this. We will continue to criticize it until it does.

—Michigan Christian Advocate.

THE PLACE AND FUNCTION OF THE JURISDICTION IN THE METHODIST CHURCH

By Bishop Clare Purcell

One of the first things done by the Joint Commission on Methodist Union in the preparation of the Plan of Union was the listing of a series of "governing principles" which were to be guiding lights until the Plan was complete. One of these governing principles was that the Jurisdictional idea should be incorporated into the constitutional structure of the united Church. This idea was not new in Methodism. The Methodist Episcopal Church had adopted it in principle in 1884 when several Central Conferences were set up in foreign lands for certain foreign and racial groups. It proved to be sound in principle and made for efficiency in providing closer administration while affording ample opportunity for larger participation and expression on the part of the national and racial groups involved.

All three of the commissions working on the Plan of Union had been convinced that this nation of ours is far too great in area and far too diverse in geographical, climatic and racial interests for one supreme General Conference to give well-balanced consideration to them all. The General Conference simply could not give attention to every important detail and legislate on innumerable matters having to do with local conditions in the several areas of our total Church life. In the important matter of the election of Bishops it was felt that the General Conference was unable to have knowledge of men in the several sections of the Church who are qualified for the office. This important duty was therefore delegated to the Jurisdictional Conference, where the delegates know the men more intimately. Men thus elected become not diocesan Bishops, but General Superintendents, and they are so constituted in their consecration.

This Jurisdictional principle recognizes the fact that in the larger unity there must be diversity, and that the unity is stronger and not weaker for its diversity. A very apt illustration of this truth is found in the wise provision for sovereign States within the larger Union of the United States of America. No one would argue that the nation is weak because it has forty-eight separate States. After more than a century and a half of history in which the strength of the union has been tested by internal strife and war, we have come to think of our beloved country as "an indissoluble Union of indestructible States." While the ecclesiastical structure of Methodism cannot be said to be similar in all respects to the national structure of our government, yet it may be said that Methodism is now an indissoluble communion of indestructible synods. The variety of the synods strengthens and enriches the unity of the communion.

It should be emphasized that the Jurisdictional principle was not introduced into the constitution of the new Church for purposes of racial or sectional discrimination. The answer to this criticism is in the fact that every race and all sections of the world find ample representation and unrestricted expression of aspirations in the General Conference. Each Jurisdiction has a distinct contribution to make to the total life of the Church. We are not, therefore, six separate Churches, but we are a powerful Federal Communion in which we strive to bring into being the ecumenical community of humanity which is the realized Kingdom of God on earth.

This Jurisdictional idea is a vital part of the Methodist Church because it meets a great need and because it is imbedded in the organic constitutional structure of the Church. It cannot be removed from the Constitution except by constitutional process which would require two-thirds majorities in the General and Annual Conferences. Provision is made however for changing the number of the Jurisdictions and also for changing their boundaries, but this can be done only upon consent of a majority of the annual conferences involved. This provision is wise because it is probable that changes in their boundaries will become advisable. It may become necessary to reduce or increase their number to conform to the expanding life of the nation. It should be noted that lay members, ministers and bishops may be transferred across Jurisdictional lines. This should be encouraged. Perhaps the method by which bishops may be transferred from one Jurisdiction to another should be made more flexible.

Powers and Duties

Among the powers and duties granted by the Constitution of the Church to the Jurisdictional Conferences we find: (1) "To promote the evangelistic, educational, missionary and benevolent interests of the Church, and to provide for interests and institutions within their boundaries. (2) To elect bishops and to cooperate in carrying out such plans for their support as may be determined by the General Conference. (3) To fix the residences for the Episcopal Areas, and to assign the bishops to them. (4) To establish and constitute Jurisdictional Conference Boards, auxiliary to the General Boards of the Church, as the need may appear, and to choose their representatives on the General Boards in such manner as the General Conference may determine. (5) To determine the boundaries of the Annual Conferences . . . (6) To make rules and regulations for the administration of the work of the Church within the Jurisdiction, subject to such powers as have been or shall be vested in the General Conference. (7) To appoint a Committee on Appeals to hear and determine the appeal of a Traveling Preacher of that Jurisdiction from the decision of a trial committee."

From the above list of powers and duties it will be seen that the Jurisdictional Conference has a wide field for service in the Church. This first quadrennium in the life of the new Church is a period of transition and adjustment. This new wheel in the machinery of Methodism is now trying to find itself and to integrate itself into the larger ecclesiastical life. Reference to these duties reveals the fact that the Jurisdictional Conference can function in the interim of its quadrennial sessions **only through the Jurisdictional Boards and Commissions which it may constitute.** This work is made a definite responsibility in the very first duty listed, "To promote the evangelistic, educational, missionary and benevolent interests of the Church, and to provide for interests and institutions within their boundaries." This means that a program of promotion in the several fields of service indicated is the best opportunity afforded a Jurisdiction to prove its right to exist.

The Southeastern Jurisdictional Conference meeting in Asheville, North Carolina in May, 1940, established and constituted Jurisdictional Boards and Commissions as follows: Board of Missions and Church Extension, Board of Education, Board of Hospitals and Homes, Board of Lay Activities, Board of Temperance, Commission on Evangelism. The future of the Southeastern Jurisdictional Conference will be charted for the most part by the work done by these Boards.

It must not be forgotten that these Boards are auxiliary to the corresponding General Boards. They may become excellent channels and effective instruments through which the plans of the General Boards may be implemented in the life of the local churches of the Jurisdiction.

Since this occasion is a great Joint Missionary Council under the sponsorship of the Southeastern Jurisdictional Woman's Society of Christian Service and the Board of Missions and Church Extension of the Southeastern Jurisdiction, it will be fitting to incorporate in this address a reference to the work of these two cooperating Jurisdictional groups. As was to be expected, the Woman's Work in this Jurisdiction has already become well established under the leadership of Mrs. E. L. Hillman of Rocky Mount, N. C., and her corps of competent associates. As in the General Board, the Woman's Work is a component part of the Jurisdictional Board, and the following officers are ex-officio members of the Jurisdictional Board: The President of the Jurisdictional W. S. C. S., and the presidents of all Annual Conference Woman's Societies of of Christian Service.

Pursuant to the action of the Southeastern Jurisdictional Conference authorizing its organization, the S. E. Jurisdictional Board of Missions and Church Extension met for organization at Lake Junaluska last summer, August 6-7, 1941. Bishop Arthur J. Moore Convener. A large representative attendance was noted from every Conference in the Jurisdiction. Representatives of the General Board were also present. Organization was effected with Dr. H. P. Myers, Danville, Virginia, President; Dr. R. Z. Tyler, Miami, Florida, Vice-President; and Dr. S. O. Cantey, Cheraw, South Carolina, Secretary-Treasurer. Dr. H. P. Myers was elected Executive Secretary, without salary, to carry on the work in connection with his pastorate. Four committees were ordered set up to consider the interests of the four constitutional divisions of the General Board. A Findings Committee was also appointed. The reports of all these committees brought the total program of work carried on by the General Board before the group, and pledged complete cooperation. It was clearly seen that the best area for the work of the Jurisdictional Board was in the field of cultivation and promotion. The first definite project of the Board was the promotion of this Missionary Council. This is perhaps the most important piece of promotion the Board could possibly undertake.

The Jurisdictional Board adopted a very far-reaching report of its Committee on Finding. This report included the following items:

1. Executive Committee constituted.
2. Executive Secretary without salary.
3. Approval for Jurisdictional Council of Missions in conjunction with the Jurisdictional Conference of the W. S. C. S., January 28-30, 1942.
4. Approval for report on "Policies and Objectives" adopted by S. E. Jurisdictional Conference, in May, 1940.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

5. Especial commendation for the District Missionary Institute, the work of the Local Church Board of Missions and Church Extension, and the School of Missions as educational agencies in promoting the cause of missions.

6. In adopting the report of its Committee on Foreign Missions the Jurisdictional Board registered its conviction that in times like these we must have no retrenchment but an advance all along the line.

7. In adopting the report of the Woman's Committees the Board placed great emphasis upon Paragraph 1041 of the Discipline, which outlines the duties of the Local Church Board of Missions and Church Extension.

From the above survey of the work already being done by the Southeastern Jurisdictional Board of Missions and Church Extension, it will be seen that all of the other Jurisdictional Boards of Education, Lay Activities, Hospitals and Homes, and Evangelism will find large opportunity for promotional cultivation in their several areas.

In conclusion, it should be said that the final test of the value of the Jurisdiction in the life of the Church will be in terms of spiritual results contributed to the Church. During the past four years we have been engaged in the necessary task of merging the machinery of three Churches into one ecclesiasticism. The emphasis has been along organizational lines, of necessity. But this is only a prelude to the larger and more important task of cementing this unity into a real communion. We must now find the way to breathe the breath of life into the framework, so that it may become, not a lifeless organization, but a living, throbbing organism. The permanence of the Jurisdiction in the Methodist Church does not depend upon its being imbedded in the Constitution of the Church. It depends upon whether or not the Jurisdiction is useful to the high spiritual purposes of the Church. We are trying to build a Church Christ can use in the redemption of men, women and little children. Every piece of organizational machinery must contribute to this end or be discarded. Only by using this machinery in the new Church can we hope to keep it.

The Episcopal address to the General Conference of the Methodist Episcopal Church, South, in the year 1910, contained these wise words, "The Church does not cling to old weapons, however useful in their day, when cannon and weapons of precision are available for its great battles. It adopts nothing because it is the fashion of the hour, whether it be a doctrine or a form." Let us, therefore, make the Jurisdictional principle "an instrument of precision" for the great battles ahead, and use it creatively in the redemptive programs of the Church. Thus we shall be faithful to the highest traditions of our beloved Methodism, and we shall bring into being a Church Christ can use and which he will delight to claim as "his very own, standing before him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished."

DEATH CLAIMS MRS. L. W. CAIN

A telephone message Monday evening brought the sad news of the passing of Mrs. L. W. Cain, the wife of Rev. L. W. Cain, of Denham Springs, La. We carried a notice of her illness last week and the tone of the message which we received at that time led us to feel that the end might not be far away. She had been in the hospital in Baton Rouge, but was sent home since she could be made just as comfortable there as in the hospital. She and Bro. Cain were living at their own home in Denham Springs, where they went following his retirement. She was a good woman and had lived a useful life. Two sons are in the ministry, and the equally worthy daughters are rendering faithful Christian service in the communities where they live. The editor shares with the bereaved family the sorrow which has befallen them in the going away of this noble Christian wife and mother. The funeral was at Denham Springs, Tuesday afternoon.

Hopefulness of final victory is ours, if we only remember that we are fighting God's battles. And can He know defeat? He who is the God of the great world around us is the God of the little world within us. It is He who is contending in thee; thou art but His soldier, guided by His wisdom, strengthened by His might, shielded by His love. Keep thy will united to the will of God, and final defeat is impossible for He is invincible.

—George Body.

PARKER BIBLE CLASS, BOSSIER CITY, LOUISIANA

On May 4, 1941, eighteen young adults of the Bossier City Methodist church met at the parsonage to organize a Church School class.

The following were elected as officers: President, Nath Allen; Vice-President, Cedric Whittington; Secretary-Treasurer, Maurice Birdwell. Mrs. Alvin P. Smith was selected as teacher, and the class got under way. The class is named "The Parker Bible Class," in honor of Rev. A. H. Parker, who was at one time pastor of the Bossier City Methodist Church, and who is now living at 202 Adair Street. Bro. Parker has been retired from active ministerial work for some years due to ill health, but while local pastor during the years 1920-1922, the church made remarkable progress.

Officers for the year 1942 are: President, Milton Allums; Vice-President, Glen Odell; Secretary-Treasurer, Douglas Harlan. The class used the living room of the parsonage as meeting place until the new Church School annex was completed in November. Several worthwhile projects have been undertaken by the young adults which have meant much to the spirit and cheerfulness of shut-ins as well as members of the class. Especially so has been the periodic visits of members of the class to the home of Bro. A. H. Parker. The fellowship has meant a great deal to him, and his Godly life has been an inspiration to the young adults.

A fine fellowship is manifested among the members which is a delight to those participating. Definitely the class has meant a great deal to the total life of the church. The members have felt their responsibility for the advancement of God's Kingdom, and several have been drawn from the class to fill positions of leadership in the church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"As thou goest, step by step,
I will open up the way before thee."
(Translation of Proverbs 4:12)

* * *

District Leadership Days

Featuring Miss Ruth Esther Wheaton, National Field Worker, W. D. C. S.

Theme: "Give of Your Best to the Master."

Time: 10:30 a.m.

Place:

Brookhaven District, at Brookhaven, March 10.

Hattiesburg District, at Mt. Olive, March 11.

Jackson District, at Jackson, Capitol Street, March 4.

Meridian District, at Meridian, Central, March 3.

Seashore District, at Gulfport, First Church, March 12.

Vicksburg District, at Vicksburg, Gibson Memorial, March 5.

Opening Song: "Give of Your Best to the Master."

Prayer and Scripture: District Superintendent.

Organization: Roll Call by Zones; Business; Introduction of Special Conference Workers.

Special Music.

Statement of Purpose of Day: District Secretary.

Introduction of Mrs. Glendell A. Jones, Conference Secretary of Young Women and Girls.

Feature Address: "Our Total Task," Miss Ruth Esther Wheaton.

Lunch.

Group meetings for all officers, in separate rooms (45 minutes).

Reassemble for open forum conducted by Miss Wheaton.

Worship.

All officers of each society should attend the meeting in their own district and participate in the group meetings of the afternoon. Other members of the societies who are interested may attend. Pastors welcome.

* * *

To Secretaries of Study

Rolling Fork, Miss.

Dear Secretary:

By now your study plans for the year are made, and I hope it calls for one study course each quarter. If so, you are now having the suggested Bible study, "Our Times: What Has the Bible to Say?" You may use with this, Chapters 2 and 3 of "Christian Roots of a Democracy in America," and Bible study books as suggested on page 24 of the September "Methodist Woman," and page 10 of the January 29, 1942, "New Orleans Christian Advocate"; also Peloubet's and Snowden's Church School Lesson Helps. Recognition will be granted for this study if our usual rules are followed. Use at least one good supplementary book in addition to the Bible. Write me if you want an application blank.

Do you want to do something very definite as an outgrowth of this study? You might be interested in a silver tea or a free-will offering, sending the money raised to "The American Bible Society, Park Avenue and 57th Street, New York City, N. Y." This house is trying to supply our boys in the service as well as all countries with Bibles. Recently permission was given to send Bibles to Russian soldiers in prisons. What an opportunity is ours to send the Word to all the world, especially to Russia. She has shown her great power in destruction, what a force she might be if Christianized! If you send money, please write me the amount sent. This will be a love gift, over and above what you have promised for the work in 1942, and will not apply on those pledges.

This is the quarter also to cooperate with your pastor as he teaches the church-wide mission study, "The Methodist Meeting House." Offer him your services, supplementary books, maps, etc. Good books to use with parts of this text are: "Right Here at Home," "Homeland Harvest," and "Spanning a Continent."

Try to attend your District Leadership Day in March, when Miss Ruth Esther Wheaton, Mrs. Jones and Mrs. St. John will bring you valuable information.

My prayers and best wishes are with you in your work.

Sincerely,
FRANCES PERRY,
(Mrs. E. V. Perry)
Conf. Secretary Missionary Education and Service.

* * *

Remember "Uprooted Americans"?????

Visalia, Cal.—The first Girl Scout troop in a federal migrant labor camp has been organized at the Farm Security Adiministration camp at Farmersville. The girls scraped together money for their uniforms by washing automobiles, picking cotton and staging a benefit show.

* * *

Interesting Items

Newton.—In a beautiful candle service, the officers of the W. S. C. S. for the new year were installed. Pledges were made and the year books prepared by Mrs. J. E. Tanner were distributed. Mrs. W. K. Prince, who will serve as president again, was presented with a lamp in appreciation of her services during 1941. The 55 members of this society are divided into three circles, and do splendid work.

Morton.—The 1942 Yearbook of the Morton W. S. C. S. is most attractive. Two pages are especially interesting—one carries the ten Efficiency Aims for 1942, and the other a diagram showing the Seven-Pointed Star with each point designating an area of C. S. R. and L. C. A. The year's program follows the suggested one published on this page in December, and gives a place for four study courses during the year.

Mendenhall.—Some years ago we took the bells down from our church steeples—the bells which reminded us of our duty to God, the bells which called us to worship—perhaps we lost something very precious without realizing what we were doing. Today the bell rings again in the Mendenhall Methodist church because the women have willed it so.

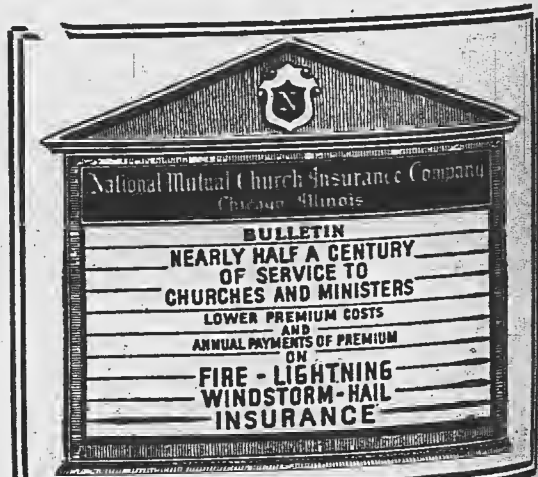
Madison.—Each Sunday afternoon in the Madison Methodist church a social hour is held for the cadets who are being trained there by Uncle Sam. The young people assist and the cadets really appreciate the social contact with church people. "We do not carry out a planned program, have it informal and change our plans as the cadets want them.. They had rather sing than anything else. We sing church songs and popular songs, but NO war songs—they forget for two hours that they are away from home and that they are soldiers."

Meridian, Central.—The sharing of the Recreation Room with the men stationed at Key Field is one of the outstanding activities of this church. Even though the U. S. O. has opened work in Meridian, this center is still filling a need, for to it come the boys who were active in their church at home—boys who still send home their weekly offering, often the same amount which they gave before they became a "$21 a month man," boys who have Dr. Brownlee write their pastor that they took Communion at Central, so their standing will be recognized, boys who say "When I am blue I pray"—.

An effort has been made to have the room as much as possible like the game room in a private home, and recently a serving buffet has been added, with a hot plate where a cup of tea may be made in a jiffy. A member of the church, Mrs. J. H. Shamburger, is now the full-time hostess, and the boys come in (just as they do in our homes) and say, "What's cooking?" Eating cookies from the cookie jar, one boy remarked, "My mother makes cookies just like these"; another remarked, "I would be willing to marry a woman who makes cup cakes like these!" The Chinese boy, from Chicago, says, "I am at home here"; and two boys from Pennsylvania who got their first pass out of the field at 6 p. m., were at the Recreation Room at 7. Leaving at the close of the evening, they said to Mrs. Shamburger, "We have been in a number of places, but we have been treated nicer tonight than since we left home."

"Is it worthwhile—the time we give, the cookies we make, the expense for extra lights and gas? Yes, it's worthwhile—for sometime in a far away land, perhaps in the midst of battle, these boys will remember what the Methodist Church did for them." Their mothers write us now.

Wisdom is knowing what to do; skill is knowing how to do it, and virtue is doing it.
—Selected.



National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"O God,
We thank Thee that we can grow!
Wiser
In knowledge,
Stronger
In ability to teach more helpfully,
O God,
Increase our courage for growing."

* * *

Gunnison Methodist Church Holds Zone Meeting

The first zone meeting for the year 1942 was held in the Gunnison Methodist church, Friday afternoon, February 6. The churches represented were: Benoit, 4; Shelby, 8; Rosedale, 6; Merigold, 10; Gunnison, 12. The zone chairman, Mrs. Ruel Turner, of Malvina, presided over the meeting.

The program was as follows:

Prayer—Rev. J. M. Guinn, Merigold.

Reading of Minutes—Mrs. J. D. Dorroh, Malvina.

Talk—"Projects of Shelby Society," Miss Mary Frances Bullock.

"Christian Social Relations Project"—Mrs. Wayne Thompson.

"A Big Question"—Mrs. Ida Beadel, Benoit.

"Home Projects"—Miss Carrie Brown, Malvina.

Devotional Service—Scripture, Rev. 21, Mrs. J. C. Darby, Merigold.

Song—"Oh Master, Let Me Walk with Thee."

"Finding God Through New Visions"—Mrs. Curtis Seawright.

Solo—"My Task," Mrs. Harry Speakes.

Closing Prayer—Rev. F. H. McGee.

At the conclusion of the program the Gunnison ladies served sandwiches, cookies and coffee.

* * *

W. S. C. S. Meeting

The Woman's Society of Christian Service met in the home of Mrs. George Steadman, on Tuesday afternoon, for the last three chapters in the Mission Study book. Mrs. D. Tumminello was leader for the afternoon. The devotional was given by Mr. M. D. McNeal. Those taking part on the program were: Mrs. Scott Blanchard, Mrs. D. Tumminello, Mrs. G. F. Warfield, Miss Louise McGee, Mrs. J. E. Walters, Mrs. G. W. Neal. Mrs. Blanchard closed the meeting with prayer. The hostess served her guests a salad plate.

* * *

Rosedale W. S. C. S.

The Rosedale W. S. C. S. concluded their Bible study Monday afternoon. The study has been under the leadership of Mrs. J. D. Dorroh. The book— Our Times, What Has he Bible to Say?—has been the most satisactory and interest-provoking of any studied recently. We recommend that you uy your own copy so that you may have t for private study and contemplation.

* * *

"What Do You Suppose is Happening"

We secretaries receive many letters from relatives and friends of Missionaries asking, "What do you think has happened to the folks in Shanghai (or Toyko or Manila, or any one of the other cities held by enemy troops)?" "Are Missionaries mistreated?" "Is our missionary property taken over?" "Do they get enough to eat?" Many variations of these questions are asked.

Our honest answer must be, "We do not know." With the exception of an U. P. dispatch from a newspaperman who escaped from Shanghai, we have no reports except those which have come through enemy censor's hands, and naturally those messages are limited to a bare statement that Mr. X is safe and well. There is a possible additional exception in the statement sent by Bishop Ralph Ward from Wuhu to friends in West China and relayed to the office. This message may or may not have gone through the censorship. Both of these statements show that Americans were not being ill-treated although they were being interned, either in their individual homes and yards or in large institutional compounds.

We believe that Americans held or captured by the Japanese are being treated with fairness and with no undue severity. In all Japan-controlled territory the activities of the missionaries are severely handicapped, perhaps stopped, but the native Christians carry on.

Since Americans are being allowed to draw from banks in Japanese-held areas a small amount of American money each month, we believe that our missionaries are able to secure enough food. Our own government is trying to work out an agreement through neutral diplomats whereby a continuance of such minimum support can be forwarded by mission boards and business houses to their representatives who are interned.

The only authentic word we have as to missionary property in such regions comes from Peking and Tainan. In both these cities university property has been sealed up by Japanese. The Peking Union Medical Hospital is open, but under Japanese control. Upon these isolated instances we base our belief, which may prove to be merely a hope, that all missionary property is to be treated as she treated German property in 1914-18. It was not confiscated and was later returned to the owners.

Knowing missionaries as we do, we believe that by their understanding attitude they will win consideration from their captors, and that by their initiative and resourcefulness they will work out formulae for living, which will make internment bearable, perhaps will make even an avenue for service.

The missionaries are God's. They are doing His work. For us to worry on their account helps them not at all, and it definitely harms us. Let us, therefore, commit them to God's care in our daily prayers—and then trust God.

* * *

The following letter is part of one written by Irma Highbaugh to Miss McKinnon. Because we are interested in rural work, I am sending it for you to see what is happening where war has been in progress for five years.

Methodist Rural Service Station,
Kien Yang Szechuan China,
November 10, 1941.

My dear Miss McKinnon:

I have not written you since the early summer. First, you will be interested in this letterhead which is not distinctive, but was produced, drawn, and the wood block carved by the twelve-year-old boys at the Madame Chiang War Orphanage here. Several of their teachers are Christian, and have asked us to help them with the Christian Religious Education there. Only about ten boys are from Christian families, but these have been so enthusiastic about the Sunday afternoon meeting which Miss Liao conducts that thirty were in attendance yesterday. One of the Christian young women of the Kien Yang church and I go each Sunday to help and we are trying to help with materials. They have 270 children.

I want to thank you in behalf of our staff for the special gift of twenty-five dollars which has just got through. It finally came to five hundred dollars by the time two exchanges were added. We sorely needed it. The remaking of this old church property into a modern home with rooms for work has been a terrific expense at this time of high prices for labor, wood, lime, etc., have eaten up our budget. This gift will just about furnish our living-dining room. Since our project is one with special emphasis on the home, we felt that one of our first concerns was to have a home which the community could pattern after and which they would want to follow. I have never been anywhere where there was so little beauty or graciousness of living as in this town which is far from being poor. Already we have had a little results, even though our place is not yet finished. The manager of the Bank of China has come to see our built-in dressers and is making one in his home. Our oven in the stove, the chimney itself, is an esoteric note in this town. The butler's window between the dining-end of our great room and the kitchen is a surprise to everyone. (Note: This was a gift from one of our deaconesses. S. L. M.)

We have organized the third Woman's Society of Christian Service in West China here. I hear that one was to have been organized in Chengtu yesterday, and tomorrow we go to Shih Ch'iao, a church town three miles from us, to help them organize quite a different level of church women. The pastor's wife is strong, and they have two or three literate women, so it should go. There are almost forty paid members here (the women decided they wanted to pay dues as the Youth Group did), and they are practically all women with some education, some quite a lot and able to do things.

We are deeply concerned over the Conference Health Work. Alma Erickson must take her furlough. She has done a magnificent piece of work for a first term. The area is huge, the midwives scattered throughout the Conference. The government and Red Cross make terrific demands for every trained person, and there just is no one to take her place. Perhaps you will be able to get Miss Bottin started from

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Group Attends Meeting of South Central Jurisdiction

Louisiana has been well represented at Oklahoma City this week for the meeting of the South Central Jurisdiction. The following delegates and deaconesses have been attending the meeting:

Mrs. George Sexton, Jr., Jurisdictional President; Mrs. J. B. Pollard, Conference President; Mrs. J. H. Thatcher, Mrs. G. W. Dameron, Mrs. C. I. Jones, Mrs. D. C. Metcalf, Mrs. S. J. Fairchild, Mrs. J. J. McKeithen, Mrs. T. D. Chapman, Mrs. E. A. Sartor, Mrs. E. C. Gibson, Miss Ella K. Hooper, Miss Dorothy Strine, Miss Mamie Chandler, Miss Grace Gatewood and Mrs. Mary L. Freeman.

* * *

A Touching Scene

By Mrs. John B. Pollard

The writer witnessed a most touching scene recently at the meeting of the Woman's Society of Christian Service in Pineville, a scene that she would like to see duplicated in every society in the conference.

Mrs. P. H. O'Neal, for many years a faithful president of this Society, had prayed long and earnestly that her daughter might become an interested and active member of this organization. This past year she has seen her prayer answered in a marvelous way. Her daughter, Mrs. John R. Galloway, has become a most ardent and enthusiastic worker in her Circle.

And so at the February meeting of this fine Society, Mrs. O'Neal conferred a Life Membership upon her daughter.

The presentation was made by Mrs. J. L. Wrinkle, and came as a complete surprise to Mrs. Galloway. At the close, Mrs. O'Neal placed the pin, bearing the cross, the emblem of a life member, upon her daughter. The service was closed with a prayer of consecration by the pastor, Rev. R. M. Bentley.

To all mothers of young married daughters, we pass this on and say, "Go thou and do likewise."

* * *

Scarritt College

Will you share with Scarritt College the task of preparing Christian workers for the building of the New Order in the world tomorrow? You and your friends may become Associates, and with annual contributions build a Living Endowment, which is an extension of the Associate Plan, to help meet the deficit between expenditure and income, that has been reduced by falling interset rates.

We Believe You Share These Convictions

That the spirit of Christ is the only power able to reconcile men and nations and establish LOVE as the rule of society.

That only through adequately trained leaders can His Spirit be made known and become effective in the life of the world.

That Scarritt College for Christian Workers is making a distinctive and significant contribution to this cause in the advanced preparation of unordained social-religious workers for Christian service at home and abroad.

Therefore We Invite You to Become a Scarritt Associate

(Your signed acceptance of the following statement associates you with the purposes and work of Scarritt College.)

I desire to become a Scarritt Associate and wish to identify myself with the College in prayer and in financial support, and to extend the influence of the College by seeking to interest new friends and enlist new students.

I enclose $............ as my Associate subscription and will endeavor to make this an annual contribution.

Name.................................... Conf.... ....

Street.................................... State...............

* * *

The Year 1942

War has interrupted, halted and hindered some of our work abroad. Our entry into the war is bound to extend the black-out of missionary activity. But it is a temporary situation. Clearly evidenced during the board meetings early in December was the conviction that the end of this war will see such an opening of doors for the message of Jesus Christ and such tremendous opportunities for Christian service as Christendom has never before witnessed.

Let us not seek to evade the responsibilities and harsh realities of this war year, but let us keep our eyes lifted with courage and faith to plan for the dawn of enduring peace and to prepare the workers needed for the greatest Christian advance in history.

* * *

Annual Meeting of the Board of Missions and Church Extension

In the modernized old building at 150 Fifth Ave., New York, from December first to fifth, there met and deliberated the various divisions and the entire body of the Board of Missions and Church Extension of The Methodist Church.

Missionaries from blacked-out areas, workers from lands still open to Christian influence, home missionaries, deaconesses, pastors, bishops, board secretaries, laymen, leaders of the Woman's Society, candidates for service at home and abroad, fraternal visitors, and a considerable fringe of "unofficial observers," kept the elevators busy, the committee rooms packed, and the chapel overflowing in continuous and sometimes overlapping sessions for four days and nights. One was impressed by the tremendous SIZE of the enterprise, the intricate machinery required to administer and direct it, and the exceptional ability of our elected leadership to conduct such vast affairs.

The ladies took the prize in the speed and precision with which they handled their Division of the total task; and the calmness with which they announced a budget of three million five hundred thousand dollars to care for and extend their program of Christian service, was impressive. The threat of national involvement in the war lay over the meeting, and the problems created by the Defense program bobbed up at every turn. The Foreign Division was obliged to face critical problems in Asia, North Africa, and Europe, created by the war. The Home Division could not escape the implications of army camp life and great concentrations of workers around the Defense industries. Scarcely had the meeting adjourned when the attack on Pearl Harbor fully justified the withdrawal of our missionaries from Korea, Japan and occupied China, but at the same time placed a thousand more problems before both Divisions.

WORLD SERVICE

Report for January, 1942

World Service Receipts for the Month of January, 1941—$241,808.77.

World Service Receipts for the Month of January, 1942—$203,467.91.

Decrease—$38,340.86.

Fiscal Year to Date:

June 1, 1940, to January 31, 1941—$2,184,740.80.

June 1, 1941, to January 31, 1942—$2,037,638.41.

Decrease—$147,102.399.

Per cent of Decrease—6.73%

By Jurisdictions

	June 1,1940, to Jan 31,1941	June 1, 1941, to Jan. 31, 1942
Northeastern	673,633.27	613,061.51
Southeastern	461,368.72	446,444.20
Central (Negro)	19,104.07	16,608.49
North Central	573,547.35	526,624.02
South Central	305,523.06	291,064.94
Western	137,477.71	143,307.94

Our Conferences

Mississippi	14,677.96	15 613 75
North Mississippi	14,660.48	19,430.52
Louisiana	17,454 08	18,478.32

"THY WILL BE DONE"

By Mrs. Irvin Rowland

An enemy had struck suddenly and treacherously. A state of war had been declared against us! The shock dulled my senses momentarily. I wanted to pray, but what should I say? Words could not express my feelings, and as I tried to lift my heart in a prayerful attitude, I knew that the earnest desires and pleas of my soul would somehow reach unto the Father, for words are not always necessary. Prayer can break through the soul and reach God because He understands our deepest longings.

With most of the world in conflict, how can the Christian people have unbroken fellowship? God hears the prayer of every sincere believer, and as we pray around the world, we can hasten the day of peace and goodwill. The church, the body of Christ, so includes men of every part of the world, so if we keep in touch with our Father in prayer, we will not lose this fellowship, though battle lines separate us. Then one day the love of Christ will bind this broken world together when men seek to know the Christian way of life.

Meantime, how urgent, as we sacrifice to protect our country and the rights of free people everywhere, that we keep hate for the aggressors out of our lives. The seeds of hate can never bring peace and understanding. Christians must keep faith and love foremost as we earnestly pray, "Thy kingdom come, Thy will be done, on earth as it is in Heaven."

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MARCH 1, 1942

By Rev. W. C. Newman

THE PARABLE BY THE SEA

Lesson Text: Mark 4:26-32; Matthew 13:44-50

Golden Text: Never man so spake.—John 7:46.

Some theologians have imagined and contended that Jesus used parables as a means of confusing that part of his audience not predestined to be saved by his teachings. But we may be sure that his only desire was not to obscure, but to make clear the Way of Life.

The parable was a familiar literary form in his day. His hearers were accustomed to that form of teaching. In it the language of the people was employed as well as the things most dear to them being made the points of reference from which they plotted eternal truths.

So, as Mark says, "with many parables spake he the word unto them . . . but without a parable spake he not unto them." Unto this day no man has found a better way to teach. Truly "never man spake as this man spake."

The Parable of Patient Expectancy

This story of the farmer who cast his seed upon the earth, then went quietly about his day affairs until harvest time, answers a need for Christians of every generation. It is the need for an unshakable faith in the efficacy of the truth and its eventual and plentiful fruiting.

Throughout this period in which Jesus taught and the Evangelists wrote the Gospels, Christians waited impatiently for the coming of the Kingdom of God. Outnumbered and apparently overpowered by their enemies, they longed for the day when God in His might would establish His people in glory and triumph.

But that great day seemed never to come, and with its postponement the morale of the early Christians suffered weakening. They were taunted by their enemies, as Israel had been taunted years before by those who cried mockingly, "Where is your God now?" So that these disciples needed encouragement, and Jesus was saying to them—and to us, "Be patient. The farmer has to wait for the seed to germinate, grow and fruit. You must wait. But be of good courage. The harvest is surely coming."

The Parable of Little Things Which Become Tremendous

I think any church worker who is very arnest can easily understand the sense of utility that was shared by the disciples of esus. The world around was so big and so owerful; they were so few and so seemingly insignificant. In the light of worldly valuation this contrast appeared to make eir task impossible. How could they ever form that world?

But Jesus knew, as no other has ever nown, the fallacy of depending upon the bvious, and the big, and the ostentatious, hile the less conspicuous but more powerl things are neglected.

In the long run of the centuries an idea may prove much more powerful than an army, much more enduring than an empire.

So, he said to them and to us, the Kingdom of God idea, like the tiny mustard seed, only seems to be insignificant by contrast with all the bluster of man-made enterprises. Like the mustard seed it will continually enlarge until it reaches astonishing proportions.

Two Parables of the Superlative Worth of Entering the Kingdom

Personal profit is one thing that almost always interests all people. The chance of making some shrewd stroke, or of hitting some lucky number in a gamble has fascinated and destroyed innumerable men. The dream of coming into unexpected fortune has also often gripped many who ordinarily are extremely practical.

Important

FEBRUARY ADVOCATE MONTH IN MISSISSIPPI

February as Special effort Advocate month was the plan adopted by the two conferences in Mississippi.

The list of "Pacemakers" shows an increasing interest in both conferences.

Twenty-six days have gone by, and only four days remain of the period specially designated.

What is your record on the "Pacemakers" scoreboard?

A good idea is worth a great deal, but it is the man behind the idea that counts in the end.

Perhaps it was upon this well-known characteristic of human nature that Jesus was playing when he told the story of the man finding the treasure hidden in the field, and sacrificing everything he owned in order to buy the field and gain the treasure.

But the real point of the parable was not the fascinating gamble, but the infinite worth of the treasure. It is the same with the story of the pearl of great price which the merchant bought by converting all his goods into money with which to buy it.

Clearly Jesus intends to put the whole matter of religion and the Kingdom of God where they belong—at the very top of our scale of values. Nothing else is comparable to them. The excitement of the man who found the treasure, the eagerness of the merchant to buy the pearl, their willingness to give up everything else in their determination to secure these coveted things are graphic pictures of the wisdom of sacrificing lesser values to obtain the greatest value. It is an urgency, an abandon, an irrepressible desire that must mark our seeking after the Kingdom.

Contrasted with our customary nonchalance about religion, these men and their intensity are set in delightful relief.

Fishes: Good and Bad

Long before he had promised them "I will make you fishers of men." Now he elaborates upon that figure of speech to show how our efforts at building the kingdom interest both the good and the bad, but how that in the end there must inevitably come the sorting of the good from the bad.

But this judgment upon the people is to be made by a higher wisdom than ours, and upon the basis of standards more just than those by which we judge our fellows. It is nevertheless a final and decisive judgment that none may escape.

So the coming of the Kingdom, in that sense, was to be an Advent, big with destiny for individuals. Toward that day Jesus would have his hearers prepare.

NEW ORLEANS DISTRICT ADULTS TO HOLD INSTITUTE

On Saturday, Feb. 28, beginning at 2:30 p. m., at the First Methodist church, in New Orleans, the adult division of the churches of this district is sponsoring an institute under the leadership of Rev. M. Leo Rippy, Director of Christian Education of Adults, Board of Education, Nashville, Tenn. The general theme is "What can I do to help the church create a spiritual defense that is adequate for these times?" The institute will close with a banquet at 6 p. m., at Holsum Cafeteria (50 cents a plate), with Dr. W. W. Holmes, district superintendent, as master of ceremonies, and Mr. Rippy, as guest speaker. Inasmuch as Mr. Rippy has to cover the entire country in his work, we are most fortunate in securing his presence right at the climax of the Go-to-Church campaign, whose slogan is "The Church Creates Your Spiritual Defense." The theme of the institute was chosen and the program planned as a direct aid in implementing and effectively continuing this movement. Each church is earnestly requested to notify Leo C. Terry, 2308 Octavia St., New Orleans, not later than Friday, of the number who will attend the banquet.

Not God away up there in the glory alone, alone; not man down here in the dust, alone; but God and man here and together, one and inseparable, now and forever.

—Rev. Charles G. Ames.

I try to increase the power God has given me to see the best in everything and every one and make that best a part of my life. To what is good I open the doors of my being and jealously shut them against what is bad.—Helen Keller.

To bear up under loss, the fight the bitterness of defeat and the weakness of grief, to be a victor over anger, to smile when tears are close, to resist disease and evil men and base instincts, to hate hate and to love love, to go on when it would seem good to die, to look up with unquenchable faith in something ever more about to be—that is what any man can do, and be great.

—Zane Grey.

THE CHRISTIAN FIRESIDE

"TRY HIM ONCE MORE"

Some years ago in a manufacturing town of Scotland, a young lady applied to the superintendent of a Sunday school for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get them each a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing, and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school, and he came.

The superintendent gave him a second new suit, but, after attending once or twice, Bob again absented himself. Once more she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said, when she reported the case to the superintendent, "and must give him up."

"Please don't do that," the superintendent answered; "I cannot but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise and received his third new suit. He attended regularly after that, and got interested in the school. He became an earnest and persevering seeker after Jesus. He found Him. He joined the church. He was made a teacher. He studied for the ministry.

The end of the account is that that discouraging boy—that forlorn, ragged, runaway Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and by so doing opened the kingdom of heaven to the teeming millions of that vast country.—Church of Scotland Children's Review.

AT HIS OWN WORD

Most of the sermon that morning had emphasized the truth of the brotherhood of all mankind, and just as the congregation rose for the last hymn a man who had been in a back pew quietly took his departure and, after a glance at the board outside to discover the address of the preacher's house, hurried thither.

Arriving there, he told the maid who answered the door that he was a brother of the minister, and that as he had come a long way he could do with a meal at once. The best that was available was put before him, and when the minister arrived, half-an-hour later, he was just finishing his meal.

"And what, sir," asked the minister sternly, "do you mean by getting this food from my maid under false pretences? You know perfectly well that you're no brother of mine!"

"Then you were not telling the truth in your sermon this morning," said the man, "for you said we were all brothers."

"I did," said the minister, still all grimness, as he assisted the man's exit, "but now you can consider yourself a cousin once removed!"—Exchange.

THE SHIVERING CHRISTIAN

I trudged homeward through the gathering gloom. I felt like nothing on earth—and I daresay I looked like it; but I didn't care.

Such a day it had been—dark at noon, a day of rain and sleet with a sneaking wind, clouds and gloom. I had begun the day with a headache and a sniff. I had got through the routine business after a fashion, and at last I was hurrying home, aching in every limb; and I was scarcely a friendly man.

However, a friendly man overtook me. "Wretched day!" he muttered, and then sneezed.

"Awful," said I thickly—after which I, too, sneezed.

"You've got it, too?" he queried.

I nodded—and sniffed.

"So have I!" He seemed almost proud of it. "I'm going home to do three things."

"Well?" I asked.

"A hot bath is one. Getting into bed is the second."

"Same here," said I.

Then I waited, but my friend was sneezing. "And the third thing?" I inquired.

He wiped his eyes. From somewhere in the depths of his nature he drew up a feeble but gallant smile.

"I'm going to thank God I've gone so long this winter without a cold," he replied.

We parted then, and as he turned off into the sleet I thought: **There goes a Christian with a cold in his head and a fire in his heart!**—Methodist Recorder.

DEFINITIONS

Bloc—A Minority group often led by a bloc-head.

Good Speech—An address with a good beginning and a good ending, kept very close together.

Friends—Those who dislike the same people.

Boy—Noise with dirt on it.

Detour—The roughest distance between two points.

Gentleman—Historical character.

Etc.—A sign used to make others believe you know more than they do.

Oboe—An ill woodwind which nobody blows good.

—Selected.

TWO LAWS

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—Louis Pasteur, at the opening of Pasteur Institute.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

America in this direction. It seems so difficult for anyone in the Occupied Area to tear themselves loose. It looks like desertion to them. The North even now is better staffed than West China. And there is a much better Chinese leadership there. Another person who is much needed here is Mary K. Russel. Maybe you have others in sight who are younger and would come and do the work here. I do hope Jean Rowland can get on out soon.

May I also add a word about the serious need for men in this conference. There is not one missionary man who is giving his time to evangelistic work. There are precious few of our church giving their time to anything at all. They just are here. Cannot some men be sent on here from home? One or two good rural evangelistic men would do wonders for us. I emphasize GOOD for there isn't much use to send some who are mediocre into this new and challenging situation.

I inclose a copy of the program of work which is actually under way here at Kien Yang. The opportunities are greater and the eagerness of people greater than I have met elsewhere. Perhaps the nature of the research—family relationships takes us more deeply into the lives of people than other sorts. I have not before thought of research work as being particularly an evangelistic method, but ours seems to be. We are surprised at how people open their hearts and talk of their needs. Miss Feng, who is working at it with me, is a Ginling College graduate who worked with us on the Jenshow Staff the last two years. She is a good mixer and has a real interest in people and in the Christian way of life.

Thank you so much for your help and interest. The Central Conference voted that each Conference should start at least one Rural Service Station. I believe this is the first one under way. I do trust it will be possible to finance it and continue to find results.

IRMA HIGHBAUGH.

Man is truly man in the measure in which he lives for something greater than himself. The clue to life is the sacrifice of life. Selfish people are sub-human people, and they are doomed people. A society of such people is a doomed society. Any community which lives for nothing but to maintain its own standard of living, and any nation whose policies are determined exclusively by self-interest, dare not expect permanent immunity from human suffering.

—John Alexander Mackay.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Student Center, March 1, a.m.
Blackwater, March 1, p.m.; Q. C. after service.
First Church, Baton Rouge, March 8, a.m.
Walker Ct., at Friendship, March 8, 3 p.m.
Denham Springs, March 8, p.m.; Q. C. after service.
Amite, March 15, a.m.
Pine Grove, at Killian's Chapel, March 15, 3 p.m.
Live Oak, March 15, p.m.; Q. C. after service.
Baker Ct., at Baker, March 22, a.m.; Q. C. 2 p.m.
Zachary, March 22, p.m.; Q. C. after service.
Jackson, at Ethel, March 29, a.m.; Q. C. 2 p.m.
Istrouma, March 29, p.m.
Hammond, April 5, a.m.
Clinton, April 5, p.m.; Q. C. 4 p.m.
St. Francisville, at New Hope, April 12, a.m.; Q. C. 2 p.m.
Slaughter, April 12, p.m.; Q. C. after service.
Lottie, at Rosedale, April 19, a.m.; Q. C. 2 p.m.
Plaquemine, April 19, p.m.; Q C. after service.
Gonzales, at Meadow's Chapel, April 26, a.m.; Q. C. 2 p.m.
Covington, at Waldheim, April 26, p.m.; Q. C. after service.
Greensburg, at Darlington, May 3, a.m.; Q. C. 2 p.m.
Kentwood, May 3, p.m.; Q. C. after service.
Ponchatoula, May 10, a.m.
Springfield, at Lee's Landing, May 10, 3 p.m.
Tickfaw, at Tangipahoa, May 10, p.m.; Q. C. after service.
Pearl River, at Talisheek, May 17, a.m.; Q. C. 2 p.m.
Bogalusa, May 17, p.m.; Q. C. after service.
Angie, at Varnado, May 24, a.m.; Q. C. 2 p.m.
Bogalusa Ct., at Columbia Road, May 24; Q. C. after service.
Fisher, at Mt. Hermon, May 31, a.m.; Q. C. 2 p.m.
Franklinton, May 31, p.m.; Q. C. after service.

The District Conference will convene in the Franklinton church at 9 a. m., on Friday, May 29, and will continue in session throughout the day until all business has been completed.

Rev. Ira W. Flowers, Franklinton. La., has been appointed as District Treasurer for minimum salary funds, and all pastors are requested to remit the 1 per cent assessment to him. R. R. Branton is District Treasurer for Golden Cross, and all money for that cause is to be remitted to him.

W. L. DOSS, JR., D. S.

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Williamsburg, at Santee, March 8, 11 a.m.; Q. C. 1:30 p.m.
Bonhomie, at Dixie, March 8, 7:30 p.m.; Q. C. after.
Bucatunna, at State Line, March 15, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Fairfield, March 15, 7:30 p.m.; Q. C. 4:30 p.m.
Petal, at Petal, March 22, 11 a.m.; Q. C. 2 p.m.
Court Street church, March 22, 7:30 p.m.; Q. C. April 7, 7:30 p.m.
Clara, at Providence, March 25, 11 a.m.; Q. C. 1:30 p.m.
Montrose, at Montrose, March 29, 11 a.m.; Q. C. 1:30 p.m.
Bay Springs, at Stringer, March 29, 7:30 p.m.; Q. C. 4 p.m.
Waynesboro Circuit, at New Hope, April 1, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, April 5, 11 a.m.; Q. C. 2 p.m.
Broad Street church, April 5, 7:30 p.m.; Q. C. April 6, 7:30 p.m.
Magee, April 12, 11 a.m.; Q. C. 2 p.m.
Richton, April 12, 7:30 p.m.; Q. C. May 13, 7:30 p.m.
Seminary, at Mount Zion, April 19, 3 p.m.; Q. C. after.
Moselle, at Soules Chapel, April 19, 7:30 p.m.; Q. C. after.
Taylorsville, at Mize, April 26, 11 a.m.; Q. C. 1:30 p.m.
New Augusta, at New Augusta, April 26, 7:30 p.m.; Q. C. after.
Collins, May 3, 11 a.m.; Q. C. 2 p.m.
Hattiesburg, Main Street church, May 3, 7:30 p.m.; Q. C. May 4, 7:30 p.m.
Hattiesburg Circuit, at Batson, May 10, 11 a.m.; Q. C. 1:30 p.m.
Laurel, First Church, May 10, 7:30 p.m.; Q. C. after.
West Laurel, at Antioch, May 17, 3 p.m.; Q. C. after.
Laurel, Kingston, May 24, 11 a.m.; Q. C. 2 p.m.
Heidelberg, at Goodwater, May 31, 11 a.m.; Q. C. 1:30 p.m.
Ellisville, May 31, 7:30 p.m.; Q. C. 4:30 p.m.
Sumrall, at Sumrall, June 3, 7:30 p.m.; Q. C. after.
Mount Olive, June 7, 11 a.m.; Q. C. 2 p.m.

District Conference at Richton, Miss., May 5 and Pastors, please elect delegates and send list in by March 15.

Vicksburg District—Second Round

Mayersville, at Fitler, March 1, 11 a.m. and 2 p.m.
Rolling Fork, at Cary, March 1, 4 and 7:30 p.m.
[illegible], at Catchings, March 8, 11 a.m. and 2 p.m.
Vicksburg, Gibson Memorial, March 8, 7:30 p.m.; May 13, 7:30 p.m.
[illegible]ville, at Pattison, March 15, 11 a.m. and 2 p.m.
Port Gibson, March 15, 7:30 p.m.
[illegible], at Mizpeh, March 22, 11 a.m. and 2 p.m.
Fayette, March 22, 7:30 p.m.
Edwards, at Learned, March 29, 11 a.m.
Oak Ridge, at Bovina, March 29, 3:30 p.m.
Vicksburg, Crawford Street, March 29, 5:30 p.m.
[illegible], at Tranquil, April 5, 11 a.m. and 2 p.m.
Yazoo City, April 5, 7:30 p.m.
[illegible]eville, April 12, 11 a.m. and 2 p.m.
Woodville, April 12, 7:30 p.m.
[illegible], at Crosby, April 19, 11 a.m. and 2 p.m.
[illegible], April 19, 6 p.m.
[illegible], at Mt. Olivet, April 26, 11 a.m. and 2 p.m.
Washington, May 10, 11 a.m. and 2 p.m.
[illegible], at McNair, May 10, 4 and 7:30 p.m.
[illegible] City, at Carter, May 17, 11 a.m. and 2 p.m.
[illegible], at Holly Bluff, May 17, 4 p.m.

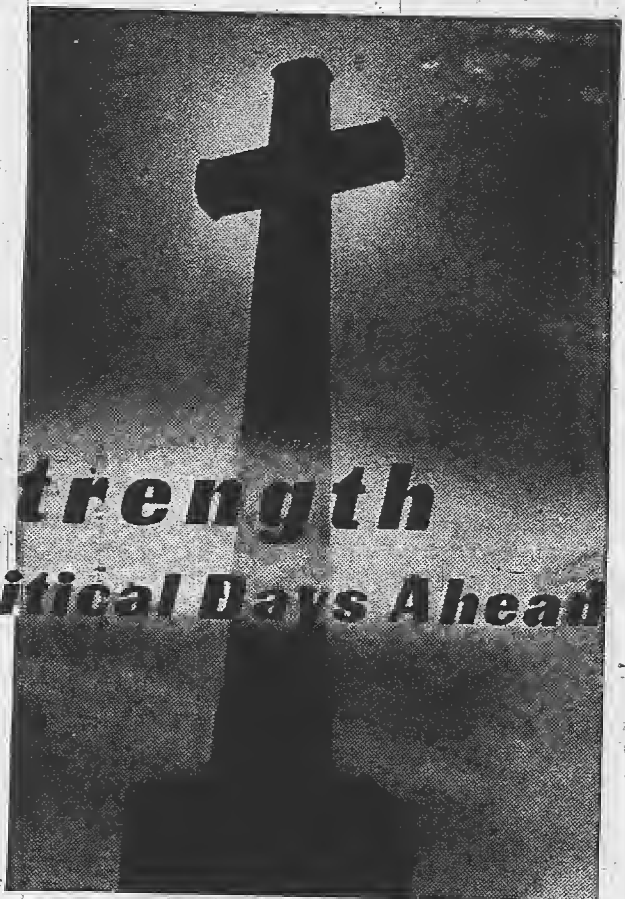
District Conference at Fayette, April 21, beginning at 9 a.m. Send list of delegates to me and to Rev. M. H. Wells, Fayette, Miss., not later than April 1.

Van R. LANDRUM, D. S.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.

—Thomas Arnold.

The forgiveness that is with God is such as becomes Him. It is not like that narrow, difficult halving and manacled forgiveness that is found amongst men; but it is full, free, boundless, bottomless, absolute, and before which our sins are as a cloud before the east wind and a rising sun.—John Owen.



For Strength in the Critical Days Ahead

As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

You, your group, or your congregation will surely find The Upper Room just as helpful as do these 1,315,550 readers. The cost is trivial — the return often priceless.

The issue for April - May - June (the Easter quarter) is now ready. Don't miss it. Order your full requirements today.

The Upper Room
April May June 1942

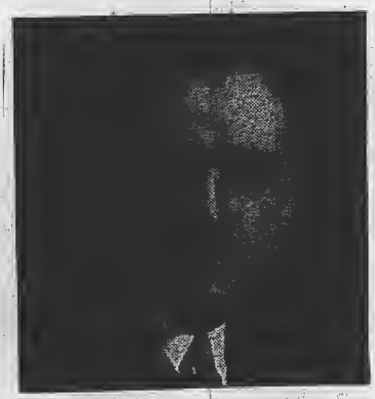
Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning unused and unsold copies at our expense. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years $1.00; Foreign $1.35.

Send all orders to

THE UPPER ROOM
307 American Trust Bldg., Nashville, Tenn.

HOW TO USE THE *CHURCH SCHOOL*

A Master Tool
for Church School Achievement



by **John C. Millian**
Executive Secretary of the Baltimore Conference

THE *Church School* is a master tool for Christian Education leaders in the new church. In brief but effective form it deals with almost all phases of local church school work. General church school superintendents, divisional superintendents, and all leaders of youth and adults will find information, inspiration, plans and suggestions which they need for carrying on their work effectively.

As a teacher of youth or adults I need more than ordinary lesson quarterlies to aid me in preparing to teach. The informal and creative method of teaching which we now use enables the pupil to raise major personal problems not always considered in the regular lesson helps. Therefore, I must be prepared at all times to deal with a wide range of pupil problems wherever and whenever they emerge in class discussion. I must be able through wide knowledge and understanding to sit where my pupils sit and approach their problems from their side. Many times in the past I have been inclined to complain that I was too busy to make such thorough preparation and develop such a cultural background.

THE ANSWER

The Church School is the answer to my complaint. It provides me, a busy leader, with both practical lesson guides and this more comprehensive and cultural help. Therefore as a teacher I will study not only the helps in *The Church School* dealing directly with the lesson I am to teach but all the supplementary material so wisely selected for my use with my class.

As a department counselor I must use *The Church School* in getting a complete picture of my work both within and without my department. I must become familiar with the lesson materials which my teachers are using, including related magazine articles and other collateral helps. I must use the worship material and suggestions in so far as they are suited to my department. I must study such other articles designed to help me to see the relation of my department program to the total church program.

FOR SUPERINTENDENTS

As a general or divisional superintendent I must look upon *The Church School* as a valuable general work manual helping me to prepare for the major activities for which I am directly responsible with the Board of Education, the workers conferences, and divisional councils. I must as I work through the entire publication see between its covers a body of material closely correlated with all periodicals and other literature serving youth and adults. I must come to appreciate and use *The Church School* as the centralizing agency for a unified youth and adult program.

As a pastor I must read *The Church School* as devotedly as I read *The Christian Advocate*. For me *The Church School* is a valuable digest of programs and plans for Christian Education in the local church. Being familiar with what is contained therein, I will then be able to counsel intelligently with my own Christian Education leaders as they work in our church.

THE METHODIST PUBLISHING HOUSE

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE
PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FRANCISCO

Since 1789

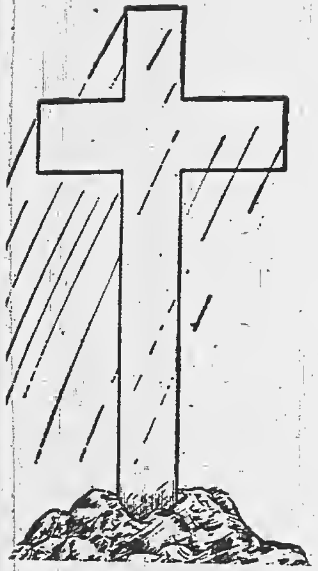
Please send a FREE sample copy of *Church School* to:

Name..
Church School..
Town.................................. State..................

Church School is a 64-page monthly. 25c per quarter

CHRISTIAN ADVOCATE 2-26-42

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

O what a blessed hope is ours,
 While here on earth we stay,
We more than taste the heavenly powers.
 And antedate that day;
We feel the resurrection near,
 Our life in Christ concealed,
And with His glorious presence here
 Our earthen vessels filled."
—Charles Wesley.

THE PRAYER-ROOM TODAY

Saviour Christ, let not the purpose of coming be unfulfilled in me. Let me to the world in Thy death; let me live God in Thy resurrection. Nor suffer old life of self and sin to reawaken me. Help me to mortify my mem- that are upon the earth; help me to to Thy cross the lust of the flesh and desire of the eyes and the pride of life. me to seek the things that are above, set my affections upon them, to make home in that world where Thou art. it become true of me also that my is hid with Christ in God. Amen.

l. 89. No. 10.

NEW ORLEANS, LA.
THURSDAY, MARCH 5, 1942.

HAPPY BIRTHDAY!

Mr. William Boatner Reily, of New Orleans, was born March 6, 1859, and tomorrow he will celebrate the completion of eighty-three years. The Advocate joins many friends in birthday greetings.

WALLET OF THE WEEK

A BIBLE FOUNDATION building for the Nation's Capital is said to be in prospect. The architects' plans are for a ten-story building with a huge open Bible three stories high to be carved out of white marble as an entrance, or front of the structure. In an auditorium to seat twelve hundred, a transcribed program every half hour will be given without charge to visitors and guests. It is to be hoped that the building may not be an afterthought, like Athen's altar "To the Unknown God."

* * *

THE MISSIONARY INCOME of British Methodism has held up marvelously well in the face of the all-out war in which the Empire has been engaged for more than two years. On January 29, the income was approximately seventy thousand pounds short of the total for 1940, and there were only three more days until the end of the fiscal year. It would be necessary to receive eighteen thousand pounds more than last year if the cuts made in the 1941 budget were to be restored. A failure to reach the 1940 total would mean further cuts in missionary budgets.

* * *

AMERICAN AND CANADIAN SCHOOL CHILDREN to the number of fifteen million receive no religious education, according to the International Council of Religious Education. The United Christian Education Advance, made up of ninety per cent of the Protestant organizations of the United States and Canada, has for its purpose the correction of this condition. In the crusade there will be one hundred and seventy thousand Sunday schools and one hundred thousand volunteer workers. The Advance was organized at the recent Chicago convention.

* * *

"THE WRECKORD," issued by the Travelers Insurance Company, presents statistics which show that every accident record for automobiles was shattered in 1941. The figures are forty thousand dead and a million four hundred and eighty-eight thousand injured, as against something more than thirty-four thousand killed and one hundred and sixty-eight thousand injured in 1940. The highest previous record was in 1939, when thirty-nine thousand six hundred and forty-three were killed. Except for the increases, the facts about accidents follow the records of previous years.

* * *

DR. WILLIAM TEMPLE, Archbishop of York, has been designated Primate of England to succeed Archbishop Lang, resigned. The new Primate is sixty years old, is the ninety-eighth Archbishop of Canterbury, is the first son of a former Primate to succeed to that high position and is one of the most socially-minded and able Church leaders of the country. His accession comes at a time when the Church faces great readjustments for its adaptation to the new world order. He spent his youth at Lambeth Palace, which will now become his official residence, and it is altogether likely that he will give Anglicanism a leadership in every way worthy of the succession to which he has been elevated.

CHINESE CHRISTIANS are said to number one out of every thousand of the population of the country; but, according to President J. H. Franklin, of Crozier Seminary, there is a larger number of leaders in the five hundred thousand Christian Chinese than in any similar group in the world. More remarkable is the fact that one-half of the names in "Who's Who in China" are from eighteen Christian colleges and universities. This speaks well for both Chinese Christianity and Chinese education.

* * *

THE OXFORD GROUP AND MORAL REARMAMENT movement seems to be having some troubles with some of its staunch supporters. It is reported that the rectors of Calvary Episcopal Church, New York, have broken with the movement and have declined to permit a further use of the parish house as headquarters of the group. Doctor Shoemaker, the rector of Calvary church, declined to discuss the matter or to assign reasons for the break, and that leaves the subject to become a matter of unhappy speculation.

* * *

THE ORDER OF SIR GALAHAD is a national Episcopalian organization for boys of the church. The organization has one hundred and eighty chapters, and it interprets religion in the terms of boys' interests to its forty-five hundred members. The members are trained for virile Christian manhood. In a typical installation service held in St. Paul's Cathedral, Los Angeles, recently, Richard Hartley, an aircraft worker, was enthroned as the new king of its chapter. The service is ritualistic, but is also very impressive.

* * *

CONSCIENTIOUS OBJECTORS, certified by Selective Service authorities, are largely members of three small sects. The records show that 1,798 of the 3,286 certified are affiliated with the Mennonite, Quaker, or Brethren denominations. Jehovah's Witnesses claim 204, and the Methodists lead the major denominations with a total of 246. What per cent of the draftees are represented is not indicated, but it is easy to see that the number is so small as to be almost negligible. Proposals are now being made for supplemental camps whereby conscientious objectors may be maintained at Government expense.

* * *

THE QUALITY RATING of one hundred and fifty-two successful salesmen, as given by thirty-eight sales managers, forms an interesting study in personal success. The group was rated by certain traits and the figures following each trait indicate the per cent of the number possessing that particular element of success. Here is the list: Active, 93; Positive, 92; Hopeful, 88; Aggressive, 87; Thoughtful, 78; Serious, 70; Quick, 68; Painstaking, 68; Dynamic, 65; Driving, 63; Specializing, 63; Patient, 53; Variety-loving, 47; Deliberate, 45; Conservative, 43; Impatient, 40; Initiative, 39; Speculative, 38; Changeable, 35; Plodding, 27; Domineering, 26; Submissive, 15; Static, 13; Slow, 12; and Negative, 5.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

"THE FACT OF POWER"

War always discovers the essential difference between the idealism of religion and the material and practical aspects of social and national life. The clash results in a challenge by each side of the rights and claims of the other. Perhaps, as George Eliot puts upon the lips of one of her characters, "the truth lies atween" the contenders. If it be insisted that there is a religious basis which is essential to international order, it may be said with equal propriety that there is also a political factor which enters into the achievement and maintenance of religious freedom. It is the responsibility, therefore, of the Christian citizen to help maintain an equilibrium between the idealism of faith and the realism of political life through which international order and religious freedom are achieved. Unless an equilibrium may be established, it is likely that the higher values of religious thought and purpose may run to waste, and organized social life may plod its weary and unfruitful way in selfish indifference to the values of religion.

In the preface to "The Church and the New Order," Dr. William Paton uses the phrase, "the fact of power," to describe the material and practical reality with which religious ideals must constantly reckon. He thinks that in our facing and answering "the questions raised by the fact of power and the part it plays in human affairs," and in the use we make of it as an instrument of civilization lies "the key to the future." He puts up to religion the necessity for recognizing "the fact of power" and the development of a technique for guiding it for the nobler purposes and ends of religion. That does not mean that when civil authority unsheathes the sword, we must abandon our Christian loyalties, but it does mean that we must exert ourselves to lift the thinking of the political unit to a wholesome and constructive plane.

Whether we admit it or not, political power has made important contribution to religious progress. Christianity rode to the ends of the earth upon the chariots of the Roman Empire, and through all the centuries it has found protecting defenses in political power. We hear much of the Pilgrim and the Cavalier who fled to the inhospitable wilderness of the New World for the sake of religious freedom. It was not what they found in America which gave a touch of romance to that adventure, but that they found here the opportunity to implement the devotion of their minds and hearts by a form of political government geared to the impulses of freedom and faith. 'The fact of power" is still the patron of our religious idealism and is entitled to a large share of credit for the religious and political freedom which we enjoy.

We could wish that our "fact of power" were more responsive to the Christian ideals which undergird our American civilization. We do not believe that war is right, neither do we believe that it represents the deeper currents of our political life. "No man liveth unto himself" and no nation liveth unto itself any more. We must not surrender our idealism, and we must not forget the splendid contribution which our Government has made toward the incorporation of our religious ideals in a democratic way of life.

BEER, LIQUOR, AND PEOPLE AT WAR

The American people are being blasted day in and day out by sundry persons and agencies for not taking the war seriously. They are charged with slowing up production and retarding the development of effective resistance to our enemies. We have no disposition to defend the delinquencies of any class, but we feel that it might help some to say that there may be a lack of seriousness otherwhere which is being overlooked. Last week **Zions Herald** called attention to the fact that the breweries have secured the inclusion of their trucks in tire rationing priorities, but that trucks for milk delivery, upon which the feeding and the health of the children of the land depend, have been denied inclusion in the tire ration. We cannot say that this is true, but the editor of **Zions Herald** does not usually indulge in loose talk. If this is true, then there are those who need to see this problem as a whole. We make bold to say that we will not win this war with a vice-poisoned and a beer-soaked army, and we will not rebuild the fortunes of the country when the war is over with a population physically undermined by the lack of necessary food, and that includes milk.

There has been a constant plea for the suppression of vice and the closing of liquor joints in the vicinity of training camps, but the answer seems to be tires to keep drink rolling toward the boys in service. Sugar rationing is not only a threat, but is already a reality. The sugar is needed for the manufacture of alcohol for the making of munitions. The thousands of gallons of alcohol now in storage could be redistilled and the sugar ration eased. What right, in justice or morals, has liquor to be favored over the **people**? We are against liquor. We look upon it as a traitorous camp-follower making weak the fighting forces of the nation. In times of public peril, no more dangerous fifth column can be found. We object to this berating of the public unless those who indugle in it are reasonably consistent in their attitudes. There is a need for deadly seriousness **and sober thinking**, but an unfair **share of dereliction should not be unloaded upon the doorsteps of the public.**

MR. WILLIAM B. REILY

On March 6, Mr. William B. Reily, of New Orleans, will complete the eighty-third year of his earthly pilgrimage, and many friends in Louisiana and elsewhere will share thoughts of him on that happy day. They will not be able to share the festive occasion at his fireside, but they will recount in their hearts his many substantial contributions to the happiness of his fellowmen. On his last birthday, we wrote of the stirring scenes and the marvels of American progress compassed by his span of years, and now another cycle has been added to his life story. Naturally his eighty-three years of toil have taken from his store of physical vigor. He does not need to follow the strenuous course of other years and he takes an easier stride. He is reasonably well and he spends his time at home except for a ride in the afternoons. We salute our good friend and wish for him many more birthdays before his journey is done. We sincerely hope that he may live to witness the return of peace to our country and that no lingering cloud may spoil the ending of his noble life.

A DAY OF BARKERS, CROONERS, DANCERS, AND FADDISTS

The promotional thought of the world today revolves about quirks, clever ruses, and bizarre methods. Certain articles of merchandise are not offered through the ordinary channels of trade, but to the customer direct by high-powered specialists trained for that purpose. Other things are marketed through vaudeville, crooners, and guessing contests—lotteries of tops, labels, and wrappers. In our opinion the process is ethically wrong, socially unconstructive and economically unsound. The installment business offers weekly an amazing volume of "repossessed" merchandise, and the dispossessed are driven to the necessity of repeating the transaction with other dealers.

Education is cheapened by a similar process. A certain system creates a sensation on one campus and other schools import the mechanism overnight. In our national emergency, war-work is made a screen behind which sterner facts are being concealed. The public imagination may be doped by a new toy dangled before its eyes, but the time when an answer will be demanded in results, in the increased power and effectiveness which education implies will be the final test. It is that day which will reveal the true strength of our educational structure.

In the promotion of religion, the situation is little different. We run to social fads, psychotherapy, and sensational pulpit themes which smack of sensation rather than faith, until the primary function and purpose of Christianity are completely obscured. Our ministry of salvation becomes a kind of soap dispensary and a free clinic for neurotics. We engineer a "staged" religion at the expense of an experience-transformed life. The very glamor of novelty and the appeal of compromise are pleas for public favor.

We understand the argument for a resort to secondary agencies. The trouble is that the whole tendency is to make religion "a noble fringe" for social endeavor, and a substitute for the authoritative command of Christ in the control of life. The method prompts wholly secular agencies to undertake the role of Christian instruction and guidance. Only a few days ago, it was pointed out by Dr. Shedd, of Yale Divinity school, that "Chairs of Religion" have been established at Iowa, North Carolina, Miami, Oregon, and Florida State College for Women. Bernard College has started a course in "Religion and Life," and Yale, Drake and St. John's College of Annapolis, have set up lectures on theology patterned after the series at the University of Virginia, now in its seventh year. Michigan, Wisconsin and Minnesota have counseling courses. All this means, not a reinforcement of Christian education, but an undercutting of the authority of the church in its own field. It means no less the ultimate secularization of religion. It is not necessary that we insist upon a Christianity of mediaeval mintage, but it is necessary that we develop a leadership with the courage of a great faith. No impersonal ministry to the socially unwashed can save the world, or claim the promise of His presence and power. We must hold to a Christ-centered church and a salvation-centered gospel.

Others Say. . .

RICH POOR FOLKS

By Bascom Anthony

The more restrictions our government puts upon us the more impressed I am with the wealth of those who have few wants. They are like Pat's duck, whose short legs made him a slow goer, hard to trip and if tripped could fall neither far nor hard.

I have about decided I am one of the world's rich men, not from the bigness of my pocketbook but from the small number of my wants. When we got into this war I really wanted to carry my part of the load and share in all the self-denials. Up to date they haven't got down to the level on which I live and keep well and happy.

Some blockhead in Washington to show his authority and ignorance put restrictions upon buying gas that raised such a protest he had to reverse himself. That never touched me. Then came price-fixing on cigarettes. That, too, missed me, for when I want to smell badly I eat raw onions.

Later they shut down on buying new tires, but that didn't concern me, for I wouldn't accept as a gift any car ever made so long as I can ride from four to five miles in a public conveyance at the cost of one in my own car. I have no more need for a car than a hen has for a tooth brush, and more than that I don't waste time hunting a parking place.

Now they've put restrictions on bottled drinks and that leaves me untouched for I have too much regard for my stomach to slush it with such stuff so long as I can get clear water, and I have too much knowledge of the world's want to waste nickels and dimes that way.

A long time ago I read something about "keeping the body under" and the soul on top and then living in the top side so closely that the lower side would not disturb you any more than a circus parade disturbs a graveyard. I can't claim to have done all that but I do find that in trying to obey it I have cut needless wants until the Government will have to tax cornbread and buttermilk and hog jowl and peas to reach me on luxuries.

Of course being dead to things doesn't make you rich.

It only keeps you from being poor through wanting them. But it is nice to wake up and find that you live in a world where but few material things are necessary or are desired. It's having the things you desire that makes you rich. I have read somewhere on the very highest authority that the labor and strain is taken out of life's load when we pull it with the yoke of humility. That means for us to quit strutting and to quit trying to keep up with the Joneses. It's fine to have a yoke that doesn't make your neck and shoulders sore.

It's fine to live in a world that doesn't need much money because there are so many things you wouldn't accept as a gift if you had to keep them and pay taxes on them. It's great to have a world wide enough to hold all people, big enough to take in the Heavens, and durable enough to outlast eternity. Such a world can be had by any one who is willing to give his small, expensive and worrisome world in exchange for it. For further particulars apply at the mourner's bench.

—Wesleyan Christian Advocate.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	12
Rev. A. S. Brisco, Derma	2
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	16
Rev. J. L. Nabors, Jr., Mooreville	11
Rev. Milton Jay Peden, Prairie	4
Rev. J. V. Stewart, Coffeville	12
Rev. T. F. Sartain, Vardaman	2
Rev. W. A. Tyson, Tupelo	13
Rev. W. D. Waugh, Becker	6

Columbus

Rev. J. J. Baird, Louisville	12
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. H. D. Suydam, Mathiston	2
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	3

Corinth

Rev. E. M. Allen, Tishomingo	4
Rev. K. E. Clark, New Albany	7
Rev. T. H. Ferrell, Booneville	20
Rev. J. A. George, Oxford	6
Rev. A. C. Bishop, Baldwyn	6
Rev. W. R. Hammontree, Corinth	11
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	2
Rev. Seamon Rhea, Holly Springs	22
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	19
Rev. W. B. Baker, Leland	7
J. H. Johnson, Clarksdale	7
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	21
Rev. N. D. Guerry, Schlater	2
Rev. E. S. Lewis, Durant	3
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	13

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	24
Rev. W. J. Cunningham, Sardis	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	7
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. W. W. Milligan, Tutwiler	12
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. Frank E. Dement, Jr., Monticello	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	9
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	2

Hattiesburg

A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	2
Rev. B. M. Hunt, Hattiesburg	3
Rev. E. M. Lane, Montrose	4
Rev. B. M. Lawrence, Heidelberg	3
Rev. O. S. Lewis, Hattiesburg	8

Jackson

Rev. L. E. Alford, Benton	3
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	4
Rev. J. H. Grice, Vaughan	2
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	4
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. T. J. O'Neil, Meridian	2

Seashore

Rev. C. C. Clark, Gulfport	65
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	6
Rev. J. H. Morrow, Picayune	2

Vicksburg

Rev. R. A. Allums, Gloster	7
Mrs. N. E. Cunningham, Gibson Mem.	11
Rev. T. O. Prewitt, Vicksburg	3
Rev. A. W. Wilson, Washington	2

PRESCRIPTION FOR WAR TIME

By A. J. Cronin
who wrote "The Keys of the Kingdom"

Now that America has drawn the sword and thrown away the scabbard, surely it is time for all of us to look deep into our hearts and view what we are bringing to the struggle.

We are all patriots, of course; we hate the Nazis, hiss the Japanese in the newsreel of our local cinema, cheer the Stars and Stripes shown waving valiantly at the program's end. We even bring our cash out with an air of conscious rectitude, and make a sound investment in Defense Bonds. But isn't there something else that we can do: something not quite so obvious—less showy than the froth upon the river's brink, more like the strong and silent current underneath?

Even yet there may be some of us who don't quite realize the gravity of the ordeal which now confronts us. It was not so long ago that we ridiculed the threat against Democracy, cartooned the antics of the Berlin house painter, laughed our cocksure heads off at the comic little yellow men whose paper empire the experts assured us we'd blow to pieces in three weeks. And complacency, fostered by thoughtlessness, dies so hard!

A week after Pearl Harber, a solid citizen, and my neighbor, whose blood had boiled at the dastardly attack, informed me with a grin how he had beat the rubber shortage by buying in a stock of eight dozen golf balls. On the very day Colin Kelly gave up his life to avenge the honor of his country, my friend was using his utmost endeavor—not to give up his game of golf. Of course, we have been told by those most interested that we must relax, seek entertainment to sustain our morale. But think!—have we not sought entertainment just too long? No boxer ever won a prizefight on a round of night-clubs. Certainly we shall not win this one by chasing down the avenues of escape, awaiting that long-predicted crack in the enemy's morale. Now is the time to tighten our belts, grit our teeth, and steel ourselves to face the naked truth.

Blasted to its foundations, the comfortable world we knew is rocking about our ears. A trail of havoc, of rapine, torture, and enslavement is being blazed around the earth. In fetid jungles and infested swamps American soldiers, battered day and night, gaunt-cheeked and tight-lipped, are dying, with their backs to the wall—dying that we may live. Surely this is something to remember when next we think of relaxing for another spell of self-indulgence.

For all who care to read, the writing is plain upon the wall. We shall not, we cannot, win this war, without the maximum of sacrifice, the merciless annihilation, by each of us, of self. We cannot buy our way to victory. Masses of men, preponderance of planes, weight of steel alone will not bring us to the clear horizon of a happy peace. This war is a war of the spirit. A vile and pagan creed has reared its hydra head, a creed which degrades the morals and the minds of youth, preaches only the fever and the lust of conquest, suppresses all religion, murders the ministers of God, desecrates churches, hangs, shoots, beheads and burns alive innocent captives, children and old women, in wanton savagery, cuts tolerance and liberality from the lives and hearts of men. It is to destroy this horrow that we have joined ourselves in battle. Not for gain or the conquest of another's territory. This is indeed no ordinary war. It is a crusade, to win which we must use the weapons of the spirit.

Therefore must we hold this burning purpose, constantly, fervently, in our minds, let it color every action of our daily lives. It is not given to all of us to lead the van in battle. At least we can pray for those who do.

Alas! The mention of that word is dangerous. Prayer has become the target of the cynic, the scoffer, the smart sophisticate who would sooner stand upon his head in a crowded street than kneel, in solitude, before the altar of his God. That is but another symptom of our moral lethargy. Those who do pray know what miracles it can accomplish. By prayer I mean no canting lip-service, but a simple raising of the mind and heart to God, a dedication of ourselves to the ultimate reality of all. Even if we are without faith, let us be logical. If we fight to preserve the Christian ethic, the

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

Rev. R. A. Allums says that the Gloster and Crosby charge is making a good start on the year's work. Bro. Allums sends a list of seven subscriptions, all of which are new.

Rev. A. C. Bishop has sent in his full quota of subscriptions for the Baldwyn church and two-thirds of them are new, but his effort continues.

Rev. O. S. Lewis reports a great Laymen's Day service at Court Street, Hattiesburg, and much activity in all phases of the work of his church.

Rev. W. R. Hammontree, pastor of Corinth circuit, has our thanks for a list of eleven subscriptions, all of them new. We count this a splendid piece of work.

Rev. W. B. Baker is giving a good account of himself at Leland, Miss., where he is making a good start in his work and also in his Advocate campaign.

Mrs. E. L. Cargill, whose late husband was a member of the Louisiana Conference, has moved from Shreveport and is now living at Alexandria, La., Box 1967.

The members of the Davidson Memorial church, Lafayette, gave a silver tea at the residence of Mrs. J. J. Davidson recently. The building fund was the beneficiary and more than one hundred dollars was realized.

Bishop A. Frank Smith was present at an educational meeting in Alexandria last week, and held a brief conference with the district superintendents following the educational meeting.

Rev. Donald R. Risinger reports everything as moving along well on the Lutcher-Reserve charge, New Orleans district. We appreciate his cordial message to the editor of the Advocate.

Dr. J. T. Leggett suffered a gall bladder attack a few days ago and is recuperating in the Methodist Hospital, in Hattiesburg. We trust that he may soon be able to be out again.

Rev. A. S. J. Neill and wife are moving from Bastrop to Springhill, La., where they will make their home with their daughter. Bro. Neill is a retired member of the Louisiana Conference.

Rev. J. V. Stewart, pastor at Coffeeville, Miss., is to be the host of the Aberdeen District Conference on April 28. He is greatly in love with the people of that goodly little city and is doing a splendid work in all departments of the church program.

Mrs. Harris, mother of Rev. J. T. Harris, pastor of Canal Street church, New Orleans, died on last Friday at noon following a long and painful illness. The funeral was held on Saturday afternoon, and the body was carried to White Bluff, Tenn., for burial.

Rev. C. W. Wesley is very happy in his new appointment at Hazlehurst, where he says the people have won his heart by their kindness to him and their loyalty to the church. Naturally he is expecting a great year in that delightful field.

The wife of Rev. E. W. Scott, Clara, Miss., charge, had quite a serious operation in the Methodist Hospital, at Hattiesburg, two weeks ago, and on Monday following, Austin Scott, their son, had an emergency operation for appendicitis. We are glad to be able to report that both are doing well.

Rev. Virgil Morris, pastor of First Church, Lafayette, La., is carrying a full program of activity these days. Among other things were Laymen's Day, a Church-Wide School of Missions, the activities of the Student Center, and a Brotherhood meeting—all in a single week.

It is with sincere regret that we have learned of the illness of Rev. S. L. Riggs, of Shreveport. He was stricken about two weeks ago with an attack of pneumonia.. We are glad to be assured that he is improving and we sincerely hope that he may soon be fully recovered.

Rev. W. W. Cammack, retired member of the Mississippi Conference, living at Fayette, Miss., says that he has passed his eighty-ninth milepost and has traveled a little way on the ninetieth. He writes cheerfully of his outlook for the days ahead as he approaches the sunset of his life.

Dr. V. C. Curtis, West Point, Miss., does not let the Advocate down. He has been its friend through many years and has done excellent service as a member of the Publishing Committee from the North Mississippi Conference. Of a recent list of seven subscriptions, only one is a renewal.

Mrs. A. L. Brothers, of Meridian, a daughter of the late Rev. I. L. Peebles, of the Mississippi Conference, says that the Advocate has been in her home since she can remember, and when she married it was the first periodical to grace their home. We greatly appreciate her loyalty through the years and her generous appraisal of the paper now.

Rev. Paul H. Grice says that he has got off to a good start at Louise and Holly Bluff, where the people are kind and loyal. He closed a good meeting at Louise on February 22, in which he had the assistance of his son, Rev. Phil Grice. A number of people were added to the church on profession of faith and by certificate, and the attendance was good throughout the meeting.

Rev. J. Noel Hinson, Blue Mountain, Miss., reports that he has combed the woods for Advocate subscriptions in his territory, and he does not know of another one that he might get. We appreciate the further statement that those who are getting the paper now for the first time are enjoying it and expressing their appreciation for his introducing it to them. Bro. Hinson is credited with 21 subscriptions, fifteen of which are new, and that is a good record for his field.

Rev. Albert A. Collins, pastor at Pelican, La., sends a list of seventeen subscriptions, seven of which are new, and with it a word of enthusiastic appreciation for the people of that charge. He says that their sympathetic interest and cooperation have greatly cheered and helped them, especially in overcoming the handicaps on account of his wife's serious illness in the hospital. We are glad to know that Mrs. Collins is back home again and greatly improved.

FALKNER CHURCH DEDICATION

Please announce that Bishop Peele will dedicate the lovely little brick-veneer church, at Falkner, Miss., March 18, at eight p. m., war time. All former pastors, presiding elders and members are urged to be our guests that night, and everybody is invited to the service.

J. NOEL HINSON, P. C.

LAYMEN'S DAY AT MELDER

Dear Dr. Duren: We observed Laymen's Day Sunday for Fellowship church, with a good crowd attending and a real good service was held.

Prof. M. L. Monroe is our charge lay leader.

We secured Mr. W. S. Terry, Jr., chairman of the Welfare Department of the State of Louisiana, Baton Rouge, to deliver the address. Mr. Terry is a former member of Fellowship church. He gave us a splendid address which was enjoyed by all.

Our work is moving along nicely.

Sincerely,
JAMES R. STOZIER,
Pastor.

PEARL RIVER OBSERVES LAYMEN'S DAY

Laymen's Day a Red-Letter Day in Pearl River

Promptly on Sunday morning, at the invitation of the pastor, Dr. M. F. Wilson and wife arrived in Pearl River—their mission to adequately represent the interest of Laymen's Day. This they did in fine shape. With a fine program outlined, with Mrs. Wilson at the piano, and Dr. Wilson telling what Laymen's Day was intended to do for the laymen of the church, we soon began to realize that the laymen had a mission and a place in the program of Methodism. Dr. Wilson suggested that it might even help to hold such laymen's meetings quarterly, or much oftener than just once a year, as at present. The laymen of the church had a real thrill as the inspiration was enlarged.

The evening service was family night, and

LUZIANNE
COFFEE
100% GOOD

Bibles were presented to the family with the most children present and in the pew with father and mother. A large print testament was awarded to the oldest member of the church, which of course was given to Mrs. T. P. Crawford, a long-time member.

Thus ended a fruitful day's service in the public sanctuary.

WM. B. VAN VALKENBURGH,
Pastor.

LAYMEN'S DAY, IUKA CIRCUIT

Laymen's Day was observed on the Iuka circuit, Sunday, February 22, at Harmony Church, with four churches represented with a good representation. Mack Sanders, Charge Lay Leader, had charge of the program. Joe Furnice, a splendid young man from Pleasant Hill, who is a beginner in the field as a layman, made a splendid talk on the Church as a group of workers. R. B. Hobson, a faithful layman of Iuka, made a wonderful talk on Stewardship. The program was enjoyed by every one, and we feel that we have all been benefited by this day.

M. N. HAMILL, P. C.

PROGRAM OF ABERDEEN DISTRICT MINISTERS' ASSOCIATION

Calhoun City, March 3, 1942

10:00 a.m.: Devotional.
—Rev. J. W. Holliday.
10:30 a.m.: "Organizing and Directing Mission Study Course"
—Rev. G. A. Baker.
11:00 a.m.: Sermon—Rev. E. R. Smoot.
12:00 noon—Lunch.
1:15 p.m.: Devotional
Rev. P. B. Grisham.
1:30 p.m.: "How to Pray in the World Crisis"—Revs. W. C. McCay, E. F. Tucker.
2:30 p.m.—Business.
2:45 p.m.—District Superintendent.
3:00 p.m.—Adjournment.

J. V. STEWART,
Secretary.

LEWIS MEMORIAL CHURCH OPENED

Dear Dr. Duren: On Sunday, March 1, we held our first preaching service in our new Lewis Memorial Methodist Church. This church has been built as a memorial to the late T. W. Lewis, who served these people so well and who died while pastor of this church.

The total cost, including Butane gas heating system, is approximately $7,700. However, this is not the actual valuation of the church, since we used the main auditorium and all the material in the old Church School rooms in the new church. And furthermore, the chairman of the Board of Stewards and chairman of the Building Committee was the contractor and he held down the cost as much as possible. I sincerely believe a building such as we have would cost approximately $12,000.

The Church School annex consists of seven rooms and an "overflow space" to the rear of the auditorium, which will seat about two hundred persons. There is also a large basement in which is a spacious dining room, kitchen, and another room.

We borrowed only three thousand dollars and have four thousand dollars in pledges which are being paid weekly and monthly. The way matters look now we will pay at least half of our indebtedness by Conference or by the first of January at farthest.

Fraternally,
E. F. TUCKER.

LAYMEN'S SUNDAY AT METHODIST CHURCH

Sunday, February 22, was Laymen's Day in the Okolona Methodist church, with laymen in full charge of the service at the eleven o'clock hour, the Rev. A. Y. Brown, pastor.

The service was arranged by the Charge Lay Leader, T. G. Abernethy, assisted by a group of laymen of the church.

Lile Murphree, superintendent of the Sunday school, was master of ceremonies, and read a passage of scripture and led in prayer.

A. McDonnell, a member of the Board of Stewards, told of Some Prominent Laymen of the Okolona Methodist Church in Former Years.

The Business Aspect of the Okolona Methodist Church was discussed by Mr. Abernathy, chairman of the Board of Stewards.

Lay Activities in Organization for Okolona Laymen was the subject of a talk by N. C. Moncrief.

S. B. Dottery, a World War veteran and a member of the Board of Stewards, discussed The Responsibility of the Okolona Methodist Church in the War.

The men of the church were especially invited to the Sunday morning service to hear the lay workers discuss the layman's place in the church work.

The pastor was present but took no part in the service.

CRENSHAW AND SLEDGE PROSPERS

My dear Dr. Duren: It is very gratifying to me to report that the Crenshaw and Sledge charge is in a really prosperous state, as indicated by the following items:

Salaries and assumptions have been increased thirty-three and a third per cent over last year; contract has been let for repairs on the Crenshaw church to the amount of eight hundred dollars and the money is in hand; more than half of all connectional claims are in hand, and by the time district conference meets two-thirds of the entire budget for the charge will have been paid.

The church building at Sledge has been completed, paid for, and ready for dedication on March 22, 8 p. m., by Bishop W. W. Peele.

All former pastors and district superintendents and the Editor of the New Orleans Christian Advocate are cordially invited to be present at this service.

We look forward to this happy occasion with pleasant anticipation. A hearty and a warm welcome awaits Bishop Peele and all other visitors.

Fraternally yours,
W. C. GALCERAN, JR.

NEWS OF THE POLLOCK METHODIST CHARGE

The first service of the Selma Methodist church, in its new building, will be held Sunday afternoon, March 1, at three o'clock. All members and friends of the church are cordially invited to be present. The church plans to organize a Sunday school as soon as it occupies its new building. Four rooms have been prepared for this. All those interested in the Sunday school are urged to be present next Sunday.

On Sunday, February 22, the Pollock church held its annual Laymen's Day Service, with the program under the direction of Mr. J. E. Davis.

On Thursday night, February 26, all members and friends of the Pollock church enjoyed a buffet supper in the Sunday school room at 7 p. m. This was followed by the study of "The Methodist Meeting House," under the direction of the pastor. This is the mission study book which churches of the denomination are studying this year. The other churches in the charge will take up the mission study in March.

Work on the Clear Creek church is progressing nicely. It is hoped that the remodeling and painting will be completed by Easter.

Lewis Chapel celebrated the Sacrament of the Lord's Supper on February 22.

All churches of the charge will have special services during Holy Week, as follows: Clear Creek, March 31; Pollock, April 1; Lewis Chapel, April 2; Selma, April 3.

Dr. R. H. Harper, district superintendent, held the second quarterly conference at Pollock, on February 15, following the morning service at which he preached. The third quarterly conference will be held at Clear Creek.

RUTH NUTTALL,
Pastor, Pollock Charge.

ROSE HILL CHARGE

Dear Dr. Duren: We are happy to announce that our charge is off to a good start for a full year of service. The Rose Hill church has given us a generous pounding, and this we appreciate very much.

We had our first quarterly conference at Homewood church, Sunday, January 25, and the attendance was up to par and the reports revealed a healthy state of affairs in our work for the kingdom of God. We had a good, spiritual conference, and two great sermons by the Rev. John Lambert Neill, our new district superintendent, which were enjoyed by all who were present. Bro. Neill presided over the business session of the conference with ease and ability.

The charge-wide stewards meeting was held at the parsonage with a good attendance. Bro. Neill was with us and led the devotions. He read the first Psalm and made a helpful devotional address based thereon. The meeting presided over by Bro. C. M. Davis, Charge Lay Leader, was informative and inspiring. Officers elected for the ensuing conference year were Bro. W. A. Lewis, chairman, and Mrs. T. F. Graham, secretary.

We shall do our best to advance the interest of the Kingdom as He leads in these trying days which are facing us with consecration to the heavy task ahead.

You are giving us a great paper, and how I do wish that I were able to induce my people to subscribe for it.

With every good wish to you, I am,
Faithfully yours,
HILARY S. WESTBROOK,
Pastor.

A vicar had been beaten badly on the golf links by a parishioner thirty years his senior, and he was rather disgruntled.

"Cheer up!" his opponent said. "Remember, you win at the finish. You'll probably be burying me some day."

"Even then," said the vicar, "it will be your hole."—Montreal Star.

PERSONAL NOTES AND INCIDENTS

Mr. James V. Reid, lay evangelist from Dallas, Texas, was in a meeting with Rev. Don Wineinger, at Gueydan, recently. The results of the meeting have not been reported to us.

Rev. James Sensintaffar is scheduled to hold a Young Peoples Revival at Eunice next week. He will conduct a Standard Training Class in the morning and preach at night.

Rev. H. M. Johnson, superintendent of the Monroe District, is delighted with his new field and the people whom he has found there. He reports all the preachers as being in high favor and that every prospect points to a good year.

Mrs. L. L. Trent, who was Ann Stevens Lewis, daughter of Rev. and Mrs. O. S. Lewis, writes that she and her husband are kept quite busy at the Y. M. C. A., in Key West, Florida, where many soldiers and sailors go on leave.

Dr. Dewitt Baldwin, Director of Student Work in the Methodist Church, Board of Missions and Church Extension, and Mr. Murray Dickson, of Texas University, spent four days on the Southwestern campus counseling with students recently.

The church building enterprise at Eunice is making marvelous progress. It is roofed and the brick veneering is to begin soon. The plant will consist of a chapel and four rooms, and the pastor, Rev. Otis Spinks, expects it to be completed in May.

We regret to learn that Miss Pattye Lewis, sister of Rev. O. S. Lewis, with whom she lives, had another attack a few days ago. This attack follows a stroke which she had last November. We are glad, however, that her condition was slightly improved, which we hope may continue to her complete recovery.

A Protestant Center adjacent to the campus of Southwestern, and various Methodist churches of the district have been asked for assistance in securing a place for the adequate housing of the religious activities of the College. The Wesley Foundation, the Methodist, Baptist, and Presbyterian churches of Lafayette are cooperating in plans for the Protestant Center.

The preachers of the Lafayette section of the Lake Charles District met at Lafayette on February 9, in regular monthly session. The hour for future meetings was fixed at 10:30 a. m., and Rev. J. B. Grambling was chosen to head the program committee. The pastors made reports on evangelism and missions, and a general discussion of the time for evangelistic services followed. Other matters were discussed, including a change of the date for holding the Annual Conference, and Gueydan was chosen for the meeting on March 9. The group then repaired to a downtown cafe where lunch was served.

APPOINTMENT CHANGES

Please announce the following changes in appointments for the Monroe District: Rev. M. D. Fulkerson, released from Oak Grove charge and appointed to a chaplaincy in the U. S. Army; Rev. S. J. McLean, of Newellton charge, is appointed to Oak Grove; and Rev. James Frank Stone, of Taft, Texas, has been appointed to supply Newellton.

Rev. Frank Stone is a nephew of Dr. F. M. Freeman, of Noel Memorial church, in Shreveport, and has been a student at S. M. U.

H. M. JOHNSON, D. S.

MISSISSIPPI AND LOUISIANA METHODISTS UNITE IN A COMMON TASK

Next Sunday, March 8, has been set aside by order of the Annual Conference of Mississippi and Louisiana as "Memorial Home Day." This is the one day of the year on which the Methodists of the two States unite in a common task of raising sufficient funds to make possible the great service of mercy and sympathy rendered by our Memorial Mercy Home-Hospital, at 815 Washington Ave., New Orleans. This is the one day on which every preacher may proclaim the gospel of a new chance with assurance that his message will be blessed with concrete and practical results. Rev. J. G. Snelling, the efficient and self-sacrificing superintendent, says that of the hundreds of girls who have come under the influence of the Home, eighty-five per cent of them have been redeemed and saved to a life of usefulness. Too, the unnamed babies have been placed in good homes and have been given a real chance in life. We have no institution in the bounds of the two States which has done more to bring comfort and hope to homes that have been broken. Some of the finest young girls have ventured too far or trusted too fully. They repent with bitter tears. The Memorial Mercy Home gives to them a new chance and sends them out with the Good Master's words: "Go, and sin no more."

Don't forget, this is a large Home. It cares for about one hundred girls every year. The cost is necessarily very high, but the good accomplished is worth infinitely more than all the cost. "Suppose they were yours?"

I am sure that every one of our preachers will count it a privilege to present this most worthy cause from the pulpit and that every Methodist will want to share in the offering to be made next Sunday. Send your offering at once to Dr. Snelling.

W. W. HOLMES.

THE NIGHT SERVICE

By Rev. W. A. Tyson

The good bishops of our church recently issued a statement in which they deplored the tendency to omit the evening services. They are exactly right.

Some reasons: A few cannot get to the morning services; a few want to attend church twice on Sunday; a few roamers and stragglers may drop into church at night.

If the auditorium seats 500 to 900 people, and is comfortably filled in the morning, maybe with chairs brought in occasionally, to have only 75 to 150 at night seems rather a let-down. This is so discouraging to many of the preachers that they are inclined to quit having church at night.

Remember when we first started? If we could get as many as 75 to 150 people to listen to us, we were very happy. A large number of people does not necessarily make an effective, helpful, good service. Some of the best are informal, with only a few present.

One unpardonable thing is for the preacher to fuss about those who are not present. That will destroy all of the atmosphere of worship, and it will drive folks away from church.

Let the preacher go ahead with the best service that he is capable of giving. Careful preparation and a deep desire to help someone will hold the crowd and perhaps even increase it.

There is a rather fond assumption that if you "put the fodder in the rack" the stock will come to get it. That is not so. The stock may be too sick to eat; the stock may be filled with weeds and grass and not be hungry; the stock may be too far away to know that there is "fodder in the rack;" the stock may be so wild and untamed that you can not get it to come near a rack. However, it is true that if the stock comes to the rack several times and finds it empty, it will not come any more. Careful, sincere, prayerful study will "put the fodder in the rack."

Twenty-five letters were written to pastors of the larger churches just after the bishops made their pronouncement. Here is some of the information obtained:

Ten per cent of the stewards attend church at night.

A little less per cent of the Church School teachers attend church at night.

Only twenty-one per cent of the churches have ushers at night to welcome and to seat those who come.

Thirty-one per cent have enough of a choir to really lead the singing, or to have any good music.

Those few churches where the ushers and the choir are faithful and where the leadership of the church supports the night service have a fair sized congregation that continues to be present regardless of the pulpiteer. (Of course, if the preacher became too mediocre the attendance would drop).

There is a rather old-fashioned trick which moderns call "passing the buck." There is a tendency on the part of church authority to "pass the buck" to the preacher. If he can not get a night crowd without stewards, teachers, ushers, and music, then he is not any good. The whole matter is his fault. So says the shallow brain.

There are a few churches with large night crowds. They have very attractive preachers, who are drawing cards through their powers to make the Gospel interesting. At the same time these churches and these preachers have music, ushers, support of the leadership, a corps of visitors and reams of publicity (some of them have a paid public relations counsel, or publicity agent).

Some of which is very distasteful to the majority of preachers and church officials. But, in behalf of those who use these methods: there are so many things to attract attention away from the church; it becomes necessary to use some method to attract attention to the church.

One minister says, "I'd rather use so-called distasteful publicity and preach to a church filled with people in person than to use so-called ethics and preach to a congregation of spooks (those lovely people who are present in spirit and absent in body)."

Finally: So what? Keep at the job; be

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

sincere; be prayerful; prepare the best sermon you can; do your best. You plant the seed; God sends the sunshine and rain and makes the harvest.

MAN "A BODY PSUCHIKON"

By Rev. J. D. Ellis

Paul in his letter to the Corinthians applies the word "some," body, to sun, moon, and stars, and he applies the word to man: "There are bodies celestrial and bodies terrestrial." Man is a body "of the earth, dust poured." (I Cor. 15:47).

Paul taught also that man is "a body psuchikon" (I Cor. 15:44), a psychical body, a soul organism, sensitive, animated.

Man is a body and man is a body psuchikon.

Man had no being before he became a body.

In one place (I Cor. 2:14), Paul used the words "psuchikon anthropos," "psuchikon man."

Psuchikon is the adjective for the noun "psuche," which means soul.

The first man, Adam, was "a living soul." "a body psuchikon," "psuchikon man."

Man today is a soul formed organism, animated, sensitive.

A mass of matter revolving in the heavens, such as the moon, is not a body psuchikon, but a body abiotos, inanimate, lifeless, mindless, insensible. Sun, moon, and stars are not soul organisms.

Man is "a body psuchikon" in his entire organism. Soul organism includes the self-conscious Ego, and does not exclude the material. It stands for the organism as a whole, with the life principle.

Beasts, fishes, and birds are bodies psuchikon: they are organisms with life, and are souls. Any animated organism is a soul. According to Genesis, there were living souls of fish, fowls, beasts, cattle, and creeping things before man was created a living soul. They were organisms alive, and sensitive. (Gen. 1:21-25).

The English translation is "living creature," but the Hebrew reads "living soul."

Adam was afterward created, and Jehovah Gods brought the beasts of the field unto Adam to see what he would call them. "And whatsoever Adam called every living soul, that was the name thereof." (Gen. 2:19).

Man was made out of the dust of the ground, and at first man was a dummy, without life. He was inane, void of sense of being. He was mute, without life and consciousness. Jehovah Gods then breathed into man's nostrils the breath of life, and man became an animated organism with consciousness, conscious of self and of things about him. He became "psuchikon anthropos." "Living soul" constitutes the organism complete.

If, in some places of Scripture, "soul" stands for the self-conscious Ego (the internal, thinking part of man), so does the word "spirit," so does the word "mind," and so does the word "heart." The Scriptures identify the rational faculties in man as "mind," "soul," "spirit," or "heart," and each word stands for the man himself, the self-conscious Ego. Man does not have four things which are conscious; he has only one thing within that is conscious, and this consciousness is represented as "mind," "soul," "spirit," or "heart."

Another thing taught by Paul is that the body psuchikon dies and is buried: "It is sown a body psuchikon." (I Cor. 15:44). Buried in the grave lifeless, after death. Psuchikon anthropos dies. Man as a living soul dies: As a body psuchikon, he dies!

This is a doctrine of Scripture, time and again from Genesis to Revelation.

Also, man, fish, fowl, beast, cattle and creeping things become "dead souls."

In many places where the English translation reads "dead body," the Hebrew text reads "dead soul," and the words are applied to man in the writings of Moses and the prophets as "dead soul."

The doctrine of "dead soul" pervades the New Testament Scriptures, and was taught by Jesus, Paul, and John. (I can easily furnish the proof for any doubting Thomas).

Another thing taught by Paul is that man as a body psuchikon, as a living body of flesh and blood, cannot inherit the Kingdom of God. (I Cor. 15:50).

The body psuchikon will be raised but it will be changed into a body pneumatikon (spiritual). "It is sown a body psuchikon, it is raised a body pneumatikon." (I Cor. 15:44).

Paul puts in contrast the body pneumatikon of the resurrection, with the psuchikon man preceding the resurrection.

The body pneumatikon is what Paul calls "a mystery," a mystery which he did not explain, because he could not. The best he could say was: "We shall all be changed." ("Allasso," to make different).

The body pneumatikon (our future organism) will be moulded by the Lord Jesus, and probably less conformed to the lower animal life. It will be the realization of ideal life and being.

The body psuchikon will be loosened from corruption, weakness, dishonor, and mortality.

The body pneumatikon will be incorruptible, and not subject to sickness, disease and death. Its life principle will be external. The pneumatikon succeeds the psuchikon, and "the quickening spirit," or life-giving power, is Jesus Christ. (I Cor. 15 45-46).

The King James translators translated "psuchikon" into the words "natural" and "sensual." Other translations read "animal."

It can be said that "the body psuchikon" is natural, animal, and sometimes lewd and voluptuous, but the real teaching is that man is a body psuchikon in his entire organism.

Today we hear "the image of the earthy," (dust poured).

"We shall also hear the image of the heavenly," (above the sky). I Cor. 15:49. The building which we shall have "from God," and "eternal in the heavens," is the body pneumatikon; and Paul said in the preceding verses, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus." He also said, "We groan, longing to be invested from heaven."

Man was made out of clay,
And is a vesture of decay.

Living soul includes the form,
The dust and breath of creatures born.

Man as a whole is living soul,
And life eternal is his goal.

PRESCRIPTION FOR WAR TIME

(Continued from page 5)

least we can do is to give it a chance in our own lives.

Goodness is of itself a weapon of undreamed of power. It unifies, sustains, fills the soul with fortitude. It gives us patience to endure all things to the end. In this hour of crisis, in the darker hours of suffering which may come, our empty churches beckon us. Let us fill them to overflowing, fill them in the spirit of the Pilgrim Fathers who, on this very soil, found what millions now have lost—freedom to worship God.

None would dare to fathom the vast inscrutable design which molds the destinies of men. Yet if we could presume to lift our eyes and read the darkling stars, we might dimly glimpse in this terrible judgment which now enfolds our world, some stern and masterful purpose for the betterment of all humanity. The world had forgotten God. Indulged by years of easy living, dazzled by the false illusions of material prosperity, we had turned our faces from the skies. Now we must slough off, like a snakeskin, the selfish habits of the past. We must again embrace, gladly, the bare simplicities of life, practice self-discipline, economy, a Spartan austerity. Make no mistake. Our enemies have austerity and iron discipline, both. It is for us to prove that sacrifice to Attila must pale before the sacrifice of Christ.

If God be for us, who can be against us? This is the faith, humbling yet exalting, in which we must band ourselves as one great brotherhood, marching in unison toward the dawn. When the sound and fury of battle lie behind us, the lessons we have learned will not have been in vain. The blueprint for enduring peace will be ready, in our hands.

—-Redbook, used by special permission.

WISE OR OTHERWISE

By Rev. James H. Felts

I am one hundred per cent for sacrificial service, BUT MY SALARY MUST NOT BE CUT.

"I'll go where you want me to go, Dear Lord"; and I know where that is and demand to be sent there.

A pew-fed preacher is more likely to have a pulpit-fed congregation.

When better preachers are "just around the corner," better congregations are on the golf links.

"It's my home and I will hang as many curtains as I please," she said. And she continued hanging curtains and turning on lights in daytime. Married? Certainly.

The stars are always interesting and dependable teachers. Hollywood stars are occasionally interesting, always tinsel, and seldom worth more than six for a nickel.

He shot a whole box of cartridges at a squirrel. No hit. He looked at the squirrel swaying high in the top of the tree and said: "By gum, if I had another box of cartridges I'd git you." Moral. Preachers should carry plenty of ammunition.

"A signed check in your pocket is much more valuable at the bank than a 'please remit' in the mails." W. L. D. AIN'T IT THE TRUTH!

A make-believe life is often colorful though tinsel dressed, but, like dictatorship, ultimately humiliating and disastrous.

An appointment made to satisfy the ambition of a preacher is seldom satisfactory to the heart-hunger of a congregation.

A significant quotation: "When our cowboys got drunk they did it without benefit of the society of "nice girls."

True or false? District suuperintendents are appointed a year at a time like pastors?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"With grieving heart and stricken conscience we confront the fact of war. But we are not in despair. God, whose holy love is declared in Jesus Christ, is not in eclipse except as we have turned from Him to walk in our own shadow. He has made us for Himself; and, be the night short or long, we shall yet praise Him."

—Federal Council of Churches.

* * *

"Christianity and Democracy in America"

It is now time to begin planning for the study of the second quarter: "Christianity and Democracy in America," using the text, "Christian Roots of Democracy in America," by Arthur E. Holt.

Purpose of the course: "To help members of the church to discover the Christian roots of democracy; to acquire a clearer, more adequate conception of the meaning of democracy; to become aware of the points of tension in society today which indicate weakness in our democracy; to understand that the Christian church is essential to the existence of democracy, in that it furnishes the atmosphere and helps persons develop the ideals and power through which democracy can be sustained; and to recognize the challenge that present conditions offer the church for a constructive program of Christian missions and social action."

Following is a suggested outline for a four-lesson course which may be expanded into five or six lessons:

Lesson No. 1

"What Is Democracy?"

Purpose: To discover the meaning and implications of "democracy" as the term is used in this study.

1. What do we mean by "The American Way of Life?"
   - (a) The right to participate in government.
   - (b) Equality of opportunities.
   - (c) Equality before the law.
   - (d) Free private enterprise.
   - (e) Religious liberty.
2. Contrast democracy with the "isms."

Worship.

Lesson No. 2

"History of Democracy"

Purpose: To discover the roots of democracy in the Old Testament, its growth in the life and teachings of Jesus, and its further expression in the early church.

1. Democracy in Old Testament community.
2. Teachings of Jesus concerning democracy.
3. Early Christian community and democracy.
4. America's written contribution to democracy.
   - (a) Declaration of Independence; (b) Bill of Rights.

Worship.

(Two lessons could be made of Lesson No. 2—the second one being a discussion of the 4th topic.)

Lesson No. 3

"Challenges of Democracy to Our Times"

Purpose: To face the situation in certain areas of our group life in which we have failed to practice democracy.

1. Through education.
2. Through economics.
3. Through race relations.
4. Through the home.
5. Through civil liberties.

(Contrast ideal of each with the reality—helps in February Adult Student.)

Worship.

Lesson No. 4

"Relationship Between Christianity and Democracy"

Purpose: To show the Christian impulses underlying American democracy.

1. Does democracy depend upon religion? (See "Washington and the American Dream," February Adult Student.)
2. What can we do to make democracy work?
   - (a) In our homes; (b) In our communities; (c) In our churches.

Worship.

(Two lessons could be made of Lesson No. 4—the second being a discussion of the 2nd topic.)

Text: "Christian Roots of Democracy in America," Arthur E. Holt, 60 cents. Supplementary book: "Author of Liberty," Robert W. Searle, 60 cents. Further suggestions for this study will be given on this page next week.

Some questions for discussion during this study:

Why this crisis in democracy?

Does democracy depend upon religion?

Does Christianity depend upon democracy?

Will democracy work in our time?

Which is most important—economic or political democracy?

What are the most undemocratic forces in your community?

In what way could your church cooperate more actively on behalf of democracy with other churches for community agencies?

What is your responsibility as a citizen of a democracy?

* * *

Eight Life Memberships Presented

Although it was not required to meet during the first quarter, the Tri-County Zone, Seashore District, met with the Kreole W. S. C. S. as hostess, and made a study of "Finding God Through New Endeavors."

Mrs. C. L. Nelson presided and a most profitable day was spent reviewing the accomplishments of 1941 and planning for 1942.

A resolution was adopted commending the Governor for his stand concerning liquor and lawlessness.

The highlight of the day was the presentation of eight Life Memberships: to Margaret Wathon Thompson, by her grandmother, Mrs. W. A. Thompson; to Barbara Annell Lennip, by her mother; Marsha Delores Carety, by her grandmother, Mrs. R. E. Wells (these were Baby Life Members); to Mrs. W. P. Dailey, Mrs. G. W. Bowen and Miss Tillie Swan, by the Moss Point W. S. C. S.

The surprise of the day came to Miss Ina Thompson, district chairman of Life Memberships, when the zone presented a membership to her. Now, Miss Ina can march in the parade of Life Members in the new organization!!!

The meeting closed with all joining hands and singing "Blest Be the Tie that Binds," and as a special courtesy the choir of the Negro church in Kreole rendered several numbers.

* * *

In Memory of Mrs. Minnie Lightsey Williams

"In the passing of our beloved friend and co-worker, Mrs. Minnie Lightsey Williams, memories come to us of early days when we worked together, also how we continued to work together in our new W. S. C. S., of Daleville Methodist church.

She was called to her rest after a protracted illness, during which she suffered greatly, but with Christian fortitude she bore her pain with great patience.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church and her friends, shall ever remain with us.

Resolved further, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and that they be entered upon the permanent record of our society.

Respectfully submitted,
MRS. D. E. HARBOUR,
MRS. JANIE BELL.

Daleville, Miss.

* * *

In Sympathy

We extend the sympathy of our entire membership to Miss Ruth Carryer, our deaconess at Bethelhem Center, in Jackson, because of the passing away of her father. To Mrs. John Guyton, secretary of the Vicksburg District, because of the passing away of her sister, Miss Swan, of Macon.

* * *

Extra! Extra!! Extra!!!

The "Revised Guide" for the W. S. C. S. is now off the press!!! It may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The report books for local secretaries and treasurers are to be off the press early in March. Price 35 cents each.

* * *

Why Do We Have War?

Why do our trenches flood with sacred human blood?
Why are we killed in battle like horses and like cattle?
Why do we suffer starvation and destruction of our nation?
Why do we bomb the farm? we know we do much harm.
Why do we not have pity and not bomb the city?
Why don't we realize people are killed,
And much innocent blood spilled?
We must have hatred in our heart
And from God we depart,
While in this sin we trod.
We should come back to God.

HUGH MAYERHOFF.
(Age 11 years).

Meridian, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Information Concerning Conference Election, March 17-19, 1942

Please Read Carefully and Bring to Conference

The election method set up by the Division and Jurisdiction varies somewhat from our former procedure, so this sheet of information is sent out to all societies.

A Conference Research Committee was set up by the Woman's Division of Missions and Church Extension. This Research Committee consists of one woman from each district. These women are on the alert continuously for women of consecration and ability who have the time and are willing to serve in various places of leadership in zone, district and conference.

The Research Committee will make a report to the Nominating Committee at Conference, suggesting names which have been presented to them for conference officers.

The Nominating Committee will consist of one woman from each district, elected by qualified delegates of her district after conference opens its first session Tuesday morning. A seventh woman will be elected from the entire body. No conference officer will be eligible for a place on this Nominating Committee. Please be thinking of a woman from your district who is accustomed to election procedure in women's organizations in the state, Federated Club, civic and patriotic organizations, so they may proceed with the election as expeditiously as possible.

The Nomination Committee will make its report, one officer at a time, to the floor, other nominations may be made from the floor, then the qualified delegates will vote by secret ballot, the resulting majority constituting an election.

Please submit names to the undersigned Research Committee of women for these conference officers, we need your help. Secure the consent of these women before presenting their names to the Research Committee or nominating them from the floor.

This election will be for the usual period of two years.

Very sincerely,

THE RESEARCH COMMITTEE.

Aberdeen District—Mrs. R. P. Neblett, Water Valley, Miss.

Columbus District—Mrs. Jasper Weber, Mathiston, Miss.

Corinth District—Mrs. D. H. Hall, New Albany, Miss.

Greenville District—Mrs. W. H. Ratliff, Sherard, Miss.

Greenwood District—Mrs. A. Y. Sturdivant, Minter City, Miss.

Sardis-Grenada District—Miss Mamie Jones, Hernando, Miss.

* * *

Dear Co-Worker: The second annual meeting of the Woman's Society of Christian Service, of the North Mississippi Conference, will convene at Oxford, March 17-19, 1942.

In today's world of confusion, of mixed values, of total resources involved in total war, we cannot ignore the challenge which is now at the door of the church or the challenge to the missionary program of the church. We answer this challenge by reaffirming our faith in the Fatherhood of God and brotherhood of man and by reconsecrating our efforts in this great adventure of kingdom building through fellowship and service.

Realizing all this and realizing also that another year with new problems of conservation may make different conference plans necessary, we have worked prayerfully and carefully—omitting all nonessentials—making the program as constructive as possible for each of you who attends.

The theme is "To Know Him and Make Him Known."

Bishop Peele will address the conference Tuesday evening, and the hour will close with the Communion Service.

Miss Ruth Wheaton, from the Woman's Division of Christian Service, will speak on Wednesday evening.

Mrs. K. W. Warden, from Memphis, will talk on Wesleyan Service Guilds, on Wednesday evening, also. Delegates and members of the Guild will be special guests that evening.

Miss Julia Wasson, our own missionary from China, will conduct the mid-morning hours of meditation and worship.

Each adult society is due one delegate, and each Wesleyan Service Guild is due one delegate. Send the names of these delegates—at once—to Mrs. O. H. Douglass, of Oxford. If your delegate's name is not sent in, we will expect you to send her to the hotel at the expense of your local society. Homes are all alike. We know how embarrassing it would be to have perfectly strange people come in at the dinner hour and tell us they were our delegates! Send in those names.

This is election year. A sheet of instructions is enclosed. Please read carefully and come to conference prepared to expedite this phase of our work as much as possible.

The noon lunch will be arranged. Some will be served at the church for the usual 50 cents. Others may go to the school cafeteria, or uptown, as they prefer. The local hostess will serve dinner Tuesday and Wednesday evenings—breakfast, Wednesday and Thursday mornings.

Conference will begin promptly at 10 a. m., Tuesday, March 17, and adjourn Thursday, the 19th, by 2:30 p. m. All time is new war time.

New Report Books are ready. These are much more satisfactory than the ones printed last year. If you will want these at all in the next few months, please order at once. There is a limited supply. The Revised Guide Book is also ready. All materials come from 420 Plum St., Cincinnati, Ohio.

Rev. J. A. George, the pastor-host, and Mrs. A. S. Woods, president of the host society, and her committee are working with us to make this the best conference possible.

Will you pray with us for the conference, that it may meet the needs of the delegates and visitors; that it may bring us a step nearer our goal in kingdom building in North Mississippi?

Yours in fellowship and service,
CORA R. RATLIFF,
(Mrs. W. H. Ratliff)
President.

Sherard, Miss.,
February 21, 1942.

* * *

Woman's Society of Christian Service Met for Business and Social Meeting

The W. S. C. S. met at the Clarksdale Methodist church, Monday afternoon at 2:30 o'clock, for a business and social hour. The program was opened with a piano prelude played by Mrs. S. B. Entrekin. Mrs. A. K. Shaifer, president of the society, served as leader for the devotional period, using as her subject one of the outstanding women of the Bible—Esther the Loyal. The scripture reading was taken from the Book of Proverbs, twenty-second chapter, the first six verses, and contained a splendid lesson for each and every one.

After two well-loved hymns of courage and loyalty had been sung, Mrs. Shaifer presented Mrs. Roberta K. Borden who told in a most charming manner the story of Esther. She stressed Esther's courage and loyalty and told with what fearlessness she approached the king in behalf of her people. Mrs. Borden closed her remarks with a prayer in which she asked that we might strive to make our lives more like that of Esther.

Mrs. Shaifer presided over a brief business session during which many interesting reports were made by various committee chairmen. Mrs. Pat Holcomb read the minutes of the last meeting and they were approved.

Mrs. John Curtis told of the World Day of Prayer service to be held at the Presbyterian church on Friday afternoon at 3 o'clock. She urged a large attendance, when we will all pray for peace along with our neighbors throughout the world.

Mrs. J. B. Lindsey, Mission and Bible leader, announced the homes in which each Circle will meet on next Monday for the Bible lesson. She urged again that in order to get greatest benefit from the study it would be well to review the message and lives of the prophets Amos, Hosea, Jeremiah and Isaiah, and to read over the books of Esther, Daniel and Jonah.

The Christian Social Relations chairman, Mrs. F. E. Gilliland, told of work to be done for the Red Cross and the need of workers. She also announced that courses in First Aid were being offered for those anxious to take advantage of this splendid training.

Mrs. Shaifer read a letter from Mrs. Butler, president of the Methodist Hospital Auxiliary, telling of the splendid work accomplished during the past year.

Mrs. Sam Cartledge's circle led in attendance with nine members present.

The meeting closed with the benediction: "Let your light so shine before men that they might see your good works and glorify your Father in Heaven."

Members of Mrs. F. G. Bobo's circle acted

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Mrs. Pollard Honored

Mrs. John B. Pollard, conference president, has recently been elected to membership on the Board of Control of the Woman's Building, at Mount Sequoyah. She will serve on this committee as a representative from the Louisiana Conference.

* * *

Challenging News from the Mission Field

Extracts from a Letter of a Worker in the Home Field

"For the first time our scout masters and the troop committeemen were included in the Scout Masters Training School, which is held every fall. Seven of them accepted the invitation and three of them received their Scout Masters' certificates. The scout executive said they were the first Latin-Americans to receive their certificates out of twenty-three counties. They are proud of the achievement. Every year they have their annual banquet. In this section it has been an unheard of thing for the Latin-Americans and Anglo-Americans to meet socially. This year ten of our men and their wives attended the banquet. The Americans were so nice to them you would have thought the Mexican people had been going to affairs like this often. Our scouts were the first Latin-American boys to be invited to the big American camp. The owner of the local newspaper has never been interested in our interracial work, but through the Scout Masters' Training School he gives us space each month. Our people had a splendid Christmas. There was real home life this year; each family had their Christmas tree, their Christmas dinner, white tablecloths, and either chicken or turkey for dinner. They were so happy over having reached the place in which there could be a real home life." (This interesting paragraph shows what a genuine expression of brotherhood can mean to the home life of our Latin-American friends living among us. This year we shall have unusual opportunity to study all Latin-American work and become **more intelligent and generous givers to Methodist Latin-American missions.**)

A Glimpse of Korea

"The simple folks on Kangwha Island are continuing in the faith which they received from their missionary friends. The church has been permitted to carry on its work and the people are interested and enthusiastic. A high school lad in a Bible class goes home in vacation and gives them some message from his own experience of the Father's love and care. A university student in the class testifies to the Christian character and effectiveness of the message of this lad." This is cheering to those of us who have comforted one another by affirming our faith in our Korean Christian comrades as we have said: "The Korean Christians will carry on."

One of the nine women appointed FRIENDLY SERVICE AMONG THE JAPANESE IN AMERICA writes: "Last Monday in a gale of east wind I rode out to Mrs. Takashima's home. I found the grandmother, the mother and a thirteen-day-old baby sitting by the fire, with two neighbor women quietly visiting over a cup of tea. They welcomed me and I produced some Sunday school pictures which they pored over. Finally, the mother of the baby asked if I would sit over in the middle of the davenport and explain what each of these pictures means. So I began with September and went through a whole quarter telling in simple Japanese the Bible stories. None of the women is a Christian. At least three of them are ardent Buddhists, who have never heard about Jesus in a language which they could understand. More and more we are convinced that this open door to the hearts of Japanese in our midst is second to no other work that our Mission Board has. It is fraught with possibilities for service, and for true Americanization of those who live among us and are very lonely. Moreover, every friendly deed done among them now will become a link in a chain along which we can find our way back to the hearts of Japan as soon as the dark curtain lifts again." (We must not fail to continue and **increase our giving** so that the Woman's Division will have the funds for whatever God may lead His Church in doing.)

Work of a Bethlehem House in One Urban Community

"A Red Cross Unit has been set up at Bethlehem House and a considerable amount of sewing and knitting has already been done for Civilian War Relief by the women and girls in the community. This is the only Negro Red Cross Unit in Jefferson County. The Bethlehem House, with the help and cooperation of other individuals and groups, has rendered a unique service by sponsoring a class for Negro spastic children. We have checked with the National Society for Crippled Children and other organizations, but have not found any record of another class for Negro spastics." (Some of **your** money helps these Negro children.)

From California

The blackout and raid-warning system is well set up. "San Diego, California, is the scene of one of the largest defense programs in the country. It is a base for navy, army and marine corps. Literally acres of airplane factories are being built. This entails large housing projects for the families of workers and service men, and for single men. But this expansion is also bringing girls to the city to work in offices and shops. Our Esther Hall is cooperating with other agencies interested in girls, to provide decent, comfortable, happy living space for them, and recreation for their leisure time." (Are we not glad that we have shared in this **effective missionary project?** It really saves souls as well as makes safer, better living conditions.)

From Midato, Pakaur, India

"Although the Santals as a rule are very poor—some farming and some breaking stone at about four cents a day—they buy books and furnish clothes for their children, and as many as can pay a few cents each month in fees. This year all whose parents were unable to pay fees were given an opportunity to work one hour a day instead. One day a nice girl from the sixth class came to me and said she would go home. Not understanding I asked why and she said that she did not have money for her books. Books for the sixth class are rather expensive, but they are used for the seventh. She did not ask for help—just volunteered to go home. I was very happy to be able to say that some **Sunday school children from South America had sent a special gift of money** from which I could pay for her books and she need not go home. Her mother breaks stones for a living." (Think of what that special gift from South America meant to this Indian girl!)

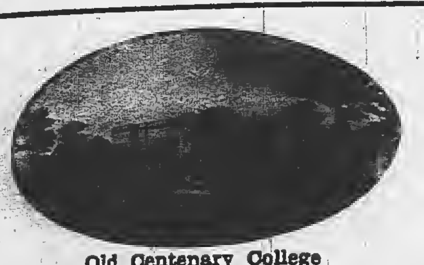
Bastar State is a jungle area in Eastern Central Provinces, about the size of one-fourth of Iowa. "The late census revealed that the Bastar population has increased 25% in ten years and is now 650,000, only 1% of whom are literate. The ignorance and poverty are unspeakable until every day I am appalled at the conditions. Yet in spite of the fact that the great majority **haven't anything but a little rice to eat, they have contributed Rs. 250,000 for the war relief funds.** A certain percentage is deducted from the salaries of all state servants and an anna each is collected from practically everyone else. A dollar pays the wages of three men for a week." (How many dollars did I give in 1941 to help in the **missionary work** of the Woman's Division?)

From Far-Away Algiers

"The population of Algiers has increased perhaps one hundred thousand in the last year because so many refugees have come from France, Poland, Spain and other countries. The population needs have grown faster than the beans and onions, but I think it is going to be better. There are still good grapes and new dates, Datinna for breakfast has come in—it is a good drink made from dates. Vegetables also are scarce because many are shipped to France. Perhaps peace will come before every bit of cloth, metal, food, etc., becomes as precious as here. It is difficult to get anything repaired, whether it is a clock, bicycle, spigot, or shoes. Nothing stands still today. Everything seems to be changing except Christ, who is the same yesterday, today and forever. There is now (may it be of long duration) an opportunity to spread the gospel because more people are ready to listen, are eager for the truth. The stars are still shining and love will lighten the way." (That is the kind of Christian courage **your missionaries** manifest everywhere.)

Colegio "Irene Toland," Matanzas, Cuba

To Colegio Irene Toland, 1941, brought new joys. One of these is our school auditorium. Previous to 1941 we had no chapel or assembly hall whatever; now we have a beautiful building which not only the school, but the city of Matanzas as well, may enjoy. We had the honor of having Bishop Kern dedicate our new building on May 20, and also on that memorable date, of having Miss Elizabeth Lee speak. Another acquisition of 1941 was a much needed school bus, larger and more comfortable than the worn-out old bus." (Another blessing to others which **your gifts to missions** have provided.)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 8, 1942

By Rev. W. C. Newman

DISCOVERING WHY PEOPLE DRINK

Lesson Text: Genesis 43:34; Psalm 104:14-15; Proverbs 31:4-7; Ecclesiastes 2:1-3, 10-11; Isaiah 56:12; 1 Cor. 10:6-7

Golden Text: Wine is a mocker . . . and whosoever erreth thereby is not wise.—Proverbs 20:1.

Those who selected the scriptures for this lesson have amassed a great deal of Biblical evidence against the use of beverage alcohol. But if we wish to know why people are so determined to drink to excess, I think we must look into the hearts of the people of our generation, and not be afraid to read what is there.

The Pressure of the Social Group

"Everybody does it. . . ." How familiar that excuse is. It does not matter that it is illogical, untrue, stupid. To those who give that excuse for drinking it seems adequate enough.

Perhaps the church never did fully influence the social customs of this country. I know that it has tried very hard to do so. But every effort the church has made in that direction has only been resented. Yet I have the conviction that unless we can find a way for religious idealism to permeate the college campus, the club room, and the very minds of our various social groups, we are not going to be able to maintain our boasted democracy.

Therefore it seems sensible to me that the people who do not drink, and who do not want drinking to be the fixed social habit in our communities, begin a counter-offensive in public opinion in their own group. Why allow the drinking crowd to set the standard? Why be ashamed to say without embarrassment, "I do not drink?"

The Desire to Escape

It is an old story—this business of men drinking to "forget my troubles." Of course that phase either includes or implies a whole category of things that men say drives them to drink. An unhappy marriage, financial troubles, disappointment, an unbearable sorrow, or any of the other very real disasters that come upon us.

But, unfortunately, men are not very consistent in offering this as an excuse for drinking. I have noticed that college students and alumni are about the best illustration of that fact. If a football game is lost many drink for consolation. But if the game is won they drink in celebration. So the theory that men drink as an escape is untrue.

But even if it were true, the experience of the race through thousands of years proves without any room for argument that drinking never relieves one of any kind of a burden, but on the other hand adds to and multiplies one's burdens many times over.

Wilful Stubbornness

The truth is that while some men begin drinking in the belief that it is harmless and pleasant, and others drink for any one of the above reasons or for some other, the most of us continue to allow beverage alcohol to be sold and used to excess in this country out of simple stubbornness.

All around us is the evidence of its destructiveness. It has been the means of corrupting our public officials, it has created places of very great evil and danger in all our communities and along our roadsides, it has broken strong men and destroyed fine young people.

And everybody knows these things. No serious group of men to whom I have ever put the question have made any effort to defend drinking. It is universally admitted to be one of our greatest problems.

Yet with a persistence that would be worthy of a better cause we demand that its use be not even a little restricted, and when some fine family wishes the young people in their home to refrain from its use they are marked as out-of-date and joy-killing moralists.

Such stupidity is beyond understanding. It lies deep in man's bent to sinning. It is closely associated with what Methodists used to call "the world, the flesh, and the devil."

And much as it will deflate our self-righteousness we had better all of us remember that the "world, the flesh, and the devil" dwell in us. The old doctrine of man's inherent badness may have been pretty hard on our egotism, but it seems to me to have a lot of sense in it. Let any man examine himself honestly, and see if he does not have to fight himself continually.

Therefore it is foolish to foster and encourage one of the great enemies of human goodness and human happiness—drinking. A sensible society would refuse to allow it to be advertised in newspaper and radio, to be thrust upon our children by those who are only interested in making fortunes from its manufacture and sale, and to have our public officials connive in its sale to the destruction of our whole moral and political structure.

IN CASE

The inimitable Will Rogers said, "ALL I KNOW IS WHAT I READ IN THE PAPERS." Unlike him, I know more than that. I read in the papers that I went to our Jurisdictional Conference in Oklahoma City, which I know I did not.

I know that because, on the eve of my hoped-for departure, I was seized with flu, a distracted husband, a doctor, and two nurses. Thanks to the Lord and good attention, I am "up and at 'em again."

Take a tip from me and do not believe all the stories you read in the papers about our missionary work being of no avail in occupied areas in other lands. His spirit will survive. Home and abroad need your money, service and prayers. Do not lag in your opportunities and duties.

MRS. E. C. GIBSON.

Monroe, La.

Now, God be praised, who to believing souls gives light in darkness, comfort in despair!—**Shakespeare.**

STILL ALIVE

By Rev. James M. Lewis

Some time ago a lady friend of mine asked my wife the startling question: "Is Bro. J. M. Lewis dead?" "No," said my wife. "Why?" "Well, because he hasn't written to the Advocate in so long." Sometimes "silence is golden," especially in these tragic days. But for the sake of my friends who still love me, and like to read what I may write, I will try to bring them something that is worth while.

It has been raining and stormy-looking all day today, and I am thinking of other kinds of "storms" that are moving with ravaging fury over the earth today. Storms that will touch with force almost every home in America before it is over. Storms that will wipe out some of our most cherished possessions. It is doing that now in many parts of the world. I refuse to say any more about **THAT**, but I want us to look on the brighter side, for there is a brighter side, that will bring us joy in our most trying hours.

Is our God interested in this troubled world? Does He recognize the fact that He has millions of followers here on earth who are looking to Him for help and guidance? Are we in danger of losing sight of the great eternal verities of God, His sovereignty, majesty and power? Now let me say it gently, but we lost something pertaining to God during our first World War that we have never yet regained, and until we regain that "something," we are facing utter chaos and ruin. We all know that for the first time in human history the church failed to bring about a general sweeping revival following the last great war. Many great evangelists did their utmost, and some great meetings were held. Thousands of souls were saved, but it was not general. We have tried to excuse ourselves by saying, "We are living in different times and we must EDUCATE OUR PEOPLE INTO CHRISTIANITY." "The old revival ideas of pre-war days are out of date; calling people to the altar, to weep over their sins, is old-fashioned, absurd and silly.'" And we are teaching in our churches that the Holy Ghost did not overshadow the Virgin Mary, and she did not conceive by Him, but Jesus was born a natural baby as all other babies are. We are teaching that Jesus Christ did not know who he was, or what he came here for, until he was baptized by John in the River Jordan. Of course such teaching is rank blasphemy in the sight of God, and we are SPITTING IN HIS FACE WHEN WE TEACH THAT. Do you really expect God to answer our prayers when such infidelity is being taught in our churches? Well—I don't. Listen, Jesus Christ is equal with God the Father, and the Holy Ghost. It makes no difference what skeptics teach on the subject.

Our nation and all the nations of the earth will have to come to that understanding of Jesus Christ, REPENT of their SINS in sack cloth and ashes, cry aloud for mercy before war will cease, and righteousness prevail over every nation on earth. There is no other way out except through Jesus Christ, the sovereign LORD of all creation.

McComb, Miss., 519 Pa. Ave.

THE CHRISTIAN FIRESIDE

BUTTONS

By Rev. Vivian T. Pomeroy, D. D.

One day I had a letter from Hoskins. Hoskins was with me at college. An excellent scholar and full of good works—almost irritatingly so, we used to think. At that time long ago I did not quite know what it was about him which disappointed me. Only later did I realize that in spite of his brain, his good looks, his friendliness and his magnificent figure, Hoskins had a little streak in him, and this streak was almost fatal.

For Hoskins had one weakness. Though richer than most of us, he was mean about money. He called it thrift. "I come of thrifty people," he would say. "It's in my blood."

I once went for a long tramp with him over the hills. Splendid days! And we would stop at an inn for tea. Honey and scones and cream and strawberry jam. As we were half way through, Hoskins would say, "Mind, no treats; we go shares." And one day, alas! I had no money but a pound note, which the innkeeper could not change. I rummaged in my pockets; found two sixpences and twopence ha'penny. That made one shilling and twopence ha'penny. Tea was one and three for each. Hoskins said, "All right, I'll pay. You give me the one and twopence ha'penny, and haven't you got a postage stamp to make up the ha'penny?" I had. It was correct; it was just; it was right enough; but somehow I grew wildly angry and gave the innkeeper the whole pound note, saying loudly, "Take for both of us out of that. Give me the change when I come again. I'm always coming." And stubbornly I refused to settle with Hoskins. On the way back Hoskins gave me a kindly and humorous lecture about money. "You'll come to want, old man," he said. "You do such fatuous things. You're not balanced."

"Thank God for that," I said.

But Hoskins shook his head. "Mark my words," he said, "you'll end in the poorhouse. Still I enjoyed that tea. Many thanks for it. But really, old chap, you must keep watch on yourself. Thriftlessness is really a sin." And his face glowed warmly into my closed and scowling one.

So when I got a letter from Hoskins, saying that some war business had brought him to America and offering to meet me in Boston, I did not want to go. Queer! A clever fellow; strong character; has done splendid things. Of course, I must see him; talk of old times. All the same, I did not want to go.

I reflected on it. I thought, "If Hoskins had been a wild sinner, you'd be excited to see him. If he had been in prison, or murdered his aunt, or led a rebellion, you'd feel you mustn't miss being nice to him; but this tiny thing sticks, looms large, stays in your eye. Brace up now! Think of all the big things he has done—and forget the rest."

And so thinking, I took up a magazine which had come by the same mail as Hoskins' letter. My eye fell on something about women's fashions. Idly I read, "Much may depend on a button. Buttons must not be regarded as mere fasteners. They sum up and determine the class to which the dress belongs. A button may be decisive."

Then I laughed to myself. Precisely! The button wrong. That was the hideous thing about the noble Hoskins.

I did meet Hoskins. I found him unchanged. I paid the bill for the dinner. Hoskins only fumbled. But it was a pleasant evening. I was considerably cheered by the thought of the buttons.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

THE OLD FOLKS AT HOME

It was the annual effort in aid of church funds.

A gallant effort it was, I thought.
There was a midday luncheon.
There was a sale of work.
There was afternoon tea.
There was a concert in the evening.

How that congregation managed to find so much that was good to eat in war-time, how they succeeded in running a sale, and how they juggled with home supplies to provide tea in spite of present difficulties, I do not know. But they did.

Then came the evening concert.

In previous years this had always been in the hands of the Guild; but over forty members of the Guild are in the Forces now. Very well—there could be no concert, you might say.

There was a concert, however, for when someone bemoaned the fact that young folk were missing, someone else declared that the old folk were there.

It was the old folk of the congregation who organized that concert. It was they who went on the platform. It was they who sang and recited and gave a sketch. It was they who filled the breach, took up the wartime challenge, kept the flag flying, and carried on superbly.

"You see," they said quietly, "we want the church to be here and going strong for the young folk in the peace to come."

Methodist Recorder.

WHAT A BOY'S CURIOSITY DID

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershey, was an optician and made spectacles.

The young Hans liked to play about his father's workbench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church way down the street had suddenly seemed to leap towards him. For a second he had seen the time of day by the clock on the tower. Never before could he see the hands of the church clock [illegible] the shop. Again he held up the lenses and looked through the one and then the other. The clock stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast." So he tried to repeat his movements. After a few moments he cried, "There it comes again!" He plainly saw the clock tower. "Why, I crossed my hands then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician suspected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call a telescope was invented—or discovered.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.

Curiosity is one of the qualities implanted in man's nature from the beginning. It is the impelling force back of all progress. But beware that our curiosity is exercised on proper and worthwhile things. Let curiosity lead us to investigate useful things, elevated things, valuable things, worthwhile things.—Expositor.

Whosoever is not in Him as the way is out of the way and lost; whosoever is not in Him as the truth is in fatal error; whosoever is not in Him as the life is dead in sins.—John Hall.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

Asthma Agony
Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliitates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

WOOD JUNIOR COLLEGE

Rev. M. H. McCormack Leads Religious Emphasis Program February 2-8.

Wood Junior College, under the direction of the Religious Council, was fortunate in obtaining the services of Rev. M. H. McCormack, one of the outstanding men of the North Mississippi Methodist Conference and pastor at Fulton, Miss., to conduct a series of religious services on the campus during the week of February 2-8. Rev. Mr. McCormack is a graduate of Millsaps College, and a person deeply interested in youth and their relation to the Kingdom of God on earth.

The theme chosen for the week was Facing Life With Christ. Among the topics of Rev. Mr. McCormack's were: What Is My Life?; Christ as Our Changing Ideal; Personal Discipline, God's Gateways, Why Be a Christian? The Art of Being a Good Neighbor, What About Sin? and Our Race Relations. In explaining these various subjects, he said:

"Religion is the life of God in the hearts of men. We can only capture this life when we have the Spirit of Love which is obtained through the life and teachings of Christ."

"The difference between abstract truth and vital reality is that truth is the adjustment of the mind to facts; abstract truth is facts seen, but not experienced; vital truth is the adjustment of the whole personality to facts. Is it sufficient to say that we know what honesty, chastity, sobriety and courage are, and that we believe in them with all our hearts, and not practice them in our everyday living? Consecration and concentration are the basis of personal discipline. Let us press toward the mark of the high calling of God."

"True happiness is found only when we have a holy, healthy and wholesome spiritual life."

"Once we have passed an experience in life, we can never return to it. No man having put his hand to the plow and looking back can find this true happiness."

"Go put your creed into practice. All sin comes from getting; all righteousness from giving."

"Experience both the abstract and vital truth in personal purity; practice absolute justice and virtue, and you will be truly a Christian. Christianity is the vital life that God has to offer. Those who do not possess this life have their greatest experience in life awaiting them."

Among the highlights of the week which were achieved in connection with the splendid worship services were: recreational singing by the whole student body under the direction of Mrs. Carl Privette; and an outdoor supper; various periods of discussion and meditation in each dormitory; and a forum following each service. Miss Ethelene Sampley, director of the Wesley Foundation at Mississippi State College for Women, was on the campus for two chapel periods during the week and helped discuss the two most prominent questions: The Disciplined Life and What About the Christian and War?

Concluding, and truly emphasizing the week, was a Vesper Service which was a service of worship and dedication; a Sunday morning assembly of meditation, given in connection with the sermon on Race Relationship; and the closing service Sunday night when a tableau representing the three Crosses on Calvary was shown, making real and applicable to life the importance of the Cross to old age, to middle age, and to youth, through student actors. This assembly concluded with a Communion service.

Special music was presented at each service by Brooks Haynes and the College Glee Club.

The increased interest in the abundant life, the newly formulated higher ideals by many of the students, and the determination to carry out a life of personal discipline, fully signifies that the people at Wood Junior College will continue to Face Life With Christ.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

ANENT CHAPLAINS

Dear Dr. Duren: I omit formal salutations in this letter. I want a word about Methodist chaplains.

I have read all the articles in both Advocates on this question. I think what has been said—as if my thinking amounted to a great deal—has been well said. This angle seems, however, to have escaped notice, namely: that the Methodist ministers who have their A. B. degree and have completed five years of correspondence work from Emory—one on admissions, four during first four years—**have the equivalent of a degree from many of the theological schools of the Protestant Church.** Therefore, I do not believe the Army or Navy would be lowering the standards should they add to their requirements "or the equivalent of a graduate from a standard theological training school."

I took the correspondence course—"Conference Course"—back in those days when your instructions were on the outside of the envelope. I spent five hours on a final examination, on Wesley's Sermons. The only other time I have ever had to do that was under Dr. Bishop at Ole Miss. So I maintain that the Army and the Navy should be informed that many men in Methodism have the "equivalent" of a B. D. who do not have the degree. I can name a dozen in our conference alone.

If "widespread emphasis on a form of pacifism which, if carried to its logical conclusion would place America, limp and helpless, at the mercy of Adolph Hitler and his cohorts" has also left the B. D.'s limp as Bishop Leonard indicated, let the Army and Navy write the word "Equivalent" and see if this dozen or so I could name in our conference will not answer the call.

With us preachers there is a "foot of the class" matter for those who drop out, for whatever cause, that is having something to do with this shortage of Methodist chaplains.

Any minister who leaves any Methodist Conference to go as a chaplain ought not only to be assured that he will receive "as good as he left" but as good as those in his group have when he returns.

ED. TUCKER.

PREACHERS RETREAT, COLUMBUS DISTRICT

The preachers of the Columbus District will meet at Weir, Miss., for a two-day conference and retreat. The first afternoon will be devoted to a consideration of a preacher's "spiritual development," his reading and preparation, and his attitude toward the war, followed by a preaching service at night.

Wednesday morning will be devoted to a discussion of the preacher's pulpit work and his relation to the various organizations of the Church, concluding with a sermon at the eleven o'clock hour.

The afternoon session will be given over to a discussion of the various relations as pastor and the problems growing out of that relation, and the session will be concluded with a consecration service. Some one specially appointed will lead the discussion of each topic named in the agenda.

RESOLUTIONS OF APPRECIATION

Whereas, God in His infinite wisdom, has taken our friend, brother and co-worker, J. M. Combs, from our midst and to that house not made with hands, eternal in the heavens; and

Whereas, his humble spirit, devotion and loyalty to God, his church and Church School, and his untiring labors for the betterment of his church, our Church School, and the community in which he lived, have proved a benediction and a blessing to all who knew him; therefore be it

Resolved, that we count it a privilege and a blessing to have known him and to have been a co-worker with him in the Kingdom of God; that we extend to all his loved ones our deepest sympathy; that copies of these resolutions be sent to his family, to the New Orleans Christian Advocate, and a copy be kept in the minutes of our Board of Christian Education.

Board of Christian Education,
Poplar Springs church. By:
Floyd W. Price, W. Jack Lewis, Mrs. W. J. Harper, Committee.

Meridian, Miss.

Good man are more solicitous and desirous to know the duty that is to be done by them than to know the events that shall occur concerning them; for duty is ours, events are God's.—Matthew Henry.

Serves TEN DAILY NEEDS

● Mentholatum brings delightfully soothing relief from:
1. Discomforts of colds. 2. Chapped Skin. 3. Stuffy Nostrils. 4. Neuralgic Headache. 5. Nasal Irritation due to colds. 6. Cracked Lips. 7. Cuts and Scratches. 8. Minor Burns. 9. Dry Nostrils. 10. Sore Throat, due to colds. Jars or tubes, 30c.

MENTHOLATUM

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

as hostesses for the social hour, when a period of good fellowship was enjoyed.

* * *

Rosedale Society Observes World Day of Prayer

For seven years, now, the church women of Rosedale have met together for prayer and worship on Good Friday, the accepted World Day of Prayer. This year the service was held in the Methodist church and while led by Mrs. Turner, the president of the Methodist W. S. C. S., it was participated in by Presbyterian, Baptist and Episcopalian women.

The Methodist church, with spring flowers, soft lights and a worship center that called attention to the central theme of the service, "I Am the Way," helped the group to forget self and enter into the spirit of the program. The young women from the Baptist choir furnished the music for the afternoon. The offering was taken by young Charlie Allen, an Episcopalian. This amounted to eleven dollars, the largest offering given since the World Day of Prayer has been observed in Rosedale.

Appreciation for the opportunity of prayer and worship at this time was on the lips of all who attended.

* * *

Leland Observes World Day of Prayer

Reports tell of the unusual service held in the Leland church. There they did not follow the program prepared for the Day. They made the church conducive to the spirit of worship with flowers, soft lights, quiet, inspiring organ music and printed prayers. There was no set time for worship. Anyone who wished could come into the church for a period of silent prayer and worship. At the door stood someone to hand you a sheet of mimeographed prayers. These you could follow at your own discretion, and for as long a time as you wished to stay for worship and meditation.

* * *

Did you have a particularly worshipful service on Friday, February 20th? If so, we would like to have you tell us about it.

LOUISIANA CONFERENCE

Monroe District—Second Round

Stone Avenue, at Stone Avenue, March 8, 11 a.m.; Q. C. to be arranged.
Mer Rouge, at Bonne Idee, March 15, 11 a.m.; Q. C. 2 p.m.
Gordon Avenue, at Gordon Avenue, March 15, 8 p.m.; Q. C. to be arranged.
Columbia Circuit, at Walnut Grove, March 22, 11 a.m.; Q. C. 2 p.m.
West Monroe, at West Monroe, March 22, 8 p.m.; Q. C. to be arranged.
Newellton, at Newellton, March 29, 11 a.m.; Q. C. after service.
Rayville, at Rayville, April 5, 8 p.m.; Q. C. after service.
Oak Grove, at Kilbourne, April 12, 11 a.m.; Q. C. 2 p.m.
Lake Providence, at Lake Providence, April 12, 8 p.m.; Q. C. after service.
Waterproof, at St. Joseph, April 19, 11 a.m.; Q. C. 2 p.m.
Tallulah, at Tallulah, April 19, 8 p.m.; Q. C. after service.
Grayson, at Shiloh, April 26, 11 a.m.; Q. C. 2 p.m.
Columbia, at Columbia; April 26, 8 p.m.; Q. C. after service.
Sunrise, at Sunrise, May 3, 11 a.m.; Q. C. 2 p.m.
Bastrop, at Bastrop, May 3, 8 p.m.; Q. C. after service.
Delhi-Crowville, at Crowville, May 10, 11 a.m.; Q. C. 2 p.m.
Sterlington, at Sterlington, May 10, 8 p.m.; Q. C. after service.
Pioneer, at Campbell's Chapel, May 17, 11 a.m.; Q. C. 2 p.m.
Gilbert, at Beouf Prairie, May 24, 11 a.m.; Q. C. 2 p.m.
Wisner, at Wisner, May 24, 8 p.m.; Q. C. after service.
Winnsboro, at Winnsboro, May 31, 11 a.m.; Q. C. 2 p.m.
Monroe, First Church, at First Church, May 31, 8 p.m.; Q. C. to be arranged.
Mangham, at Union, June 7, 11 a.m.; Q. C. 2 p.m.
Oak Ridge, at Fairbanks, June 7, 8 p.m.; Q. C. after service.
Bonita, at Jones, June 14, 11 a.m.; Q. C. 2 p.m.

H. M. JOHNSON, D. S.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution which destroys machinery, but the friction.

—Christian World Pulpit.

The Upper Room

"Every Day In Every Home"

"Let us magnify The Upper Room. It is the pastor's strong arm for building the evangelistic church. It symbolizes a definite movement looking to the deepening and enrichment of the spiritual life of our people and the enlistment of unreached multitudes for Christ. Let us use it every day in every home!"—Bishop Ralph Spaulding Cushman.

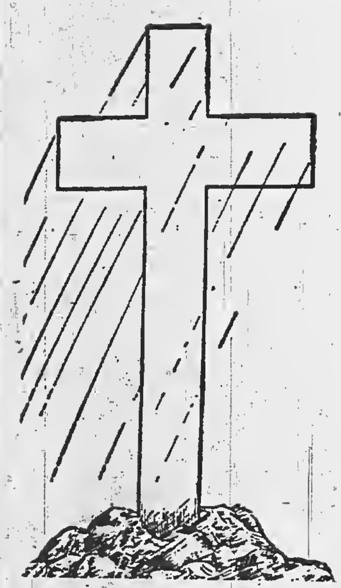
Approaching the Easter season in a world at war, worshipful men and women feel more than ever the need for a stronger devotional life. It is this need to which The Upper Room responds. You will find the issue for April-May-June (the Easter quarter) deeply inspirational.

Order your full requirements at once. Pastors and other group leaders may use our consignment plan to purchase ten or more copies to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35.

Send all orders to

THE UPPER ROOM
307 American Trust Bldg., • Nashville, Tenn.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Life like war, is a series of mistakes, and he is not the best Christian nor the best general, who makes the fewest false steps. Poor mediocrity may secure that; but he is the best who wins the most splendid victories by the retrieval of mistakes.—Frederick William Robertson.

THE PRAYER-ROOM TODAY

My Father, make me less unworthy of those I have known who, in troubles far more real than mine, have shown a radiant gladness, and whose strength in hours of weakness has been the joy of the Lord. Let me share their faith, that I may know their joy. Shine into this darkened heart, Thou Lord of light, and let all my glooms vanish at Thy presence. Dwell henceforth in me, gracious Spirit, bringing forth Thy fruit of holy joy. Amen.

ol. 89 No. 11.

NEW ORLEANS, LA.
THURSDAY, MARCH 12, 1942.

Never Forgotten

I want you to know you are never forgotten,
That the old, old days hid in memory sweet
Are still a part of my life that I cherish,
Without them so much would be incomplete.
And you are mixed up with so much I remember,
Your name I so often utter in prayer;
Never forgotten, on earth or in Heaven,
Always the child of God's tenderest care.

I want you to know you are never forgotten,
That my thoughts and my prayers are enfolding
you round;
Rest on His promises, go where He sends you.
Do what He bids you, faithful be found.
Look up and trust Him, a new day is dawning,
Stretch out your hand and take His today;
Bought by Him, loved by Him, **never forgotten,**
Hid in His heart forever and aye.

—Selected.

WALLET OF THE WEEK

A SCHOOL BOARD ELECTION in Cleveland, Ohio, is reported to have resulted somewhat disastrously for the Catholics of that diocese. It seems that for the two years previous the Catholics had a majority on the board, and just before the election the archbishop demanded that the entire board of directors be constituted of Catholics. According to a news item, the reaction to that demand resulted in the election of a majority of Protestants. If it is true that such a demand was made, it should convince those who made it that Americans are not subservient to any form of church dictation in wholly public affairs.

* * *

THE MUSIC OF ASIA is an adaptation to the cultural standards of the people rather than an importation of the instruments and the music of the West. The farm lad of Soviet Russia plays his folk music on a distinctly national instrument. The Indian singer plays the accompaniment at Hindu festivals on a crude wind instrument. The same thing is true of the pipers in the hills of Burma. The drummers of the Netherlands East Indies beat their marches on drums peculiar to that part of the world. In French Indo-China the seven-piped flute is used to express the rustic life of the musician.

* * *

EXCESS CHURCH PROPERTIES are taxable, according to a decision of the Commissioners of the District of Columbia. The order to list such excess properties for taxation affects sixty-six per cent of the land held by the Visitation Convent, and forty per cent of the Washington Cathedral Close. Taxation on these two properties, at the present rate, will amount to about ten thousand dollars a year. In the absence of specific statement as to what might be considered "excess" holdings, the Commissioners adopted the standard applied in school property exemptions.

* * *

A CHILDREN'S CHAPEL is an innovation in Cathedral architecture by which special recognition of the needs of child life is made. The idea originated during the first World War in a Children's Chapel in Chester, England, but was made a distinct part of Washington Cathedral, and the first of its kind in any land. Every thing about the chapel is designed to meet the needs of worship for children and everything reflects the permanence of cathedral architecture and purpose. The Children's Chapel is a memorial to Roland Lester Taylor, and is the children's place of prayer in a "House of Prayer for all People."

* * *

THE ABORIGINAL AINU, of Hokkaido in the north of Japan, live in grass houses, have been a subject race of Japan for a thousand years, and still have managed to keep their language, their religion, their habits of life, and their dress. In recent years, they have been denied the right to observe their distinctive festivals and also the right to teach the Ainu language in their schools, all in an effort to absorb them. Some believe that they are the oldest race on earth, and they are distressingly poor and know comparatively nothing of social progress.

THE CHICKALOON ROAD in Alaska will be one of the world's most scenic highways when it is finished, according to **Alaska Life.** It will be a twenty-four foot boulevard with wide sweeping curves and a constant succession of breath-taking views. The road is being built as part of the plan for military defense of Alaska, but will minister to the opening up of the virgin country of a vast ice-bound region whose streams are fed by mountain glaciers and where there is an untapped wealth of wildlife.

* * *

THE AMERICAN INDIAN is the only group in North America which now has a birth rate above that required for replacement. For a while it seemed that the race might soon disappear, but the Indian population has substantially increased in recent years. The race has not been trained to compete on equal terms in industry, trade and professional life with the white race. The problem of expanding their horizon is no less a matter of race maintenance than of preserving the aspects of Indian culture after the distinctive pattern.

* * *

A METHODIST COLLEGE at Athens, Alabama, has inaugurated a novel scheme for continuing the educational service of the institution which has been running for one hundred and ten years. In a college-owned industrial unit silk stockings are made by the students who work four hours each day. It is said that the church-women collect and donate thousands of pairs of old silk stockings and the students support themselves by converting this material into new stockings.

* * *

THE DUTCH CHRISTIAN PRESS, which has been one of the most potent weapons of Christianity in those parts, has been diplomatically suspended by an order of the Nazi regime denying them the paper upon which to print the papers. These Christian dailies, **De Nederlander, De Standard,** and others, after fifty years of splendid service to Christianity and the people of the unhappy Netherlands, must now become a memory until the day when the tyranny of ruthless war lords shall come to an end.

* * *

MARTHA McCHESNEY BERRY died in an Atlanta hospital on Friday of last week at the age of seventy-five years. Forty-one years ago she gave up the ease and comfort of the station to which she was born and found life and fame in the cultural and educational service which she rendered to the mountain folk of North Georgia. The Berry schools at Rome, Georgia, constitute one of the most remarkable romances of American education. The plant covers thirty-five hundred acres of ground, the student body numbers one thousand boys and girls, and there are one hundred and twenty-five buildings for housing its students and its industries. Miss Berry won the greatest philanthropists of the country to her cause, among them Andrew Carnegie and Mr. Henry Ford, the latter contributing a total of two million dollars to her work.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917: authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

MINISTERIAL LEADERSHIP

The ordinary pulpit dabbler knows precisely the needs and the lacks of the ministry of his day. Perhaps he is the more certain if his going hither and thither is such as to relieve him of the responsibility for seeing his program through. There is, however, never a day nor a situation in which church leadership is not a major problem. The spiritual development of the community hangs upon it, and the fortunes of a church rise or fall with the type of leader who heads its march.

Every church faces the responsibility and the necessity for developing a ministry intellectually and culturally equal to the demands of the day to which it belongs. The great communions are engaged in an all-out effort to fill their pulpits with capable and fully trained men—trained even in the details of administration. Methodism has great and worthy centers for meeting this demand. But those who have any measure of connectional oversight know that the needs of ministerial preparation are not fully met by cultural and technical emphases. A real ministry is founded upon a man, not a machine. It is possible for him to be a master of social grace and refinement and at the same time an utter failure in ministerial effectiveness.

It seems to us that the final factor in the making of an effective ministry and in the building of a great church is personality—not preaching always, not technical administration necessarily, but the ability to adapt one's self helpfully and constructively to every condition and situation. In the matter of developing such a ministry, the local congregation is a field of discovery and exploration, and by the same token it is a clinic in which resources of leadership are revealed and magnified. Great pastorates seldom stand alone. Indeed most of them shine in the glory of predecessors, just as the ministry of John the Baptist came to flower and fruit in the fame of the immortal Harvester.

An outstanding ministry will have a place in its program and interest great enough to house without embarrassment the variety and the divergent gifts, even the clashing interests, represented in its care. It must be true to the fundamentals of Christian thought and life. It will place great emphasis upon the home and upon worship. It will not fail to stress the value of prayer, private and corporate. The minister who shall follow this way humbly and devotedly and systematically, may say in the end with the aged and triumphant Mr. Wesley: "I am become, I know not how, an honorable man." Along with training and culture, the world always seeks a man's best which is himself.

THE WAR TIME TASK OF THE CHURCH

An article in the March issue of **Advance** seems to us to make suggestions which should be extremely valuable to our ministers and churches in war time. The writer calls attention to the fact that church records for war periods uniformly show a decline in the number received on profession of faith. The World War records for the Congregational churches in the United States show a decline from 43,172 in 1915 to 29,467 in 1918. The accessions in all Protestant churches for the period of the War Between the States fell from nine per cent of the total membership in 1855 to four per cent in 1862. For the Spanish-American War the accessions declined from seven per cent to four per cent. In the World War the number declined from six and one-half per cent to three and one-half per cent.

There are various reasons, of course, for this recession, such as the removal of great numbers of young men from community life, etc. The writer thinks that in war emergencies pastors are weaned away from routine pastoral services and turn to a community spread to such extent as to lose the greatest and the most permanent impact of their ministry. The disproportionate emphasis upon the fiery theme of war results in a neglect to provide for the spiritual nourishment of the people. The ministers become crusaders only to discover an emotional letdown in the church and the abandonment of the moral aims of the church by those who enlisted for the duration rather than for the higher values. Then it is that the church, shorn of its prestige, finds itself under the necessity of seeking a return to "normalcy" while rapacious politicians fix up a peace dictated by utter selfishness and expressing the vindictiveness begotten by the strife. Let two incidents illustrate this point. At Versailles, the German representatives were made to sign under the picture of the President of a beaten France signing at the dictation of a ruthless conqueror, and approximately seventy-five years later the German Chancellor made a beaten France sign armistice terms in the very railway coach and on the very spot where Germany had signed in 1918.

These things, it seems to us, should make clear the duty of the church to hold steadfastly to its changeless message of salvation, and its high moral and social ideals. So long as these are kept to the fore, we are on safe ground. As good citizens, we will support our government, but without such an abdication to material force as in the end will leave the church helpless and deserted. We see little to be gained by the ambitious planning now for the peace to be made in some remote tomorrow. Much may be gained, however, by a diligent feeding of our congregation and keeping our machinery intact against the day of real testing. In that way and in that way alone can we be fortified and ready for any emergency that may arise.

THE CHURCH'S OBLIGATION TO YOUNG PEOPLE .

Hugh N. Clayton

Some one suggested the other day, "Why don't you write something about the Methodist Church concerning itself about the entertainment of young people?" The more the idea is considered, the more timely it seems.

There can be no better place for young people to congregate and have their parties and fun than at their local church. This statement seems incontrovertible. Yet, as a matter of practice the local church is about the last place they do, in fact, use for such a purpose.

One great Christian church has emphasized this phase of its contact with its young people and has secured a hold on them and influenced their lives to a degree that is remarkable. In fact, its custom succeeded so well in Brazil that it convinced an acquaintance of ours, a Presbyterian missionary, that it was sound, although carried to the extreme.

It seems that all social affairs in this region of Brazil centered around the church and that the parents came with the children and young people for their parties and gatherings. In fact, the dances of the community were held in some building adjoining the church. the parents being present with their children.

Of course, this is not an editorial advocacy of dancing in the local Methodist church. However, this missionary was in favor of such a practice, saying that he would prefer his children going to dances there, enjoying themselves in the company and presence of their parents, than having them riding up and down or parked on some road in the dark.

The point is, the church was there looked upon as a place where these young people could conduct their entertainments.

We were recently in a community where the young people of the church, a Methodist church, had instituted the custom of having periodic parties there instead of spending their money at movies, road houses, etc. They saved their money, most of them were employed, and their entertainments were centered in and around their church. Their pastor and his wife were always welcome and a wonderful spirit prevailed throughout the whole membership of this church.

It was one, big happy family, and the pastor is having the time of his life. He is not being paid a large salary, but life is full, sweet and wholesome. His people love the church, he has their affection and friendship, and a wonderful fellowship exists among the members.

The local church should give thought to such a program for its young people. The Methodist Publishing House has ample material for games, parties, contests, and the like.

☞So often, we hear that the Church is not maintaining its hold on young people. Sometimes, we wonder if the Church, with its program for them, deserves the support it receives from them. We can, indeed, secure their loyalty and love to the Church by a program that will cover all phases of their lives.

H. N. C.

THE SEASHORE CAMPGROUND

Some place-names have a sort of intangible atmosphere clinging to the very soil on which they are founded, while others carry a stereotyped commercial flavor without much individuality. The Seashore Campground is of the former category. It has a personality all its own. It is the mother of all Southern Methodist assemblies. My own family has been attached to it for three generations already, and the fourth generation is growing up there, imbibing its spirit and traditions, for at least three months out of the year.

Dr. A. P. Hamilton

The import and meaning of the Campground has been especially borne in upon me recently by reason of the passing of one of its oldest inhabitants and staunchest friends, Mrs. Helen Carter, who died some days ago at New Orleans has been a resident of the grounds in the summer months since she was a girl over sixty years ago. She supported it with her heart and soul, and liberally with her purse throughout these years. She was a woman of vigorous, forthright personality, with an abounding energy which was turned to good account in her shrewd management of rather extensive business affairs in New Orleans. She will be sadly missed by hosts of friends who have come to think of her as an integral part of the institution itself.

A place takes on the character of those who live in it or love it. These grounds have become holy with the memories of great names and saintly personalities, who lived mightily and preached mightily here. Keener, McTyeire, Jefferson Hamilton, the Parkers, Matthews, Munsey, Lamar, Quayle, Candler, and a host of "the spirits of just men made perfect." The very live-oaks that go down to the sea here, seem to whisper awsomely together of the great spirits of those who have wrestled with God beneath their boughs in days agone, and also to "lift their leafy arms to pray."

Or, as beautifully expressed in the words of Sidney Lanier's Marshes of Glynn:

"Beautiful glooms, soft dusks in the noonday fire—
Wildwood privacies, closets of lone desire,
Chamber from chamber parted with wavering arras of leaves—
Cells for the passionate pleasure of prayer to the soul that grieves,
Pure with a sense of the passing of saints through the wood,
O, braided dusks of the oak and woven shades of the vine!"

And the people who come year after year to its ministries of pulpit and pew, people of cultured manners and the Christian graces, give the place warmth of personality and a charm that abides. Such people as Dr. and Mrs. George Brown, whose names are "as precious ointment poured forth"; and many others through the years, from Mobile, New Orleans and Mississippi, have made it a place vivid with memories and throbbing with spiritual life.

A few years ago Rev. Jim Sells, as executive secretary, gave fresh impetus to a program of work and inspiration, especially in his efforts to revive the original feature, the Camp Meeting.

The trustees have had a herculean task to perform and have wrought well. But through the hard years of the great depression it looked as if the church would lose everything it had here. In this emergency Mr. C. O. Chalmers, whose wife has just recently "crossed over into Campground," in another sphere, worked without compensation in season and out, for the preservation of this great center of inspiration and spiritual ministry. The fruits of his labors and those of Mrs. J. A. Bishop seem now to have justified the faith of our fathers.

If this be true, it should be considered a happy day in our Methodism, because here has grown up in the deep South an institution peculiarly Methodistic and likewise peculiarly Southern in its stamp. It is worth preserving not only for the sake of its ancient name and fame, but for the sake of the future united church.

Mississippi Congress of Paren ts and Teach

In the language of dedication delivered many years ago at the launching of a great church enterprise in a city of this same Gulf Coast, let us re-dedicate this old Campground to an even greater future in these words:

"This desk is to be sacred to the earnest, fearless and faithful declaration of the word and will of God; these seats to humble, prayerful, pious hearing of the Divine counsel, and this altar to the prayer for mercy, the sigh of penitence, the tear of contrition and the shout of triumph; in short, to the promulgation and the reception of the whole scheme of Christianity.

"Here may heart meet heart, and man meet his God."

A. P. H.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okalona	14
Rev. A. S. Brisco, Derma	8
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	2
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	11
Rev. Milton Jay Peden, Prairie	4
Rev. J. V. Stewart, Coffeville	12
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker	6
Rev. W. A. Tyson, Tupelo	14
Rev. W. D. Waugh, Becker	6

Columbus

Rev. J. J. Baird, Louisville	12
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	2
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	59

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. K. E. Clark, New Albany	12
Rev. T. H. Ferrell, Booneville	20
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	5
Rev. A. C. Bishop, Baldwyn	6
Rev. W. R. Hammontree, Corinth	11
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	2
Rev. W. C. Newman, Corinth	60
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	10
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	19
Rev. W. B. Baker, Leland	7
J. H. Johnson, Clarksdale	7
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	21
Rev. N. D. Guerry, Schlater	2
Rev. E. S. Lewis, Durant	4
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	13

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. W. J. Cunningham, Sardis	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	10
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	2
Rev. B. M. Hunt, Hattiesburg	8
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	3
Rev. O. S. Lewis, Hattiesburg	8

Jackson

Rev. L. E. Alford, Benton	3
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	4
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	4
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. T. J. O'Neil, Meridian	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	101
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	8
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2

Vicksburg

Rev. R. A. Allums, Gloster	10
Mrs. N. E. Cunningham, Gibson Mem.	11
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. A. W. Wilson, Washington	2

CENTENARY COLLEGE'S CONTRIBUTION

The importance of small denominational institutions to a democracy is becoming increasingly apparent through the contributions of such institutions as Centenary College, the oldest college west of the Mississippi. Indicative of their willingness to cheerfully and willingly sacrifice for the successful prosecution of the war was the purchasing of Defense Bonds of large denominations by the Greek letter organizations.

The Kappa Alphas, through their president, Gilbert Hetherwick, bought a $1,000 bond. Outgoing president, Carl Vollmer; President Jimmy Harris, Sam Gipson and Walter Heard represented the Kappa Sigma Fraternity at the purchasing of a $500 Defense Bond from James McDowell, a local bank employee, and former Kappa Sigma treasurer. Stated Kappa Sigma's Carl Vollmer, "I am indeed proud of the fine patriotic spirit displayed by Kappa Sigma and all the other organizations. That such a spirit exists argues well for our college and our country."

Miss Gladys Pearl Tippett, president of the Chi Omega Sorority, purchased a $50 bond in the name of her group. Miss Gerry Baird, president of the Zeta Tau Alpha Sorority, announced that her Sorority contemplated purchasing a bond in the immediate future. Thus the various Greeks have bought bonds totaling $1,550, aside from individual buying which is brisk. Mr. Sam Randolph is in charge of selling Defense Stamps in the registrar's office.

During the Civil War, Centenary College was suspended—the students had all gone to war. All of one year's graduating class were killed in the war. Today that same spirit is being manifested at Centenary. Dr. F. E. Lowance is head of the Night School Defense Training Program, with a present enrollment of about 70 men and women. The purpose of the course, which is under the auspices of the U. S. Bureau of Education, is to train adults who are needed in vital industries where vacancies now exist. Centenary is the only Liberal Arts College in Louisiana offering this course. Plans call for immediate expansion in courses in Chemistry, Mapping, Office Management and Surveying, as well as the addition of 3 radio classes with 125 students enrolled in radio alone.

Centenary College was the first institution in Louisiana to cooperate with the government in the Civil Aeronautical Program, and has trained more C. A. A. pilots than any other institution in Louisiana. Aiding in another phase of the defense effort, the

(Continued on Page 13.)

CONFERENCE NEWS AND PERSONALS

Rev. A. S. Brisco has a very cooperative people on the Derma charge and we appreciate his assurance regarding the Advocate.

Rev. E. S. Lewis, of Durant, Miss., puts the Advocate on a war footing by his cheering message, "Keep them flying."

Rev. G. H. Ledbetter is making progress on the Buena Vista, Miss., charge, and he is looking forward to another good year with his people there.

Rev. J. J. Baird with characteristic loyalty sends a good list of subscriptions to the Advocate and says: "More to follow, Dr. Duren, and again I say, **more to follow.**"

Rev. E. M. Allen writes enthusiastically of his work at Tishomingo, Miss., where he has found a great people. We appreciate his good word concerning the Advocate.

Rev. W. D. Waugh, pastor at Becker, Miss., begins his ministry in a systematic way and included in his thought is the New Orleans Christian Advocate.

Rev. Elmo LeBlanc, pastor at Pine Grove, La., paid a business and social call at the Advocate office last week. We greatly enjoyed his fine spirit.

Rev. J. D. Simpson reports a very cordial reception for his second year on the Crawford, Miss., charge. He reports a very encouraging outlook for his year's work.

Rev. C. C. Clark reports that the encouraging outlook at Gulfport continues and that all the departments of church work are going forward in a satisfactory way.

Bishop A. Frank Smith, of the Houston area, will do the preaching during the Holy Week services at First Church, Corpus Christi, Texas. Services will be held twice daily from Palm Sunday through Easter.

Rev. W. R. Goudelock reports satisfactory progress in his work at Southside, Corinth. The North Mississippi Conference has no more faithful member than is Bro. Goudelock.

Rev. Dan P. Yeager says that he has made a good start on the Williamsburg charge, notwithstanding the facts of sickness and war distraction. He is working and praying for a successful year.

Rev. J. L. Nabors, Jr., feels that things are pointing toward a good year on the Mooreville, Miss., charge. The pastor's salary was increased over last year and the people manifest a splendid spirit.

Rev. W. C. Newman, Dr. H. M. Bullock, Miss Frances Decell, and Dean Malcolm Guess were among the leaders at the Conference of the YMCA and the YWCA held at Allison's Wells, March 6-8.

Our good friend, Mrs. W. E. Moreland, has as the goal of her ambitions for the church at Natchitoches, La., the New Orleans Christian Advocate in every Methodist home. She has not attained that goal, but she does not surrender.

Rev. Otis Spinks, Eunice, La., was a business visitor in New Orleans on Monday of last week, and while here he paid the Advocate office a call. He was looking after the furnishings for his new church which is now well under way.

Rev. C. J. T. Cotten, Gonzales, La., is no quitter in any task to which he sets himself. He greatly appreciates the splendid reinforcement of the Gonzales church by the addition of Mr. and Mrs. O. A. Lowe, who came from Lake, Miss.

A card from Rev. M. W. Beadle, a superannuate of the Louisiana Conference, indicates that he is living at Sandy Hook, Miss. This is the address given in the Conference Journal and Bro. Beadle did not write anything concerning himself and his activities.

Rev. J. B. Burns, pastor at Ashland, Miss., which is a large mission charge of nine churches, thirty miles in length, says that he is having an extremely difficult time with a worse outlook, because his car is eight years old and the prospect for getting tires to keep it going none too good.

Rev. A. C. McCorkle adds to a business note the assurance that things are going well at Charleston, Miss., and that he dislikes to think of the time when he may have to move. His finances are in good shape and the charge moves along in a very satisfactory way.

Our good friend, Rev. A. W. Bailey, of Holcomb, Miss., complains that we moved him across the State in a recent personal which appeared in the Advocate. We did not know that we had done such a thing, but a man of his type does not have to be labeled in order to be located.

Rev. W. C. Newman requests that we give credit to Bro. E. M. Cochran for the splendid Advocate campaign in First Church, Corinth. Bro. Cochran is a man of unwavering loyalty at all times and in all things. We greatly appreciate his splendid service in the Advocate cause.

Rev. and Mrs. J. R. Countiss, of Starkville, Miss., were visiting in the home of their son and his wife, Dr. and Mrs. Eugene Countiss, of New Orleans, the early part of last week. They were particularly visiting their new granddaughter, the Christmas gift to Dr. and Mrs. Countiss, whom they had not seen before.

Clarksdale Methodist church has voted unanimously to raise $40,000 with which to begin an educational building estimated to cost $75,000 when completed. The work of the church is making good progress and Colonel Johnson reports the Conference outlook for the Benevolences to be fairly satisfactory.

Rev. A. Y. Brown has a novel scheme for his Fellowship of Service offering. A miniature church building is kept in the church and the offering placed in it is divided according to the recommendation of the Council of Bishops, except that the one-third for the Okolona church is disbursed for men in the service of their country.

Mrs. L. E. Ward, Poplarville, Miss., writes that she has not been receiving her Advocate regularly. When we looked the matter up we found that the box number given us was 112 instead of 95, as she gives in her notice to us. This may account for the failure, but it is our purpose to follow it through and see that she gets her paper.

Rev. Mathis E. Armstrong is delighted with his people on the Jonestown-Coahoma charge. He has a nice, comfortable parsonage, a well-filled pantry, and many of the conveniences of life. His new situation, coupled with the love and remembrances of the people of Shuqualak, naturally gives his new year and his new charge a rosy prospect.

The wife of one of our superannuates cheers us with a message of her appreciation of the Advocate, which she says has been in their home for more than forty years, thirty years of which was spent in the active ministry. She and her husband are living in a little home in northeast Mississippi, and enjoy the privilege of doing something for the Master.

Rev. W. C. McCay, of Nettleton, Miss., sends a subscription to the Advocate for Mr. John L. Evans, who was a Sunday School superintendent on his charge and is now in the Navy. That is a fine service and nothing would keep the service men more in touch with the home church than the Advocate. Bro. McCay reports that he is having the best year since he has been on the Nettleton charge.

Rev. John W. Robertson continues to give a good account of himself at Senatobia, Miss., where he is beginning his fifth year, which promises to be the best thus far. He has had a 10% increase in his budget, paid a $3,000 parsonage debt, and has improved the church building at a total cost of $1,300. He sends in a list of 15 subscriptions, and in that work Mrs. W. J. East, chairman of the Committee of Christian Literature, shares the honors.

Mrs. J. V. Bennett, Corpus Christi, Texas, sends us the news of the marriage of Mr. J. Milton Bennett, son of the late Rev. J. V. Bennett, of the Mississippi Conference, and Miss Estelle Simpson, of Moss, Miss. The marriage was solemnized at Cleveland, on February 20, 1942. Mr. Bennett lives at Ruleville, Miss., where he is an instructor in Science and high school principal. His wife teaches English and other subjects in the same school.

LUZIANNE
COFFEE
100% GOOD

The Anti-Saloon League of Louisiana is scheduled to hold the annual meeting of the board of trustees at the Baptist Bible Institute, in New Orleans, at 10 a. m., on March 12. An interesting program has been arranged featuring liquor in relation to the national colors. The speakers will be Mr. E. S. Lotspeich, secretary of the Y. M. C. A., and Dr. J. D. Grey, pastor of First Baptist church. All the ministers of the city are invited to attend the session.

The editor had the delightful privilege of a lunch with Mr. and Mrs. Joseph S. Ulland and their daughter on last Friday. Mr. Ulland is a member of the Methodist Board of Publication and lives at Fergus Falls, Minn. Miss Ulland is a teacher of history in a high school of Minneapolis. They were here spending a few days seeing the sights in our quaint and interesting Southern city. Mr. and Mrs. J. W. Reily were host and hostess for the delightful hour that we had together.

The Aberdeen District Ministers' Association met at Calhoun City, Miss., on March 3, according to report from Rev. J. V. Stewart, secretary. Rev. E. R. Smoot was the preacher for the day; Rev. G. A. Baker led the discussion on "Organizing and Directing a Mission Study Course"; and Revs. W. C. McCay and E. F. Tucker led the discussion on "How to Pray in the World Crisis." At the conclusion of the business session, the district superintendent presented matters relating to the district and the session adjourned.

THE PASTORS OF GREENWOOD DISTRICT MEET

On March 3rd the pastors of the Greenwood district met in the First Methodist church in Greenwood, Miss. Our efficient district superintendent, Dr. Henry F. Brooks, honored us with his presence. At this meeting the following program was carried out:

Devotional—Rev. H. N. McKibben. Song leader, Rev. W. T. Phillips.

Business.

Sermon and administration of the Lord's Supper—Rev. J. E. Stephens.

Noon—Adjourn for lunch.

Devotional—Rev. E. C. Abernathy. Song leader, Rev. W. O. Hunt.

What will be the value, if any, of the proper interpretation and application of the social creed of our church as given in paragraph 19, 1712, 1940 Discipline, on a just and lasting peace?—Rev. N. D. Guerry.

Discuss the right of employees and employer to organize for collective bargaining, paragraph 1712, sec. 8—Rev. W. P. Bailey.

What should be the Christian's attitude toward racial and minority groups in this country today—Rev. W. S. McAlilly.

District matters—Dr. Henry F. Brooks.

Dr. Brooks made the following announcements:

The Annual Conference of the W. S. C. S. will be held in the Methodist church in Oxford, Miss., March 17, 18, 19. Bishop Peele will preach for them March 18.

The District Missionary Institute and the W. S. C. S. District Conference will convene in the First Methodist church in Greenwood, April 15.

District conference for Greenwood district will convene in the Methodist church in Webb, Miss., May 6. Rev. Clovis G. Chappell, D.D., pastor of Galloway Memorial church, Jackson, Miss., will preach at 11 a. m. for us.

Three ladies honored us with their presence. They were: Mrs. R. T. Hollingsworth, the wife of the chairman of our Association; Mrs. J. E. Stephens, the wife of our pastor-host; and Miss Virginia Thomas, Director of Religious Education of Millsaps College.

Miss Thomas was introduced to the conference and brought us a stirring message on the importance of the training of the adults of our church.

A. L. DAVENPORT, Secretary.

MERIDIAN DISTRICT

Our district superintendent, Rev. J. L. Neill, has completed his first round of quarterly conferences on this district. He reports progress on every charge in the district.

Decatur, DeSoto, Collinsville, Lauderdale, Philadelphia, Poplar Springs, Porterville, Newton, Quitman, Scooba, Union, and Wesley charges have made substantial increases in pastor's salary. Considerable increase has been made in acceptance on Benevolences. A very few charges did not record their acceptances at the first quarterly conference, but indicated that there would be no decrease from last year's acceptances.

The first day of February, the McGowan Chapel church on the Pachuta charge, was burned. Just as soon thereafter as permissible a building committee was created. This committee went to work, and February 28 the District Church Building and Location Committee met in the parsonage at Pachuta and thoroughly discussed plans, and the progress made by the Building Committee and membership of the church. It was found that the members of the church unanimously agreed to rebuild on the same lot on which the burned church stood, that very satisfactory plans for the new building had been agreed upon, and that practically enough money has been secured in cash and good subscriptions to build a new church. The building was authorized, and the pastor and the local building committee said that work would begin at once, and that the building would be finished at the earliest date possible.

The church at Linville, on the Cleveland charge, was burned, and the district superintendent reports that the district building committee will be called to meet at an early date to authorize rebuilding at that point.

Considerable improvement has been made on the parsonage for Central church in Meridian. Considerable improvement has been made on Fifth Street Church.

At the time of this writing, a revival meeting is in progress at Fifth Street Church, with Rev. O. H. Scott of Vicksburg doing the preaching.

No other mass revival meetings have been held within the bounds of this district to date, except the meeting at Central church the second week in January, with Bishop Edwin H. Hughes doing the preaching, mention of which has already been made.

The District Leadership Institute of the W. S. C. S. was held in Central Church, Meridian, March 3., with Miss Ruth Esther Wheaton of Sheboygan, Michigan, the principal speaker. Practically every church in the district was represented in this meeting and a most attractive program was rendered.

All the Methodist churches in Meridian and vicinity are planning to have a Four-Course Standard Training School in Central Church, beginning April 19th.

Fourteen preachers from his district attended the Bible Conference in Millsaps College February 23-25, and most of the pastors and the district superintendent are planning to attend the Pastor's School at Biloxi, June 15-20.

T. J. O'NEIL, Reporter.

FEB.-MARCH BUSY MONTHS FOR BROOKHAVEN DISTRICT

Methodism in the Brookhaven district is on the march. The months of February and March have brought a great forward-looking program that has touched every charge in the district. Beginning the month the district came together at Brookhaven on Feb. 4th and held the Missionary Institute in the morning and the Christian Education Institute in the afternoon. A large attendance of representative laymen from over the district was in attendance upon the meeting, with practically every pastor present.

The program of the morning included discussions of such subjects as, The Church Board of Missions and Church Extension, The Successful Church School of Missions, and World Service Sunday in the Congregation. A roll call of charges was made and the Mission Study Book for this year was presented. At eleven o'clock the Institute had the privilege of hearing Rev. Ezra Cox, representative of the General Board of Missions and Church Extension. Dr. Cox gave a very graphic and interesting report of the work of Henderson Settlement School in Kentucky as a living illustration of what the Church is doing in the home mission field.

In the afternoon a forceful and helpful presentation of the work of the three age groups of the church's educational program was had. Rev. Irl H. Sells closed the Educational Institute and the meeting with a helpful worship service, using as his theme, "I Magnify My Task." Bro. Sells plead that we allow "no blackout of Christian teaching."

The 22nd of February was observed as Laymen's Day in almost every church in the Brookhaven district. On circuits it will be held on successive Sundays. Definite plans have been made and are being carried out to have the observance in every church in the district this year. Bro. Curtis Youngblood, district lay leader, was the speaker at the LaBranch Street church, McComb, and brought a great message. He has formulated and is carrying out a fine program of Lay Activities in the Brookhaven district.

March is to be the month of Bible Conferences and Training Classes. Beginning Wednesday night, March 4th, Dr. Emmett S. Johnson, of Emory University, will hold a three-day Bible Conference in Centenary Methodist church, McComb. During this conference workers' meetings will be held at Magnolia and Tylertown.

Dr. Johnson will then go to Brookhaven for a similar conference and meetings with workers. The final conference for the district is to be held at Crystal Springs, where the Rev. James W. Sells is the pastor. Thus the entire district will be covered by Bible conferences and workers' meetings.

Definite plans have also been made for a Training Class within the reach of every charge in the Brookhaven district, to be held during the month of March. The southern portion of the district will have a three-teacher school at Centenary church, McComb, beginning Sunday, March 15th. The teachers for this school will include the Rev. James W. Sells, pastor of the Crystal Springs Methodist church, and the Rev. R. H. Clegg, district superintendent, and Dr. A. P. Hamilton, professor at Millsaps College and District Director of Adult Work of the Jackson District.

These are days of great opportunities for the Methodists of the Brookhaven district.

W. S. CAMERON,
District Reporter.

ADDITIONAL NOTES AND INCIDENTS

Bishop W. W. Peele is scheduled to meet the district superintendents of the North Mississippi Conference, at Oxford, on March 18.

Judge C. Ellis Ott, of Bogalusa, La., delivered the Layman's Day address at Columbia. Forty-five from the Men's Class occupied reserve seats for the service. Rev. J. B. Cain is pastor of the church.

Rev. Dr. Otto Porter reports that he has gotten off to a good start in the work of the Jackson District. He says that some of his laymen take him for a "tenderfoot" superintendent.

Dr. J. L. Neill has closed out a good round, his first in the office of District Superintendent. He has found his brethren uniformly cordial and cooperative, and he is hoping for many gains in the Annual Conference audit of the year's work.

Mr. J. R. Porter, Advocate representative for First Church, Gulfport, and Rev. C. C. Clark pastor, have done magnificent work in the Advocate campaign. First Church, Gulfport, heads the list of all the charges in Mississippi up to date. Our hat is off to two of the best soldiers we know.

Rev. W. C. Newman and his aide, Bro. E. M. Cochran, of First Church, Corinth, are second in Mississippi, and lead the procession in North Mississippi. We sincerely appreciate the splendid work which they have done. Corinth is the point furtherest away from us in miles but it is nearby in our heart.

Mrs. T. F. Harwell, wife of the editor of The Kyle (Texas) News, has been on a visit to her son and his family during their siege of sickness. Rev. Don L. Harwell, the son, was in the Advocate office last Friday, and we are glad to know that the skies are brighter for him and his good wife. Both are much improved and hope soon to be fully recovered.

Rev. J. D. Wroten and First Church, Columbus, are in third place with fifty-nine subscriptions. This is far and away the best list First Church has had since we have had the editorial responsibility. In the list are many names of dear friends whom we have carried in our hearts since we were pastor there twenty-five years ago. It cheers us to have our old friends in our wider parish.

CHURCH EXTENSION NOTICE

The Church Extension section of the Mississippi Conference Board of Missions will meet at Capitol Street Methodist Church, Jackson, Miss., March 24, at 2 p.m. If you wish to have your application for a donation or loan considered at this meeting, please send it to Rev. M. L. McCormick, Brookhaven, Miss., before this date or bring it to this meeting. All Conference Board applications to be considered by the General Board at the annual meeting, April 30, at Louisville, Ky., must be in the hands of the secretary on or before March 31, 1942.

OTTO PORTER, President,
M. L. McCORMICK, Secretary.

MISSISSIPPI ORPHANAGE ON AIR

The Mississippi Methodist Orphanage, under direction of Superintendent Fred McDonnell, will direct a special program composed of a representative chorus from the Home, over WJDX, Jackson, Miss., Sunday, March 15, 3 to 3:30 p. m., on the Gospel Radio Voice period.

C. E. DOWNER.

EASTER OFFERING FOR ORPHANAGE AT RUSTON

Dear Brother: Easter Sunday, April 5, is only four Sundays off. I am sure you are fully aware that this is "Orphanage Day." Our entire support must come from this offering, for we have no other source of income. God has been good to us in the past; our people of Louisiana Methodism have been liberal and kind in their help of this great work. The critical days that are upon us, as well as those ahead, make it imperative that I call upon you to please put forth special efforts to secure the best offering your people have ever made.

THE SPECIAL CAMPAIGN CONTINUES

Of course the Advocate Campaign will continue as it has done in other years, culminating in August. Bishop Decell has expressed the desire that the special effort originally scheduled for February be continued and we will gladly continue the "special effort" period with weekly reports. The North Mississippi Conference has done excellent work in many charges, as the "Pacemaker" reports indicate, and many charges of the Mississippi Conference have also done splendidly. One interesting fact is that more than half of the subscriptions received are new. That means positive growth. We sincerely appreciate all that has been done and we extend the opportunity and every promise that we have made. We earnestly hope for a full roster of the charges and pastors of these two conferences in our Pacemaker report. Let's go!

Bishop Peel writes that at his meeting with the district superintendents on March 18, "I expect to take some time to impress upon them the necessity of carrying through to a quick conclusion as well as a satisfactory conclusion the matter of the **Advocate.**"

Our treasury is almost depleted. In fact, March bills will have to be paid out of the Easter income. We have felt most keenly the increased cost of living, for practically everything is higher than a few months ago. I trust you will begin at least two Sundays before Easter in reminding your people and appealing to them for a generous contribution.

You will be interested to know that our children have enjoyed good health during the year, also that they are doing well in their school work. We have 85 in the grammar grades, 55 in high school, and 17 in college, also a group too small to attend school. We will have 12 high school graduates and two college graduates during the year.

I will mail you and your Church School superintendent the usual offering envelopes, also our paper, the "Visitor." Please distribute them urging that the "Visitor" be read carefully, for it will contain information concerning this cause your people will want to know.

Thanking you for your kindness and help, and asking God to bless you in your work, I am

Cordially yours,
C. B. WHITE,
Supt., Louisiana Methodist Orphanage.

LOUISIANA CONFERENCE CHURCH EXTENSION NEWS

Debts on church property in the Louisiana Conference are being retired these months. Within the last two conference years a total of $79,432 was paid on the principal of debts. A number of obligations of long standing have been liquidated.

The Conference and General Boards have aided churches through donations in the amount of $10,720 during the last five years. Of this amount $4,950 was placed by the Louisville office. Of the number aided, twenty-one churches and fourteen parsonages had not received aid previously. Loan grants in the amount of $13,901 were placed in the same period.

Fire damage to church property is costly to Methodism. Within the Louisiana Conference during the last five years, the total damage reported was $16,878. Of this amount $13,901 was net losses not being covered by insurance.

This is the appropriate time to concentrate on church debts. A little hard work in planning and conducting a campaign will pay big dividends.

ATTENTION, MINISTERS!

M. Ashby Jones, D.D., of Atlanta, representative of the National Conference of Chrisitans and Jews, will be the feature speaker on the Convention Program of the Mississippi Congress of Parents and Teachers, Thursday morning at 10 o'clock in the convention hall of the Robert E. Lee Hotel, Jackson, Miss. Dr. Jones will use as his subject, "Making America Safe for Differences."

The address will be followed by a panel discussion on "Religious Education in the Public Schools," led by Dr. R. L. Hunt, President of the Mississippi Conference Board of Education and a member of the State Parent-Teacher Board. Assisting will be two ministers, two school superintendents and two lay people, among whom will be Dr. H. M. Bullock of Millsaps College, Raff Brav and Mr. John H. Brunini, outstanding Catholic laymen of Vicksburg.

A cordial invitation is extended to all ministers to attend and participate in the discussion.

MRS. C. C. CLARK, President,
Miss. Congress of Parents and Teachers.

UNION LEAGUE MEETING, RUSTON DISTRICT

The All Better Christian Union League met at Calhoun Methodist church on March 6. An inspiring program on "Christian Living and How to Live It" was given. Following the devotional program, a business session was held and officers were elected as follows: Counselors, Roy Grant and Mrs. Basil Vining; President, Mary Larsh; First Vice-President, Alma Lee Huff; Second

Vice-President, Leona Johns; Secretary-Treasurer, Ula Pearl Pipes; Corresponding Secretary, Marie Golson; and Reporter, Willie Dean Chandler. Churches represented were Eros, Lapine, Carlton, Choudrant, Indian Village, and Douglas. The next meeting will be held at Lapine, in April. Refreshments were served to seventy-three persons.

WILLIE DEAN CHANDLER,
Reporter.

BOOKS

Personalities Behind the Psalms, Sermons on Twelve Psalms and their Authors, by Robert B. Whyte. Abingdon-Cokesbury Press, New York, Nashville. pp. 191. price $1.50.

Dr. Whyte, the author of this volume, is a Presbyterian minister who was born and educated in Canada. He spent the early part of his ministerial career in eastern Canada, but has been in Presbyterian pulpits of the United States for nearly twenty years. He is now pastor of First Presbyterian Church, Cleveland, Ohio.

The uniqueness of this series of studies is in its approach to the interpretation of the Psalms. It is the view of the author that the Psalms are not more the conventional songs of the Hebrew people than they are the intellectual and spiritual portraits of the authors to whom they are credited. For example, Heman, the practically unknown psalmist, he regards as having been a man of deeply contemplative cast of mind, whose uncertainty concerning death and the future life dominated his thought. He interprets the psalm credited to him as being a lonely and "mystic trek" into the shadows of the unseen world which ends, not in agnosticism, but finds at last confidence and anchorage in God.

Another fine touch is found in the reinterpretation of certain passages which are made inconsistent and impossible by the ordinary translations. We have in mind the passage in the ninetieth psalm: "Thou turnest man to destruction; and sayest, Return, ye children of men." Dr. Whyte holds that "destruction" is a gross mistranslation, and that it should be rendered "contrition," which is the translation of the very same word in other passages, a rendering which gives reasonableness and consistency to the passage. The book is an interesting and a profitable study of a form of Biblical literature which has been too little understood.

These Prophetic Voices, edited by T. Otto Nall with foreword by Nolan B. Harmon, Jr. Abingdon-Cokesbury Press, New York, Nashville, pp. 171, price $1.50.

This book consists of twelve sermons by as many representative Methodist pastors. The preachers are: Clovis G. Chappell, Henry H. Crane, Albert Edward Day, Pierce Harris, J. W. Hawley, G. Ray Jordan, Paul Quillian, Richard C. Raines, Merton S. Rice, J. N. R. Score, Ralph W. Sockman, and Ernest Freemont Tittle. It is a fair cross-section of the pulpit of the Methodist Church, and it represents equally well the three constituent groups which united in the making of the Methodist Church. Those interested in sermonic literature will find herein the variety and the composite voice of the Methodist pulpit today.

There Are Sermons In Stories, by William L. Stidger. Abingdom-Cokesbury Press, New York, Nashville, pp. 240, price $2.

This new volume from the pen and heart of one of America's most unique and versatile ministers fully sustains the reputation which he made by his previous books. It is not, as the title might lead one to believe, a book of sermons. It is rather a book of illustrative material interpreted and glorified by this master of the art of turning the simple and commonplace things of life into irresistible inspirational tides of thought. For the constituency of this paper, it will have a special interest because much of the material was used in the series of lectures which Dr. Stidger gave at the Seashore Camp Ground Pastors' School last summer. Those who heard him then will certainly desire to own a copy of this book. It will strengthen the approach of any minister in his effort to reach and enlist his people. It will also open the way to a new understanding of how small things may be made into great and helpful messages for those to whom he ministers from week to week.

The Lord's Prayer, by Ernest Fremont Tittle. Abingdom-Cokesbury Press, New York, Nashville, pp. 127, price $1.

In this little volume, Dr. Tittle undertakes to use the Lord's Prayer as a lens for searching out the true implications of the Kingdom of God. It reflects the courage of his own position on the social values and attitudes of life, and there will be many, doubtless, who will feel that it is Utopian in its tone. But could it be more Utopian than is the Gospel of Christ? The fact that it moves much faster than our own inclinations and impulses reflects less upon the book than upon our own spiritual obtuseness. Whether one may agree with all that he finds on these pages or not, he will find a line of invigorating and stimulating thought which may lead to richer and more fruitful living. Certainly he will be able to follow more understandingly the thought of Jesus in this model prayer.

Evangelism in the Home Church, by Andrew W. Blackwood. Abingdom-Cokesbury Press, New York, Nashville, pp. 160, price $1.00.

Sometime ago we had the privilege of reviewing Dr. Blackwood's volume, "Preaching from the Bible." We expressed the feeling that it was a most suggestive book in what was almost a virgin field. In his studies in evangelism, he deals with what is probably the most important and varied problem in the propagation of Christianity. No other activity of the Christian Church has been more discussed, nor with less of finality and decision than has evangelism. The author of this volume believes that effective evangelism must center in the home church, and that it cannot be a momentary flare upon the horizon. We think that the history of the great revivals furnishes good evidence for his assumption that the results of a great spiritual movement must be directed and conserved by a pastor, supported by churchmen who are minded to weld its results into a permanent Christian community—a positive center for continued radiation of Christian truth. The book offers a practical and workable outline for every phase and person who shares in the evangelistic responsibility of the home church. As a man of great pastoral experience and of great gifts as a teacher, he lays a worthy offering upon the altar of the church.

The Way of the Transgressor, A Book of Sermons on Sin, by Costen J. Harrell. Abingdom-Cokesbury Press, New York, Nashville, pp. 178, price $1.50.

Dr. Harrell is one of the best known and most widely appreciated ministers of the Methodist Church. He has made worthy contribution to the library of study-books of Methodism, and has reinforced his written contribution with a teaching ministry to pastors and other groups throughout the Church. In this book of twelve sermons, he deals with various aspects of sin, its causes, its fruit and its cure. The messages are saturated with his own earnestness of soul, they are the expressions of his own deep conviction, they reveal his fidelity as a student of Scripture, and they are inbreathed with the tender concern of one who knows the touch of Christ in his own life. We commend this book to any person who seeks a sound interpretation of sin in its relation to life. Here also he will find an optimistic portrayal of Christ the ultimate victor over sin.

The Church and the New Order, by William Paton, D.D. The Macmillan Company, New York, pp. 188, price $1.50.

As Secretary of the International Missionary Council, Dr. Paton occupies a position of great advantage for the gathering of information upon which he may base his interpretation of world trends. At the time this volume was written, however, neither Russia nor the United States were actively in the war. This change and the growth of China as a strategic factor in the conflict have somewhat shifted the center of gravity in world events. The changes have also thrown some of the author's conclusions out of focus. The future of British Imperialism and the fortunes of India, not to mention the probable course of Jewish life, are far more unsettled than when these pages were written. What may be the course of events tomorrow no one knows.

The principles upon which Dr. Paton relies for the final outcome of the desperate world situation now prevailing seem to us to be sound. If the course of history is to be decided by the winning of the war by the democracies, it is equally true that upon the church lies the responsibility for laying the groundwork for a peace that will emphasize human worth and freedom—guiding principles in the reconstruction of the post-war world. It is altogether likely that the influence of English-speaking peoples may be vastly less in the reshaping of international boundaries, but Christian principles must furnish guidance if we are to achieve a peace which shall rest upon righteousness, racial understanding and international equity and opportunity.

No Sign Shall be Given, by Hugh S. Tigner. The Macmillan Company, New York, pp. 198, price $1.75.

This is an excellent book in the contemporary trend of religious literature that seeks to give a Biblical perspective to the present day events.

Dr. Tigner's starting point is the description of an abandoned rural church. This leads him to ask: What is the meaning of that scene which could be duplicated in so many other places? It is one of the signs of the time; and when Dr. Tigner has finished

(Continued on Page 13.)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"For a generation Christian women have worked for international understanding and for a better social system. Today these hopes have been supplanted by world chaos, increased racial hatreds and a general sense of insecurity. There is danger that the prevalent feeling of futility may cause us to content ourselves with routine responsibilities, overlooking the fact that great new opportunities confront church women in today's world. We who cherish the American dream of true democracy know that its fulfillment can come only by following the way of Jesus in all of life's relationships. x x x There are immediate problems present in almost every community. By working together on these problems Christian women can do much to undergird the principles of democracy and help our country take its share in building a Christian world community." — National Committee of Church Women.

* * *

"Christianity and Democracy in America"

Following are suggestions for materials to be used with the outline which appeared on this page last week:

Lesson No. 1

"What Is Democracy?"

"Christian Roots of Democracy in America," Chapter 1.

"I Am an American," Frances Cavanah and Lloyd E. Smith, price 10 cents from Kress or Woolworth. (See pages 90 to 103.)

"The Ghost of Caesar Walks," Henry Smith, price 10 cents from Methodist Publishing House, 810 Broadway, Nashville, Tenn. (This gives the "isms.")

"Author of Liberty," Robert W. Searle.

Lesson No. 2

"History of Democracy"

"Christian Roots of Democracy in America," Chapters 2, 3 and 4.

"I Am an American," pages 6 to 54.

"Author of Liberty."

Lesson No. 3

"The Challenges of Democracy to Our Times"

"Christian Roots of Democracy in America," Chapters 5 and 6.

"Integral Democracy for America," Barclay, in Adult Student, September, 1941.

"Leadership in a Democracy," Holloway, and "Democracy in the Work of the World," Myers, in Adult Student, February, 1942.

"Author of Liberty."

Lesson No. 4

"Relationship Between Christianity and Democracy"

"Christian Roots of Democracy in America," Chapter 8.

"Washington and the American Dream," Eddy, and "Freedom Tempered with Cooperation," Ross, in Adult Student, February, 1942.

"Religion and the Democratic Way of Life" Burrows, in Adult Student, February, 1942.

"Author of Liberty."

Additional material:

"Homeland Harvest," Limouze.

"Toward a Christian America," Morse.

"City Shadows," Searle.

(The above are books used in former studies.)

"The Faith We Declare," Edwin Lewis.

"This Nation Under God," Holt.

"The American Canon," Marsh.

(The book, "The American Canon," is especially good—it can be ordered from the Methodist Publishing House for $1.00.)

Readers' Digest:

June, 1939: "Democracy Works."

February, 1941: "Look to the Spirit Within You."

March, 1941: "Americans: Heirs of the Future"; and "Prayer is Power."

April, 1941: "The American Century."

May, 1941: "The Forgotten Moral Issue"; and "Quincy Goes to Church."

December, 1941: "Whither Bound?"

Radio:

"Frontiers of American Life," addresses by Dr. Mark A. Dawber, price 75 cents, from Department of National Religious Radio, 297 4th Avenue, New York.

"Bound in the Bundle of Life," by Margaret T. Appelgarth, is a volume of 17 programs including poetry, dramas, liturgies and devotionals which will be excellent with the study of "Christianity and Democracy in America." It can be ordered from Harper Brothers, 49 East 33rd Street, New York, N. Y., price $1.50. This book will be invaluable as an aid in all church programs.

* * *

News from Anne Deavours

In a letter to Mrs. Jesse H. Graham, president of the W. S. C. S. of Central church, Meridian, Miss Anne Deavours writes of her rural work in Mexico:

"It was good to get back to Gral. Teran and work, after my year's furlough. The fresh memory of the conditions I had become accustomed to in the U. S. contrasted against the conditions here, made the needs although the same I had known before, seem more staring and urgent. Since the work had been discontinued during my absence, I knew more or less where I had to pick up and begin again.

"Since my furniture had been stored and the house where I lived rented out, it took some time to get the house in order again and much needed repair work done. However, in about six weeks I felt almost as if I had not been away. It seemed to be generally understood by the people that my former program would be continued, so by that time four small groups of women had already begun their weekly cooking classes, the children were meeting in my house for their weekly night game hour, and on rainy, cold days, my living room was the center for their group meetings, when not in school.

"It seemed natural for people to begin coming again asking for help in getting to doctors, specialists and clinics. It was good to begin again the visiting among the people, renewing old acquaintances and friendships and making new ones. From week to week I looked forward to having small groups of children or grown-ups in my house for social hours. Everyone seemed to be expecting me to do the things which I had done before and their attitude made it easy to begin anew the discontinued program.

"Monday was set aside for visiting, especially for making arrangements for clinic patients who needed to go to doctors or specialists in Monterey. Monday evenings the children came for their hour of table games. Tuesday was used for taking patients to out-of-town doctors and clinics. On Wednesday and Thursday the four cooking groups had their classes. Wednesday night was church service and often on Thursday and Friday nights I invited small groups in for informal social hours. Friday was visiting day. Saturday I was usually found at home part of the day, since that was housecleaning day and the day on which the children came for one reason or another. Late Saturday afternoon I usually went visiting. Sunday morning and evening were given to church services, while in the afternoon groups of children often gathered at my house to play.

"The cooking classes, as usual, showed much interest in their work and the girls often came back when the kitchen was not in use to repeat some of their recipes, especially the cakes and pies! It has been interesting to note that as a result of their interest in cooking, several have bought stoves and others are planning to do so. A few have shown special interest in "fixing up" their kitchens and homes with ideas found in some of the American magazines. There have been more social gatherings for young people than formerly and members of the cooking classes have shown very special interest in planning their parties.

"Since my living room is so small, on Monday nights when the children come to play, the whole house—living room, bedrooms, kitchen and dining room—is turned into a play room. The boys seem to enjoy the play hours more than the girls do.

"Visiting never ends nor grows monotonous. Most of the visits are just friendly ones, but a great many are also made in the interest of clinic work and many others are "Johnny Appleseed" visits (as I call those when I go to give papya seeds and plants). The doctors both her eand in Monterey are very cooperative in helping the patients that I take to them. I am glad to note that the people employ the doctors more than a few years back. This is especially true in cases of childbirth. I keep in close touch with the patients that I take to the doctors and help them in carrying out the doctor's orders.

"I cannot visit in the name of the church, but I have the privilege of helping with the work inside the church building. I teach a class of teen age girls, good workers if not such good students. I help the women in the missionary society with programs and plans. There is always a place for extra workers in building up the church school as well as on special occasions.

"This summer, instead of having a kind of informal camp outing as I usually have, I helped four of the girls to earn money to attend the camp sponsored by the Board of Religious Education of our church, and three others to spend a week in Monterey with a friend. The first group had never been on a camp before and the second had never been in a city before. Both thoroughly enjoyed their new experiences.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Suggestions for Prayer During March

Foreign — Cooperative Work in West China.

Home—Retired Workers.

* * *

Zone Meeting at Senatobia

The first quarter zone meeting of the W. S. C. C. of the Sardis-Grenada District was held in Senatobia, on February 25, 1942. The presiding officer was Mrs. J. F. Barber, of Lake Cormorant. An inspiring program based on "Finding God Through New Endeavors," as subject was presented. There were fifty-five members present.

MRS. E. H. WIYGUL, Sec.

* * *

Summer Seminar

Plans have been completed for the special seminar on Christian Social Relations and Local Church Activities for the summer of 1942. THE PLACE: Garrett Biblical Institute, Evanston, Illinois; THE TIME: Two periods of two weeks each—June 22-July 4. and July 6-July 18; COLLEGE CREDIT for two weeks of intensive work in line with Garrett requirements; DIRECTOR OF SEMINAR: Miss Louise Young, Professor of Sociology at Scarritt College, Nashville, Tenn.; PURPOSE: To give specialized training to leaders in the work of the Department of Christian Social Relations and Local Church Activities. APPLICATION for work in the seminar should be made immediately to Miss Thelma Stevens, Executive Secretary of Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y. Application blanks will be sent on request. The minimum entrance requirements for one of these seminar periods is the equivalent of an A. B. degree. COST: Room and board for two weeks totaling $20, plus travel item. No tuition fee necessary. JURISDICTIONS AND CONFERENCES ARE URGED TO PROMOTE THIS SEMINAR.

* * *

Second Annual Meeting, Oxford, Mississippi

Tuesday Morning, March 17, 1942

"Where there is no vision, the people perish."—Proverbs 29:18.

Worship—Mrs. A. L. Woods.
Organization.
Report of Recording Secretary—Mrs. N. N. Maxey.
President's Message—Mrs. W. H. Ratliff.
Vice-President's Report—Mrs. Dan Comfort.
Organization for Election.
Report of Conference Secretary—Mrs. R. P. Neblett. Aberdeen District—Mrs. J. G. Carpenter. Columbus District—Mrs. Z. O. Graham. Corinth District—Mrs. L. K. Carlton. Greenville District—Mrs. R. M. Yarbrough. Greenwood District—Mrs. C. V. Maxwell. Sardis-Grenada District—Mrs. Damon Page.
Benediction.

Tuesday Afternoon

"You must trust your Father utterly, and behave to every man as to a beloved brother, knowing that he, also, is a son of God."—J. Middleton Murry.

Worship—Mrs. L. K. Carlton.
Christian Education—Rev. S. H. Caffey.
Wesley Foundation, M. S. C. W.—Miss Ethelene Sampley.
Wesley Foundation, State College—Mr. Harold Patrick.
Student Work — Mrs. Albert Stuckenschneider.
Youth Fellowship—Mrs. N. J. Golding.
Children—Mrs. M. E. Woodson.
Benediction.
Committee Meetings.

Tuesday Evening

"Measure thy life by loss instead of gain; not by wine drunk, but the wine poured forth; for love's strength standeth in love's sacrifice; and whoso suffers most hath most to give."—Harriet Eleanor King.

Worship—Rev. J. A. George.
Music—Choir.
Address, "To Know Him"—Bishop W. W. Peele.
Sacrament of the Lord's Supper—Bishop W. W. Peele, assisted by Rev. W. R. Lott.
Benediction.

Wednesday Morning, March 18, 1942

"We shall waste our time and utterly fail if we bring to the work of the Kingdom less than the hard thinking and the burning passion, which some are dedicating to modern attempts to meet our human problems."—Morgan Watcyn Williams.

Prayer Room—Mrs. W. R. McCormack.
A Capella Choir—Wood Junior College.
Order of Business.
Missionary Education and Service—Mrs. E. M. Sharp.
Wood Junior College—Dr. E. W. Seay.
Malvina—Miss Carrie Brown.
Rust College—Miss May Webster.
Board of Missions—Rev. V. C. Curtis.
Jurisdictional Meeting—Mrs. H. L. Talbert.
Meditation and Worship—"Knowing Him Through the Home"—Miss Julia Wasson.
Spiritual Life and Message—Mrs. W. R. McCormack.
Christian Social Relations—Mrs. Henry Williams.
Health and Defense—Dr. D. V. Galloway.
Committee Reports.
Introductions.
Benediction.

Wednesday Afternoon

"Forces of Religion must concern themselves with those social and economic factors which debauch life, close the doors of opportunity and work injustices upon the poor and defenseless. Brotherhood must be the ideal; love the law, and justice the rule."—Dr. Roy L. Smith.

Hymn and Prayer—Mrs. E. E. McKeithen.
Report of Treasurer—Mrs. D. H. Hall.
Life Members—Mrs. J. F. Wilburn.
Scarritt Associates—Mrs. W. C. Galceran.
Wesleyan Guild.
Historian—Mrs. N. N. Maxey.
Committee Reports.
Invitations for 1943.
Benediction.
Executive Meeting.

Wednesday Evening

"The way of life is the way of the cross, calling upon men to overcome evil with costly good and to build a world in whose blessings and opportunities all races and nations may share."—Ernest Fremont Tittle.

Worship—Miss Lilla Mills.
Music—Choir.
Woman's Division of Christian Service—Miss Ruth Wheaton.
Christian Citizenship—Dr. R. L. Hunt.
Benediction.

Thursday Morning

"Jesus lived so deeply and so mightily that he has become man's unquiet conscience, secret strength, and sheltering home."—Dr. George A. Buttrick.

Prayer Room—Mrs. W. R. McCormack.
Hymn and Prayer.
Order of Business.
Literature and Publications—Mrs. C. A. Pilkinton.
Christian Advocate—Mrs. Ernest Moore.
World Federation of Methodist Women—Mrs. N. N. Maxey.
Methodist Home—Mrs. E. T. Clark, Mrs. Fred McDonell.
Octagon Products—Mrs. J. N. Dunn.
Educational Control of Alcohol and Other Narcotics—Miss McKeithen.
Meditation and Worship—Miss Julia Wasson.
Meditation and Worship—"Knowing Him Through Sharing"—Miss Julia Wasson.
Forum Hour—Miss Ruth Wheaton.
Association of Southern Women for the Prevention of Lynching—Mrs. Jessie D. Ames.
Status of Women—Mrs. E. L. Jacks.
Appointment of Standing Committees.
Committee Reports.
Introductions.
Benediction.

Thursday Afternoon

"How rare it is to find a soul quiet enough to hear God speak!"—Archbishop Feneon.

Memorial Service—Mrs. R. A. Tucker.
Committee Reports.
Standing Committee Reports.
Special Committee Reports.
Officers Installed.
Benediction.

But the gospel is not an opinion. It is a tremendous fact of history. It is more than a fact. It is an act of God Himself. It is something of which you and I could never have formed an opinion unless God Himself had revealed it, and done it. The gospel is the whole story of Jesus, and that actual story, even to the death on the Cross and the Resurrection, alone made and still makes it credible that God is Love, omnipotent Love.—Dr. R. H. Strachan.

What excellency and importance lies in belief? It is a work of God, and not of man. First of all other things a man hears the Word of God; for therein the Holy Spirit reproves the world of sin. When one is alive to sin, then he hears of the grace of Christ. Together with the Word comes the Holy Ghost, and gives belief where and to whom He will.—Martin Luther.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

South Central Jurisdiction Conference

The First Annual Meeting of the South Central Jurisdictional Conference of the Woman's Society of Christian Service convened for a four days session in the First Methodist Church, Oklahoma City, Okla.,on February 17, Mrs. George Sexton in the chair.

The theme of the program was, "Mid the Darkness, Light." The President, Mrs. Geo. Sexton, in her inspiring message said, "The Church is the one uniting force in the world today. It is the hope of the world. The light that shines in the darkness, a light of love and brotherhood that must be kept burning. She emphasized the importance of our missionary work and stated that the need was greater than ever before.

Guided by the guest speakers and the leadership within the Jurisdiction, the spiritual tide rose to high levels during the meeting, creating a sense of the great responsibility Christians have to hold high the cause of Christ.

Important factors in upholding the rare qualities of the meeting were the presence of Bishop W. C. Martin, Mrs. J. D. Bragg, Dr. Paul Quillian, Mrs. J. W. Mills and many others who made their contribution in addresses, sermons and other ministries. Mrs. Bragg, in her address, the subject of which was, "For the Living of these Days," urged that women accept the responsibility resting upon them, to strengthen the spiritual forces of the church and to be able to stand firm in the fundamental truths of life. She stated that the past year had been one of great achievement in that the membership had been increased to 1,246,894 and $3,690,000 had been raised for all purposes during the year. However, the greatest victory had been in the things of the Spirit, and this fact made the work of this year a work to rejoice over.

The messages brought to the Conference from our missionaries and deaconesses were inspiring and hopeful, although in many places it might seem that "The Light" had grown dim. Yet the feeling was very evident that it had not been put out and would shine on down the ages.

* * *

First Quarter Supplies, 1942

Dear Supply Secretary: I visited MacDonell French Mission School yesterday. The campus is always lovely. The live oak towering over the Wesley House and playgrounds made a pretty picture with many swings hanging from its branches. Miss Ella Hooper was happy and gracious, and the teachers and children emulate her with fineness of spirits—happy, kindly, and thoughtful.

Spring is just around the corner, and girls and boys are studying hard so they can pass with honor. The girls, ten to fourteen, are looking for your supply boxes, hoping you will send them some wash material for dresses. They are eager to make their own. The boys are hoping there will be some school shirts and overalls. Each boy needs one white shirt and three work shirts, and there are about thirty-five boys.

If women living in the rice district can send some "pockets of rice," it will fill hungry mouths, and syrup would be very welcome, too. Jellies and preserves are always big helps in the dining room.

Are there any druggists in our Methodist family? Miss Hooper tells me she must pay retail prices for medical supplies. They need so many staples on the medical shelf, such as listerine, milk of magnesia, bandage guaze, adhesive tape in different sizes. Other urgent needs for the school are electric light bulbs in forty and sixty watts."

When you send food or new supplies to Miss Hooper, MacDonell French Mission School, Houma, Louisiana, please enclose a Shipments of Goods blank or a slip of paper stating the actual cost of box and postage.

All supply gifts of money go to Mrs. C. C. Carver, Rayne, Louisiana. Please mark your checks and money orders for regular supplies to MacDonell School. Living expenses have increased, but the children must be clothed and fed. We cannot cut down on their support. We must increase our help in order to care for them.

Have you sent your share to help furnish a room at Scarritt? If you haven't, please give it this quarter. As soon as we have raised the $150 required to furnish the room, a brass plate will be placed on the door with the name of our Conference in honor of Mrs. Lela Carre. This cash supply gift is also to be sent to Mrs. Carver, marked for the Scarritt Room.

In these trying times, may God give to each of us poise of soul and understanding, and may He give us wisdom and courage for the living of these days.

Sincerely and with love,
MRS. C. I. JONES,
Conference Secty of Supplies
6215 St. Charles Ave., New Orleans, La.

P. S.—I'll be looking for your first quarter supply report the first of April.

* * *

The National Training School, Kansas City, Missouri

The National Training School for Christian Workers is controlled by the Woman's Division of Christian Service of the Methodist Church.

The course of study meets the requirements of the church for the education of deaconesses; two years of general education (comparable to the Junior College) and two years of special vocational training.

Applicants must be graduates of accredited high schools, 18 years of age or over. They must be in good health, with well-developed Christian character and studious habits.

Graduates become parish workers, social workers in church settlements, directors of religious education teachers in missionary schools, foreign missionaries and rural pastors. Placement is through the Personnel Office of the Methodist Board of Missions: The demand for qualified Christian workers far exceeds the supply.

Cost per year is $300 for board, room and tuition. Books, fees and incidentals are extra. Most students work for a large part of their expenses.

New Literature

The Revised Guide. Each 10 cents. Shows how to organize; contains things officers should know about their duties and plans; furnishes information for standing committees; also gives young people's and children's secretaries outlines of their plans; tells what, where, and how to order literature.

The Corresponding Secretary's Book. Each 35 cents. Local. District. Conference.

Treasurer's Book. Each 35 cents. As we go to press, we expect the Corresponding Secretary Books to be ready, and we hope the Treasurer's Book will be. If for any reason your order is not filled promptly, you may assume it is because of some unavoidable delay.

We have on file many orders for Corresponding Secretary's and Treasurer's Books. Some conferences are securing them to sell to district and local societies. Orders from local societies which have come directly to us we expect to be shipping early in March.

—From The Methodist Woman.

* * *

News from the Columbia W. S. C. S.

The Columbia W. S. C. S. has elected the following officers for the ensuing year:

President, Mrs. J. E. McClanahan; vice-president, Mrs. V. M. Mouser; recording secretary, Mrs. Lilla Gilbert; corresponding secretary, Mrs. Gilbert Jarrell; treasurer, Mrs. Wayne Blanks; local treasurer, Mrs. A. D. Bridges.

Secretaries: Missionary Education and Service, Miss Bertha Pierce; Christian Social Relations and Local Church Activities, Mrs. O. H. Watson; Student Work, Miss Adele Reddit; Young Women and Girl's Work, Mrs. Grace Brandin; Children's Work; Mrs. Flo Morris; Literature and Publicity, Mrs. May Butler; Supplies, Mrs. B. O. Cummings.

At the regular meeting of the W. S. C. S. Feb. 25, we had with us State Vice President, Mrs. J. J. McKeithen, who in her characteristic manner gave us an interesting report on the Jurisdictional conference which met in Oklahoma.

We also observed the World Day of Prayer.

The work of the Columbia Society is going forward under the able leadership of our pastor, Rev. W. R. Wendt. We are glad to have him and his family with us.

We welcome them.

MRS. MAY BUTLER.

WILLIAM SMITH TOWNSEND

William Smith Townsend was born near the present town of Walker, in Livingston parish, Louisiana, Feb. 26, 1865. A few years later he, with his mother, who was a widow, and four brothers and three sisters, moved to East Feliciana parish, near what later became Blairstown. Here Oak Grove church was built in which the Townsend family took a prominent part in carrying on the activities of this church for many years In 1886 Mr. Townsend was happily married to Miss Nettie Dearing, of East Baton Rouge parish, and they began their

(Continued on page 16)

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 15, 1942

By Rev. W. C. Newman

THE MIGHTY WORKS OF JESUS

Lesson Text: Matthew 8:23-34

Golden Text: What manner of man is this, that even the winds and the waves obey him?—Matthew 8:27.

The miracles of Jesus have given a lot of trouble to a lot of modern people. Some have said that such things are a direct violation of all natural law and of all reason, and cannot be accepted as true. Others are willing to accept them as literally as they are written in the Gospels. While still others simply do not know what to do with them.

As for me, they do not give me nearly as much trouble as does the Sermon on the Mount. I have found the teachings of Jesus so difficult to believe fully, so hard to keep perfectly, so high above my own sorry conduct that I have had no time to worry over his miracles.

Really to love my enemies, to believe that the meek do inherit the earth, to refrain from judging others, to seek to become a servant rather than a master—these and the other things Jesus **SAID** have caused me a lot more trouble than anything he ever **DID.**

So I think we will do well to dispense with any argument about the possibility of miracles, and try hard to find how to live up to the high ethical ideals which they teach.

The Power of Faith to Calm Troubled Souls

It is no greater matter that the winds and the waves lay down in humble obedience to the words Jesus spoke, than it is that the men in the boat found themselves unafraid when Jesus spoke to them.

What manner of man is this that even the turbulent, fearful, hysterical spirits of men obey him?

For great as has been the destruction wrought by storms at sea, they have never taken so frightful a toll of human life and human happiness as have the storms which rage in the minds and spirits of men themselves.

Rage, lust, avarice, jealousy, hatred, covetousness—these are the vicious winds that drive us about like rudderless ships and crash us against the rocks to destroy our effectiveness, our decency, our very souls. And my great need is not so much for enlightenment on the exegesis of this scripture as it is to hear the voice of Jesus speaking to quell the tempest aroused in my own life by these utterly destructive winds.

Demons—Ancient and Modern

How natural that the people of Jesus' time should attribute to "demons" the wild, fierce ways of men who were insane, or epileptic, or convulsed with fear, or grief, or illness as are so many we know today. And they were not as wrong in their diagnosis as some have supposed. Every one of us has felt some demon or other within ourselves, and some of us have felt—like that other poor fellow of whom Jesus inquired his name—that the demons in us are so many we ought to be called "Legion."

I, too, have sometimes prayed fiercely that Jesus would call the "unclean spirit" to come out of me. Demons are not yet gone out of the world.

Our Need to Believe

Modern Christians have, I think, gone far enough now with their controversies over theology, their formulations of complex church programs. It is now needful that we show the world an unshakable faith.

Let us believe in Jesus and hear what he has to say to us and to our time. That way lies the "great calm" spoken of in our lesson for today.

BOOKS

(Continued from page 9)

reflecting upon this subject he has unravelled before us one of the finest analyses of the ills of our contemporary culture, and one of the most superb vindications of the Christian Gospel which it has been our pleasure to read.

Like in his previous book, "Our Prodigal Son Culture," Dr. Tigner speaks in a language which is incisive, gripping and prophetic. It makes magnificent reading. Some of his pages seem to leap into sudden life.

The analysis and insights of this rather youthful author are unusually illuminating. For instance, his chapters on "Saving the Values of Democracy," and "Why Our Colleges Can't Educate," are unanswerable. His passage on the Message of the Church will make the minister yearn for greater and better preaching when he stands in his pulpit.

Dr. Tigner takes the position that in its distress the world is likely to ask the Church for a miraculous panacea. But "a sinning world which has fallen into a tragic situation cannot be suddenly lifted out of that situation as if no sin had been committed." "No startling sign from heaven can be given, But none is needed. For there are the signs of the time to be read by those who are willing to learn their significance—and those who will not read the signs of the times would remain unimpressed by the sign of heaven anyhow."

And these signs are made quite clear indeed in Dr. Tigner's fine book.

A. M. S.

CENTENARY COLLEGE CONTRIBUTION

(Continued From Page 5.)

Domestic Science Department is planting vegetable gardens on the campus.

Centenary College stands traditionally willing to aid its country in every way possible ,and under the capable leadership of Dr. Pierce Cline is making a very material contribution to the defense effort.

JOHN M. WOODS.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Jackson, Glendale, March 11, 7:30 p.m.; Q. C. later.
Madison, at Pocahontas, March 15, 11 a.m.; Q. C. later.
Mendenhall, at D'Lo, March 15, 4 and 7:30 p.m.
Lena, at Contrell, March 18, 11 a.m. and 1:30 p.m.
Benton, at Midway, March 22, 11 a.m. and 1:30 p.m.
Flora, at Flora, March 22, 7:30 p.m.
Lake, at Lake, March 25, 7:30 p.m.
Jackson, Bessie Shands, March 26, 7:30 p.m.
Jackson, Capitol Street, March 29, 11 a.m.; Q. C. later.
Jackson, Galloway Memorial, March 29, 7:30 p.m.; Q. C. later.
Canton, North Side, April 1, 7:30 p.m.
Walnut Grove, at Madden, April 5, 11 a.m. and 1:30 p.m.
Clinton and Ridgeland, at Clinton, April 5, 7:30 p.m.
Raleigh, at Burns, April 12, 11 a.m. and 1:30 p.m.
Harperville, at Hillsboro, April 12, 4 and 7:30 p.m.
Greenfield and Richland, at Greenfield, April 16, 7:30 p.m.
Carthage Circuit, at Goshen, April 19, 11 a.m. and 1:30 p.m.
Carthage Station, April 19, 4 and 7:30 p.m.
Morton, at Independence, April 26, 11 a.m. and 1:30 p.m.
Florence, at Star, April 26, 7:30 p.m.
Brandon, at Pelahatchie, May 3, 11 a.m.; Q. C. later.
Shiloh, at Lodobar, May 3, 2:30 p.m.
Jackson, Millsaps Memorial, May 3, 7:30 p.m.; Q. C. later.
Homewood, at Gasque Chapel, May 10, 11 a.m. and 1:30 p.m.
Forest, May 10, 7:30 p.m.
Canton, First Church, May 17, 11 a.m.
Sharon, at Lone Pine, May 17, 2 p.m.
Jackson, Grace, May 17, 7:30 p.m.; Q. C. later.
Spring Ridge, May 20, 7:30 p.m.
Vaughan, at Ellison, May 24, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, May 24, 7:30 p.m.
Fannin, at Drakes, May 27, 11 a.m. and 1:30 p.m.
Camden, at Camden, May 31, 11 a.m. and 1:30 p.m.
Terry, at Terry, May 31, 7:30 p.m.

The District Conference will convene at Mendenhall, April 22, at 9 a. m. Pastors, please elect your delegates and send me their names by April 10.

OTTO PORTER, D. S.

Meridian District—Second Round

DeSoto, at Hopewell, March 8, 11 a.m. and 1:30 p.m.
Quitman, March 8, 4 and 7:30 p.m.
Pachuta, at McGowan's Chapel, March 15, 11 a.m. and 1:30 p.m.
Enterprise, at Stonewalll, March 15, 4 and 7:30 p.m.
DeKalb, at New Hope, March 22, 11 a.m. and 1:30 p.m.
Collinsville, at Pleasant Grove, March 22, 4 p.m.
East End, Meridian, March 22, 7:30 p.m.
Mathervile, at Salem, March 29, 11 a.m. and 1:30 p.m.
Shubuta, March 29, 4 and 7:30 p.m.
Shubuta, April 5, 11 a.m., for sermon.
Hawkins Memorial, Meridian, April 5, 7:30 p.m.
District Conference, Central Meridian, April 9, 9a.m., for the day.
Chunky, at Bethel, April 12, 11 a.m. and 1:30 p.m.
Philadelphia Ct., at Cooks Chapel, April 12, 4 p.m.
Philadelphia, April 13, 7:30 p.m.
Philadephia, April 13; Q. C. at 10 a.m.
Cleveland, at Lynville, April 19, 11 a.m. and 1:30 p.m.
Meridian Ct., at 34th Avenue, April 19, 7:30 p.m.
Scooba, at Binnsville, April 26, 11 a.m. and 2:30 p.m.
Poplar Springs, Meridian, April 26, 7:30 p.m.
Lauderdale, at Lauderdale, May 3, 11 a.m. and 2:30 p.m.
Fifth Street, Meridian, May 3, 7:30 p.m.
Rose Hill, at Hopewell, May 10, 11 a.m. and 1:30 p.m.
Decatur, at Hickory, May 10, 3:30 p.m.
Enterprise, May 10, sermon 7:30 p.m.
Central, Meridian, May 17, 11 a.m.
Vimville, at Pleasant Grove, May 17, 4 p.m.
Porterville, at Union, May 24, 11 a.m. and 1:30 p.m.
Wesley, May 24, 7:30 p.m.
Newton, May 31, 11 a.m. and 2 p.m.
Union, at Mt. Zion, May 31, 4 and 7:30 p.m.
Hope at Henry's Chapel, June 7, 11 a.m. for sermon.

J. L. NEILL, D. S.

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring men on the desert of waters, you choose them as your guides, and following them reach your destiny.—Carl Schurz.

FOR SALE: 166 Campground. Eight Rooms: Good Condition. Write Miss M. Rodd, care of Miss Adeline Smith, 1514 Foucher St., New Orleans, La.

THE CHRISTIAN FIRESIDE

HOW STRONG IS OUR SPIRITUAL LINE OF DEFENSE?

In this busy world of today we are so much concerned with our material welfare that we leave almost unnoticed the most important part of life that is so essential to abundant living—that is the spiritual side. Successful living requires more courage than cash, more faith and more prayer than material armament. Truly, it takes guns and ammunition to win a war, but it takes Christian fortitude to attain a victory.

A true test of the strength of our spiritual life is made by the amount of God's love that is in our hearts. There will be no race prejudice if His love is there. God isn't concerned about our color; He is interested in our souls. We are all brothers in Christ. I sincerely believe that this will have to be realized before we can ever expect to have peace on this earth.

Our Bible tells us many ways in which we might strengthen our spiritual lives, namely, love God, love our neighbors as ourselves, love our enemies, pray for those who despitefully use us, do unto others as we would have them do unto us, etc.

Think how much stronger we would be if we spent as much time communing with God as we spend in scheming how we might get even with someone who has done us some injustice! This world would soon be won for Christ if every Christian would return good for evil. It is indeed a challenge to every Christian today to put on the whole armor of Christ.

(Miss) RUBYE SIGMAN.

A QUEER TAILOR

By Elda Sprunger

Have you ever been to a tailor shop? If so, you probably saw the tailor sewing with his shining steel needle. But there is also a bird which is a tailor. This bird, however, does not use a steel needle to do his work. Instead, he uses his long, slender bill as a needle.

He is called a tailor bird, and he lives in India and in the Philippine Islands. He has a very queer way of building his nest. First, he chooses two leaves close together at the end of a twig. With his long slender bill he pierces holes all around the edges of both leaves, except on top. This is left for the opening. When this is done the bird hunts for something with which to sew the two leaves together. He may find bits of wool or silk threads. Or perhaps he uses threadlike fibers from plants. Using his long slender bill as a needle, he skillfully draws these threads through the holes in the leaves. In this way the leaves are stitched together, forming a bag. After the bag is made nice and soft inside with grass, hair, or plantdown the nest is finished, and ready for the mamma tailor bird to lay eggs in it.—Our Dumb Animals.

THE EDITOR'S FRIEND

Dear Dr. Duren:

I want to think you for the nice pen and pencil set. I am writing with the pen. It is the first one I have ever had. I still have the little star. I am in the second grade. I wish you would come to see us. We like Okolona.

With love,

Your little friend,
MARJORIE ANN BROWN.

Well, Marjorie dear, how is this for a piece of editorial impudence? We appreciate your picture because we appreciate you, and we are happy to introduce our little friend to the Advocate family.—Editor.

BISHOP CANDLER AND THE OLD HYMNS

Mr. Editor: As I read the piece in the Christian Advocate of February 26th on Bishop Candler by A. P. H., I thought of my grandmother (who was the mother of the late Rev. J. D. Harper of the Louisiana Conference, also the mother of my mother). How they liked to sing that old hymn, "O, Come, Angel Band." It was a special favorite with them, and I, too, like it very much. When I was a child I thought my mother could sing it so sweetly, and in my childish thought would soon see that angel band coming.

When my mother was dying I thought surely that angel band of which she sang so sweetly was hovering around to bear her longing spirit to its eternal home. Would that more of these old hymns were sung now. "How Firm a Foundation" is one of my special favorites. I very much admired Bishop Candler as a speaker and writer, and above all that strong Christian character which meant so much to the world. I read everything I can find with his name on it, for it was always such an inspiration to me to hear him and read his writings.

You are giving us a good paper and I enjoy its pages each week. Hoping the interest in it will continue and much success come your way, I am,

Very Respectfully,
MRS. T. W. BEVILLE.

Bernice, La.

EMORY DEAN RESIGNS TO TAKE DEFENSE POST

By John L. Sandlin

Dean Boyce F. Martin, of the School of Business Administration of Emory University, has handed in his resignation, effective April 1, to accept the position of "defense expeditor" with the Louisville Cement Company of Louisville, Ky.

Robert C. Mizell, director of University development and head of Emory's recent successful drive for University Center funds, will serve as acting dean for the remainder of the academic year.

Dean Martin had previously refused three offers of defense positions in Washington. Constant and increased pressure from the government, however, led him to accept his new position in private enterprise, where he feels he can be of more service.

"I'm leaving Emory with much regret," Dean Martin stated. "However, after consulting with Dr. Cox, I've decided that since it seems the government is not going to allow me to remain here in education, I would be of more service in private business working indirectly for the government than I would be in the maze of red tape in Washington."

At Louisville, Dean Martin will have the special assignment of finding ways to increase production of essential war materials manufactured by the cement company and its subsidiaries.

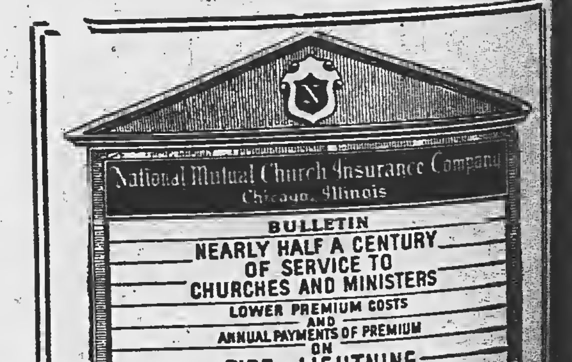
Mr. Mizell, the new acting dean, was president of Sparks College before its merger into the present Emory at Valdosta. He joined the Emory staff in 1935. For the past few years he has been teaching the course in real estate in the School of Business Administration, in addition to directing the University's campaign for funds.

Dean Martin came to Emory in August, 1940, from Harvard University, where he had been assistant dean of the Graduate School of Business Administration. For some months he has been assisting the federal government in enlisting trained personnel from the southeast for positions in key defense industries.

Beware Coughs
from common colds
That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

LATEST NEWS FROM THE MISSIONARIES

The Board of Missions and Church Extension of the Methodist Church is in receipt of a cablegram from the Netherlands missions consul in Batavia, Java, under date of February 23, giving the following information concerning Methodist missionaries who were evacuated from Singapore before that city fell to the Japanese:

The Rev. Douglas P. Coole, of Kampar, F. M. S., the Rev. Robert A. Blasdell, of Malacca, and the Rev. Charles D. Patterson, of Bukit Mertajam, all in the Malaya Peninsula, arrived in Batavia from Singapore, and are now on their way to India.

Bishop and Mrs. Edwin F. Lee, of Singapore and Manila, superintendent and Mrs. Raymond L. Archer, the Rev. and Mrs. Preston L. Peach, of Kuala Lumpur, Mr. and Mrs. Paul Thomas of Singapore, the Rev. Carleton H. Foss, of Ipoh, the Rev. Dudley Ingerson of Singapore, the Rev. and Mrs. Darel D. McFerren, of Palembang, Sumatra, and the Misses Thirza E. Bunce, Norma Craven, Edna M. Dahlin, Hazel M. Depler, Carrie C. Kenyon, Mildred Kerr, Emma Olson, Lois Rea, and Mechtild Dirksen arrived in Batavia and are on their way to the United States.

The Misses Ruth Harvey, Elsa Youngdahl, and Freda P. Chadwick, and the Rev. John L. Taylor reached Java from the Malay Peninsula and are leaving there for either Australia or the United States.

An airmail letter from Colombo, Ceylon, dated Jan. 9 and just received in the United States, announces the safe arrival there of the Rev. George Barney Thompson, returning to Karachi, India, on furlough. He left the United States, in company with a group of missionaries of other denominations, in November on a Java-Pacific steamship. They arrived in Java on Dec. 15 and left on Dec. 26 for India.

A cablegram received on February 26 from Mrs. Mary Hoover, widow of Dr. James M. Hoover of Borneo missionary fame, announces that she is at the Rex Hotel, Perth, West Australia. Mrs. Hoover had been in Singapore when the war began.

HAPPINESS A CRISIS

By Mrs. Irvin Rowland

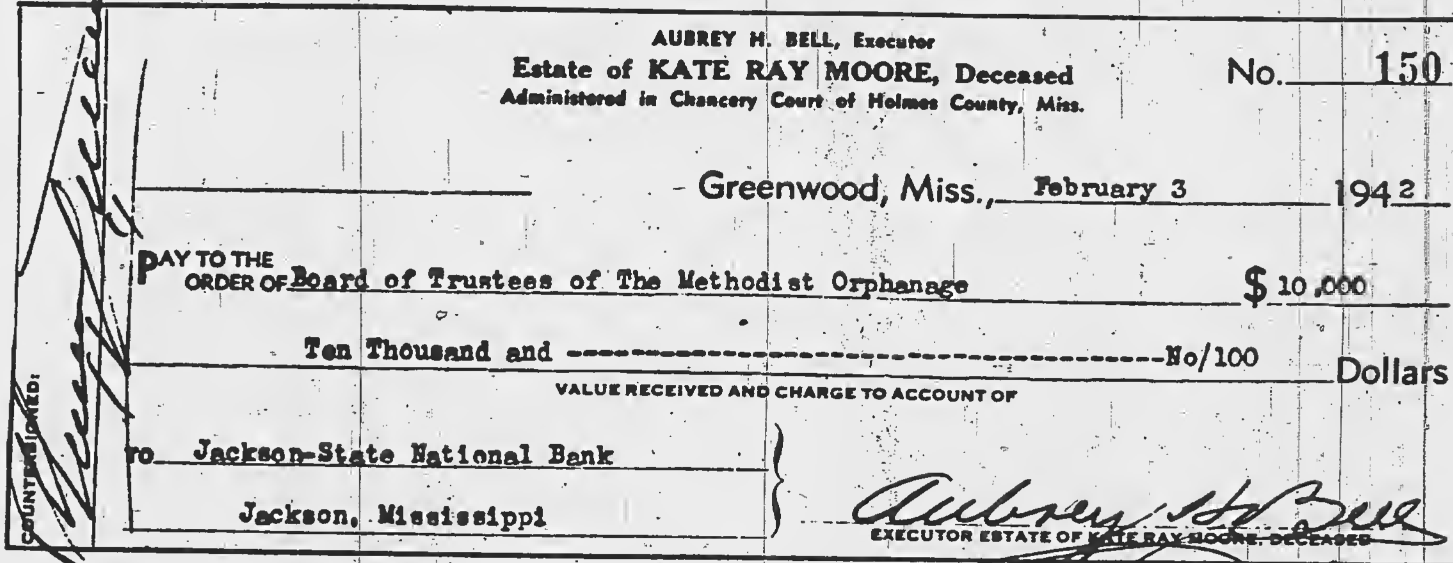
Once I heard an outstanding Bible teacher make the statement that a crisis in one's life may be clothed in happiness as well as in sorrow. This sounded rather strange, but the more I think on it, the more probable it seems. Why is there a danger in happiness and peace for our spiritual well being? We become so satisfied with our own joys that we fail to think of others. We are likely to shut ourselves into our own little world and forget that duties toward men exist, or neglect serving our Master as we should. Too much security makes us too independent.

Often, in danger and sorrow, we feel an acute need for God's guidance and actually live a more consecrated life. Many times we fail to know the conditions under which our Christian life progresses, and as we pray selfishly, we do not understand God's will for us.

Thus, any situation can become a crisis in our life if we permit it. It behooves us ever to be humble and follow the footprints of our Lord closely, lest we forget the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

So act that your principle of action would bear to be made a law for the whole world.

THE MISSISSIPPI METHODIST ORPHANS HOME



AUBREY H. BELL, Executor
Estate of KATE RAY MOORE, Deceased
Administered in Chancery Court of Holmes County, Miss.

No. 150

Greenwood, Miss., February 3 1942

PAY TO THE ORDER OF Board of Trustees of The Methodist Orphanage $ 10,000

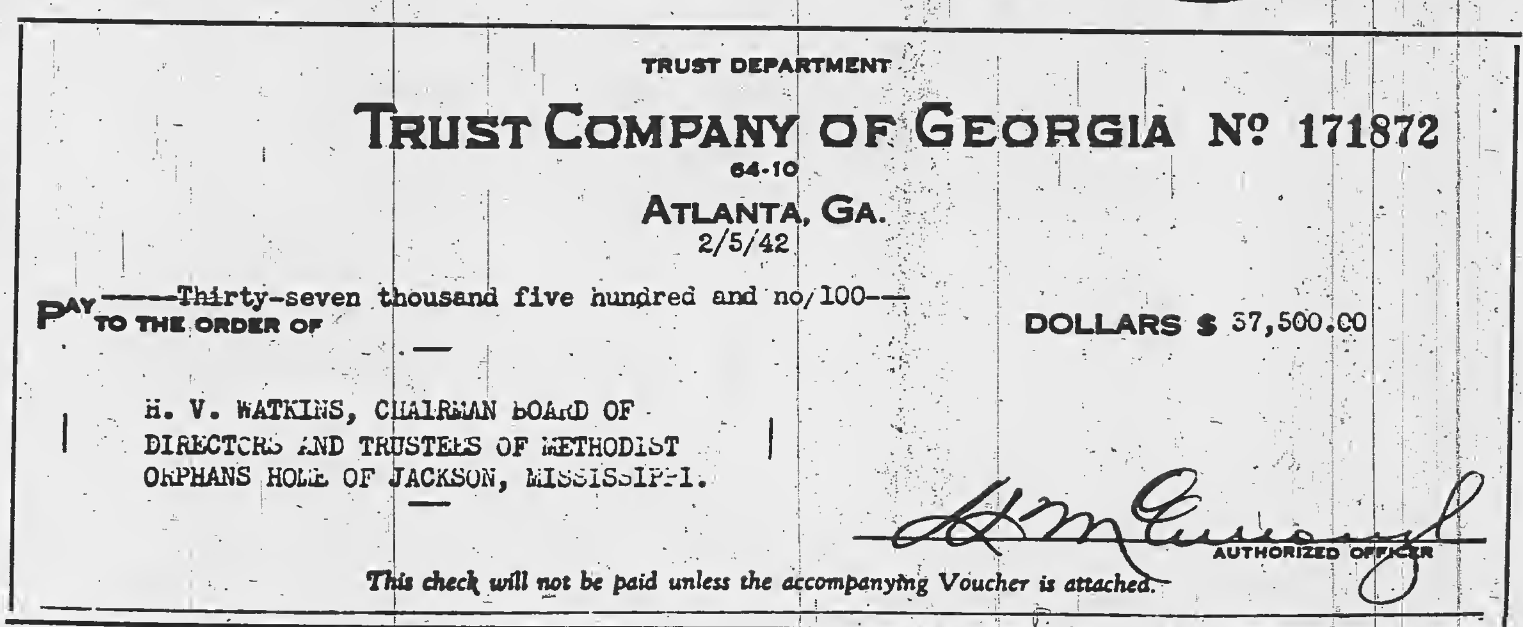
Ten Thousand and --No/100 Dollars

VALUE RECEIVED AND CHARGE TO ACCOUNT OF

TO Jackson-State National Bank
Jackson, Mississippi

COUNTERSIGNED:

Aubrey H Bell
EXECUTOR ESTATE OF KATE RAY MOORE, DECEASED



TRUST DEPARTMENT

TRUST COMPANY OF GEORGIA Nº 171872
64-10
ATLANTA, GA.
2/5/42

PAY TO THE ORDER OF ----Thirty-seven thousand five hundred and no/100---- DOLLARS $ 37,500.00

H. V. WATKINS, CHAIRMAN BOARD OF
DIRECTORS AND TRUSTEES OF METHODIST
ORPHANS HOME OF JACKSON, MISSISSIPPI.

AUTHORIZED OFFICER

This check will not be paid unless the accompanying Voucher is attached.

At Jackson, Miss., is located the Methodist Home for the care of orphan children. At the right are cuts representing two checks which were recently turned over to that splendid institution. The first is for $10,000, and was a bequest made by the late Kate Ray Moore, of West, Miss. The other is for $37,500, which was bequeathed by Mr. Arthur Montgomery, deceased, of Atlanta, Georgia, a former resident of Madison, Miss. The contributions cannot be used for maintenance, but must remain invested and only the income used for support. The maintenance will continue to be the responsibility of the Methodists of Mississippi.

Superintendent McDonnell writes: "I wish to call attention to this fact: that all monies represented in the two checks to the right were invested by your board in Defense Bonds and that the children in your Methodist Home are still looking to you for support. I am urging, if you will permit me, please, that your contributions be as prompt, as liberal, as conditions, means and circumstances will allow. Our needs are greater today than ever before. I am sure every congregation of Methodists in Mississippi earnestly desires to do its full share by the children in our Home. Surely the Church has no undertaking which will pay greater dividends in the future than the work of caring for its own dependent orphan children."

The Home is located on North West Street and is managed by Mr. Fred J. McDonnell. Approximately two hundred children find here a home and the opportunity to become useful citizens. Misfortune of one kind or another left them friendless and helpless and the Methodists of Mississippi took them in and is giving them a chance in life. A large farm is operated as a part of the institution, and helps to provide the food and the experience necessary to the making of substantial men and women of these children. With Mr. Fred J. McDonnell as Superintendent of the Home, and Hon. H. V. Watkins president of an administrative board, made up of capable and interested representatives of the Mississippi and the North Mississippi Conferences, a continuance of this good work is assured.

SOME FIFTY YEARS AGO

Some fifty years ago we joined right hands together,
And agreed to start in life facing all kinds of weather.
We knew little of the signs pointing to wrong or right.
We just said we'd try and ask for the light.
Some days were dark, many more were bright.
We faced them all, praying God to lead us right.
We knew behind clouds there was a sun to shine,
And He would dispel darkness in His own good time.
Our part was to trust and keep looking up,
Though we would find bitter in every sweet cup.
Time passed on—children came to us;
We welcomed them gladly as a God-given trust.
They've proved a great blessing, though a sweet heavy care,
We've found life richer in doing our share
In caring and sharing the burdens of life;
Somehow we've grown stronger as man and wife.

Our children are gone, in richer places to live;
We trust they've found something fine and helpful to give.
They bring to us more than we could think or ask,
In love and kind deeds, though we set them no task.
They planned a great day, to come back and show
How they felt toward us and wanted us know
That our love and care had not been in vain,
So they showered us lovingly, like mercy drops of rain,
With an abundance to eat and clothes to wear
And flowers, speaking mutely of their love and care.
Then lights on a table covered over with lace
And silver urns shining—with daughters in place
To pour out for friends both coffee and tea,
And hand them a plate, saying, share our hospitality.
In the center of this table sat a cake to express
That fifty years had passed, full of joy and happiness.
A golden wedding cake, dated 1892-1942;
Also to remind us, we were married when 22.
In the midst of such joy, we were asked to see
What our children had brought us, in gifts so lovely:
For father a gold watch and chain; for me a cameo pin.
We thanked God for our children, and asked blessings on them.
Our friends, too, brought gifts, which are prized very high,
Some came from afar and others nearby.
We look at our gifts, then think and smile;
How much we've gained in such a little while.
Children and grandchildren, new daughters and sons—
All sharing together with us whatever in life comes.
Life hasn't been so long, our hardships very few;
They've taught us to trust and in everything be true.
Be thankful for what comes, whether rain or sunny days.
There is a lesson to learn—obey and walk in His ways.
We're here alone together with few regrets to make.
Our prayer now is, Lord bless our children for Jesus sake.

MRS. J. A. EWING.

Canton, Miss.

WILLIAM SMITH TOWNSEND

(Continued from page 12)

new life in the present home. To this union were born eight children, four of whom are now living, as follows: A. P. and E. D., of Baton Rouge, and John D. and Mrs. Bessie Nessom of Reiley, La., and with their mother mourn their loss.

Mr. Townsend was converted in early life and united with the Methodist Church, and for more than fifty years was a loyal attendant and an active supporter of the old Oak Grove church. He was a devoted and kind husband, and a good father and a faithful Christian. He spent the greater part of his life of more than three score years and ten at the old home place which they acquired many years ago. A good man has gone to his reward in "the land that is fairer than day."

Weep not, bereaved ones, "for behind the clouds the sun doth shine." Your loved one is safe in the house of many mansions, and it is your privilege to meet him there.

H. C. L.

MRS. FRED JONES PASSES

On Feb. 21, 1942, the beautiful life of Mrs. Fred Jones came to an earthly end and entered into the haven of rest, after many years of suffering borne with all the fortitude and resignation of a faith sublime and hope eternal.

Whereas, Mrs. Jones has been a faithful and devoted member of the Woman's Society of Christian Service; therefore be it

Resolved, First, that in her going the society has suffered a distinct loss. We will cherish the memory of her beautiful life and try to emulate her example.

Second, that our hearts go out in tender sympathy to the bereaved husband and two daughters. We grieve with them for the separation that must be for a time, and rejoice with them in the longer, happier life into which she has gone.

Third, that a copy of these resolutions be sent to her family, a copy be sent to the Inverness Times, a copy be sent to the New Orleans Christian Advocate, and a copy be recorded in the minutes of the society.

Respectfully submitted,
MRS. J. H. HICKS,
MRS. M. L. HALBERT,
MRS. DEWEY KING.

MISS COLUMBIA HUNT—A MEMOIR

Miss Columbia Hunt passed away to her heavenly home Feb. 7, 1942. She was born Nov. 5, 1862. Being left an orphan in infancy, she was reared in the home of her brother-in-law and sister, Mr. and Mrs. J. J. Ball. After their deaths she remained with her nieces, Mrs. Sarah Woodhouse and Miss Vera Ball until her death.

She joined the Methodist church at the age of eleven years, and was a very consecrated Christian worker as long as her health permitted. She was especially fond of children, and was teacher of the Primary class in her church for years. She was better known to her many friends as "Aunt Lummie." She was held in high esteem by all who knew her. She had many favorite Bible quotations—one of the most favorite was: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

The funeral was conducted in the home by the pastor, Rev. D. E. Vickers, assisted by Rev. H. C. Allman.

Her great nieces sang those old songs so dear to the heart of Aunt Lummie: "Nearer My God to Thee," "How Firm a Foundation," and "Jesus Keep Me Near the Cross."

She was laid to rest in the family cemetery. She is gone from our midst, but her beautiful life will live on in the memory of those who knew her.

A FRIEND.

FAITHFUL WORKER PASSES AT KAPLAN

Mrs. C. J. Montgomery, Sr., one of the charter members of the Kaplan Methodist church, passed away suddenly early Wednesday morning, February 17, at the age of sixty. Mrs. Montgomery, who was converted under the ministry of Rev. Martin Hebert some thirty odd years ago, remained faithful to her vows. She was at her regular place in the worship service of her church three days before her sudden death.

Mrs. Montgomery was dependable in her service to the community through her church. As her health permitted she entered enthusiastically into the activities of the Woman's Society of Christain Service. Her influence was first felt in her own home. Her Christian influence will continue because it lives in the life of each of her six children.

Funeral services were conducted by Rev. Martin Hebert, Sulphur Methodist church, assisted by Rev. J. A. McCormack, Abbeville Methodist church, and Don Wineinger, pastor, Gueydan-Kaplan charge. Interment was made in the Graceland cemetery, Abbeville.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

"This year has been a very full one as well as very enjoyable. It must sound monotonous to read about the same program year after year, but I do not find it monotonous since I am working with different people under difference conditions. During the past year I have made 1,165 visits, taught 77 cooking classes, entertained 730 children in 37 play hours, entertained 30 small social groups with an attendance of 350, taken 45 patients to doctors, and treated many boils and sores for the children.

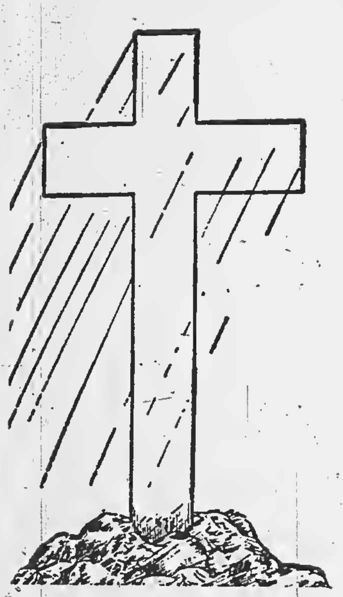
"Little by little I have begun asking friends to help with different phases of the social work and have found their response good. It will mean so much to the life of the community if many can be taught to serve in this way and an opportunity for them to render service. May we be able to help create a real understanding and friendship between the different social classes and make our village life a bit more Christian and near the ideal Christ gave to us."

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

Since there has been some confusion concerning the date for our annual meeting Mrs. Paul Arrington announces that it will convene the afternoon of Tuesday, April 14, 1942, in the Methodist church in Brookhaven. Details of the program will be announced later.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Jesus does not speak of the Kingdom of God as of something that comes into existence through a development of human society, but as of something which is brought about by God. In His thought the ethical activity of man is only like a powerful prayer to God, that He may cause the Kingdom to appear without delay.

—Dr. Albert Schweitzer.

THE PRAYER-ROOM TODAY

Father, who knowest just what is best for each of the souls Thou hast made, I would only ask that by Thy grace I may never doubt Thy love nor dream that I am forgotten of Thee. In my soul's summer days of sunshine let me rejoice with reverence, and when winter comes help me only to draw closer to Thee, finding that Thou art nearer than ever in my darkness, and knowing that in my wintry days Thou art still at work in my soul. Teach me to wait for Thee, nor be impatient; help me to know that Thou wilt not fail to bring to full fruition the seed Thou hast planted in my soul. Amen.

Vol. 89. No. 12.

NEW ORLEANS, LA.
THURSDAY, MARCH 19, 1942.

What is Success?

(Author unknown to us)

It's doing your work the best you can,
And being just to your fellow man;
It's making money, but holding your friends,
And staying true to your aims and ends.
It's figuring how and learning why,
And knowing where the pitfalls lie,
It's dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
With making labor a brave romance;
It's going onward despite defeat,
And fighting staunchly, but keeping sweet;
It's being clean and playing fair;
It's laughing lightly at Dame Despair;
It's looking up at the stars above,
And drinking deeply of life and love;
It's struggling on with a cheerful grin,
It's heeding the cry in the tempest's din;
And making better this good old earth;
It's sharing sorrow, and work and mirth;
It's serving, striving through strain and stress;
It's doing your noblest—That's Success.

—Religious Telescope.

WALLET OF THE WEEK

THE AGE OF THE ADIRONDACKS, in New York, has been placed at a billion one hundred million years, by Dr. J. P. Marble, of the National Research Council's Committee on the Measurement of Geologic Time. The calculation was based upon the rate at which the thorium content of allanite degenerates into lead through radioactivity. The estimate is said to agree with the findings of Viennese scientists based upon a study of the uranium-lead content of Adirondack uranite. With God a day is "as a thousand years, and a thousand years as one day."

* * *

THE CHRISTIAN OBSERVER has a continuous record of one hundred and twenty-eight years as a religious weekly, it has the largest circulation of any Presbyterian weekly in America, and it has been owned and edited by the same family for one hundred and fifteen years. Harry P. Converse, the present managing editor, has directed its affairs since 1899. He succeeded his father after a term in which he was associated with him on the staff.

* * *

A QUAKER FIRM, which has manufactured leather products for two hundred and thirty-nine years, is reported to have asked to be excused from taking war orders as a conscientious objector. The five partners in the business are all Quakers. This is believed to be the first firm that has expressed the desire not to sell stock items for military uses. The policy has been followed for many years and was the practice of the business in the World War. The concern manufactures leather belting, gaskets, packing, cups and accessories for use with leather goods.

* * *

THE SURFACE TEMPERATURE OF THE SUN is said to be ten thousand degrees Fahrenheit, while its corona, hundreds of thousands of miles from its surface, reaches a temperature of a million degrees. Studies of the spectrum reveal the fact that iron particles in the halo have lost half their surface electrons due to the intense heat, and it is conjectured that iron and other particles have been ejected from the sun's core through the "cool" surface without losing their heat, at least to such extent as to be detected by astronomical observations.

* * *

BRITISH WAR CASUALTIES, according to **American Outpost in Britain**, pay eloquent tribute to the heroism of the people of the British Isles. The fatal casualties of the World War were approximately a million men of which seven hundred and two thousand were from the British Isles. Up to the middle of October, the casualties in the present war including prisoners, were 127,000, of whom 100,000 were from the British Isles. The British Isles have a total population of 47,000,000, as compared with 21,000,000 in the Dominions. In addition to battle casualties, the British Isles have lost 43,103 civilians killed and 53,915 seriously injured in air raids.

THE LITTLE WHITE CHAPEL, sponsored by the Southern California Christian Missionary Society, of Burbank, was dedicated on January 18. It was built largely of donated material, erected with volunteer labor, and is debt free. Fifty ministers turned carpenters for the erection of this place of worship in a formerly churchless community near a large industrial plant. A similar chapel is planned for a like center in Long Beach, California.

* * *

THE RATION OF A BRITISH BATTLESHIP is said to include four hundred and forty pounds of tea and one ton of sugar per week. This emphasizes the British fondness for tea. It is even said that the British sailor cannot sail the sea without his tea. That may seem like an extravagant sugar ration and a lot of tea, but it is vastly better than a ration of liquor to distort the vision and befog the judgment at a time and under circumstances when every faculty needs to function at the peak of its power.

* * *

THE YOUNGER CLERGYMEN of Durham, North Carolina, have resolved to give a practical demonstration of their will to win the war. At a special meeting, twenty-five of the younger ministers agreed to purchase bicycles for general use in pastoral work. They will save their cars for funerals and long trips, and at the same time conserve rubber and save gasoline for the nation's war needs. It is likely that this practice may be resorted to by others as a necessary personal economy as well as a patriotic gesture.

* * *

THE CHURCH OF LATTER DAY SAINTS was first organized at Manchester, New York, in April, 1830. Before it became settled in Utah, it made five moves. The first move was to Ohio, then in succession to Missouri, Illinois, Iowa, and last to Utah. The trek to Utah was made from Council Bluffs, Iowa, by 1,553 Mormons, with 580 wagons, under the leadership of Brigham Young. The journey was made in 1847, and extended from July 4 to the middle of September. Brigham Young became the first territorial governor of Utah.

* * *

LIQUOR AND NARCOTICS CURTAILMENT in France has been decreed as a result of the discovery that these were leading causes of her recent military and social undoing. The new regulations prohibit the sale of liquor on Tuesdays, Thursdays and Saturdays. The sale of absinthe and aniseed essence is prohibited altogether. Only one saloon for every 450 people is allowed and all liquor advertising is prohibited. If America would escape such a confession of penitence for its social indifference and blindness, it might be well for it to take an inventory of the liquor business on this side of the Atlantic. Isn't it time to wake up, America?

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

PEEKING NOT ALLOWED

More than once we have paid our respects to the ministerial practice of dispensing a custom-made gospel out of homiletic offerings covering sermons, prayer meetings, special occasions, illustrations, and poetical quotations. To begin with, the practice means the complete abdication of ministerial personality. The preacher contents himself with being a loud speaker for the reproduction of phonographic recordings. It means the abandonment of the whole idea of prophetic responsibility and the substitution of low grade homilies of utterly uncertain origin and content. It means a theatrical toying with the hungers and hopes of the soul by simulating emphases and interests which are entirely absent from the performance.

Some time ago we received advertising of a concern which offered to prepare sermons, baccalaureate, or other special addresses upon any subject, upon any text, and upon twenty-four hours notice. If the unworthiness of the business needed emphasis, it was indicated in the assurance that the transaction would be held in "the strictest confidence." Only last week, we received literature regarding a similar, but less personal service, "available only to ministers." This exclusive feature, whatever else it may have implied, meant that the layman would not be permitted to peek, and the preacher might, therefore, feel a measure of security in the use of such material. Included in the offer was a volume incorporating the cream of the homiletic productions of the year. A partial list of subjects and preachers was given. There was not a preacher in the list of whom we had any knowledge whatever. We looked them up in **Who's Who** and we found only two of them listed. Aside from all considerations of moral responsibility, the man who falls for such clumsy crutches may be assured that his name will never appear in any edition of **Who's Who** for the lift of his ministry, nor for the solid merit of his contribution to the life of any community great or small. There is a legitimate use of borrowed material which all recognize. There is also a suicidal surrender of ministerial personality and responsibility which any self-respecting minister will shun. Beware of the advertiser who labels himself and his wares with the assurance that peeking will not be allowed.

AMERICA AND THE DRINK BUSINESS

The effrontery and the brazen arrogance of the drink industry is well illustrated by a quotation which we saw recently. It was said to have appeared in **The Brewery Digest**, for May, 1941. It was this: "One of the finest things that could have happened to the brewing industry was the insistence of high-ranking army officers to make beer available to army camps—here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

We do not belong to those who would heckle Congress, but we do belong to the group who believe in turning out any member of that body who deliberately ignores moral conditions which undermine sobriety and character in the citizens of this Republic. If Congressmen are too obtuse morally to take note of this brazen boast of a victory achieved through army officers, then we are for putting them where they belong. In the House elections occurring this year, every member will be up for re-election and now is the time to clean up the disgraceful situations about our army camps. It is house-cleaning time, and we are for doing a first class job of it. The "Sheppard Bill" will stay on the calendar until the crack of doom unless Congress is made to feel that something is going to be done about it back home. Unless they do something about it immediately, we are for sending the home folk a "bundle" from Washington.

GOVERNOR BREWER OF MISSISSIPPI

In the passing of Governor Brewer of Mississippi, we feel a touch of personal sadness. We had known him all our life for our homes were in the same locality and we grew up together. We had the sincerest appreciation of him as a man. In many respects he was one of the most unique and remarkable characters Mississippi has produced. A barefoot boy, he stood at the grave of his father and to him fell the responsibility for the care of a widowed mother, two brothers, one of them afflicted, and several sisters. By every instinct of his being he belonged to the soil and he was one of the most rugged and naturally resourceful men we ever knew. He was truly a self-made man, a hard worker, intellectually shrewd, and possessed of an innate understanding of the psychological reactions of people. He was one of the most effective political campaigners we ever heard on the stump. He won the Governorship of Mississippi in a campaign in which he was defeated. He entered the race against some of the most experienced and shrewd politicians of the state practically without a political organization back of him, but he came near to winning over a formidable field of opponents. As a result, he was elected four years later without opposition. On the night of the election when he was defeated, we stayed with him until every friend had gone away, and then we walked home with him. He had been deeply offended by some unchivalrous person who mailed him a pair of overalls bearing a note telling him to apply to one of his opponents for instructions. We did not agree with him always, but we did respect him. We knew the pit from which he was digged and we knew the steady and determined climb which he made in the face of almost insuperable difficulties. His hero-heart has ceased to beat and out of a life-long appreciation of the man, we say, "Peace to the ashes of a good soldier."

ARE WE ACTUALLY "MISSIONARY-MINDED"?

The writer is going to take, as Treasurer of the Lewis Memorial Hospital Fund, advantage of his opportunity to place an article on this campaign in the editorial columns of this paper. The end, it is earnestly believed, justifies this means.

Hugh N. Clayton

Frequently, at missionary institutes, the statement is made that to make a local church "missionary-minded," it should adopt the support of some particular missionary. It should concern itself with his particular problems, familiarize itself with the tasks he has undertaken, and make common cause with him in his efforts towards following the command of Jesus.

Such a recommendation is based upon the fact that Christian people naturally feel the impulse to give to a worthy need of which they know. It is our normal reaction to respond and gladly. The sad plight of the forsaken orphan is well known throughout America and numerous orphanages constitute the answer of children-loving people.

Mississippi Methodists have their opportunity to support and make common cause with two of their own in contributing funds for the construction of a hospital at Tunda Station, in the Belgian Congo, where Dr. and Mrs. W. B. Lewis are giving their lives. We don't need to set forth what they are doing, every Methodist in Mississippi knows of them and every active Methodist has seen and heard their story.

The quota for each of the several districts of the North Mississippi Conference is small. Compared to the sacrifices of the Lewis family, it is a trifle. What Methodist father and mother would leave their two children in America, at a time like this, and undertake a perilous ocean voyage and assume work in another continent for an unknown period of time, not knowing when they would see their children again? We are afraid that not many of us would do it. They did! They must love the Lord and their fellow man.

Who would not want to be a small part of that great enterprise by sending a few dollars to aid them in their work. Surely, the Methodists in Mississippi can raise the small sum asked for such sacrifice of self for others.

The response has been slow and rather in small amounts. It appears that some of our churches are quota conscious. Once the quota is reached, they stop. The largest amount contributed by any one church is from New Albany, which has given $121.25.

The members of that church have suggested that other churches of even strength or greater see what they can do with that amount. It is our devout hope that the Methodists of this state will bring this great cause home to themselves and respond in a manner worthy of true Christians who love their brothers everywhere.

H. N. C.

MISSISSIPPI METHODIST MINISTERS' CONFERENCE

The title implies the scope of this Conference for, though it was held at Millsaps College, by the efforts of the Department of Religion, it was really state-wide in support and membership. There were in attendance one hundred and fifty ministers who officially affixed their signatures on the roll, but perhaps another hundred people attended. For a maiden effort it was astonishing. The various Methodist churches of Jackson, in cooperation with the college, furnished entertainment, and in addition the Church Board of Education, in Nashville, as well as the Mississippi Conference Board, lent financial aid.

Dr. A. P. Hamilton

When one considers the fact that there are only about three hundred Methodist ministers in the entire state, and that we had fifty per cent of this number enrolled, also that the weather was raw, rainy and stormy, it is a rather remarkable showing, and much credit is due Dr. Henry Bullock and Miss Virginia Thomas.

Also the excellent programme prepared accounts for the success of the undertaking. We had a real team in Bishop Paul B. Kern and Dr. A. J. Walton. They complemented one another in a wonderful way. Dr. Walton in the worship periods brought down to earth the twin mysteries of homiletics and theology. The mechanics of sermon-building and all the necessary parts of a smoothly working pastorate put into a synthesis of spiritual patterns, were laid out in a practical and inspirational fashion before them in these sessions. And the preachers themselves helped to weave the patterns with discussions drawn from the rich background of experience and daily contact with the problems involved.

Bishop Kern, the platform speaker and inspirational leader of the Conference, was at his best during these three days of spiritual leadership. I was astonished at his versatility. I had always known him as an inspiring platform speaker and as one of the outstanding scholars in the pulpit of our Methodism; but each time he appeared before this Conference he seemed to be in a new role, or to put it more accurately, his emphasis was constantly fresh and refreshing. He was ever opening up new vistas, and exploring with us by-paths off the beaten track, all of which led finally to Him, who is the Way and "Goal of all our seeking."

The first morning message, for its particular emphasis on the minister's great opportunity in the present hour, may have appealed more strongly to the profession, but for the general public it seemed to me that the sermon on the theme, "The Kingdom of God is Within You," was the highlight of the platform programme.

And how those preachers did sing under the fine leadership of Dr. Fagan Thompson! All of it—preaching, prayer and praise—was an inspirational opportunity.

One of the constructive features of the Conference was the opportunity afforded for the close fellowship of the two Mississippi Conferences, and the resulting discussion of the feasibility of uniting the two into one body for the whole state's Methodism. Even so, it would still no be as large a body as the North Alabama Conference.

This Conference by all means must become an annual feature of the wider ministry of our church college to its supporters and constituency throughout the state.

A. P. H.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

At Court Street Methodist Church, February 22, 1942

The subject for discussion suggested by the General Board of Lay Activities of our Church is "Methodist Men and the Mission of the Church," but realizing my inability to deal with the mission of the Church, and leaving that part of the subject to the ministry, I shall make bold to discuss not Methodist men, for I think our line of endeavor and thinking should be universal rather than denominational, but "Christian men and the part they should play as Christian men in the world of today"; and fully realizing that "Fools rush in where angels fear to tread," I shall make bold to address my remarks to Christian women as well as Christian men.

Just what can we as Christian men and women, and without regard to whether we are Methodist, Baptist, Presbyterian, or Catholic, do in this world struggle, which involves not only our democratic way of life, but the very present existence of the Christian Church by whatever name. What contribution can we make towards the preservation of the Church of the living God?

Almost two thousand years ago Jesus founded, charted if you please, His Church, our Church, and He said "the Gates of Hell shall not prevail against it." Through nineteen troubled, storm-tossed, war-filled centuries, the force of evil has assaulted its walls, and while breaches have been made here and there, God's forces have always been rallied and the broken walls rebuilded by such great Christian leaders as Luther, Knox, Wesley, Whitefield, Moody, and scores of others. However, battles are not won by the strategy and wisdom of the leaders, unless they have the undivided support of the men who constitute the rank and file of the army. This is also true of the battles of the Church, the laymen, and the lay women of the Church constitute the rank and file of God's army, and if we fail God the battle will be lost.

First, we can so conduct and demean ourselves every day, in our homes, on the streets, in our places of business, during our hours of recreation, and during our hours of rest, that men everywhere and at all times may know that we are truly followers of Jesus. Too, many of us are Sunday saints and week-day devils, and some of us Sunday saints join the devil's crowd just as soon as the eleven o'clock service is over, and we have hurriedly swallowed our Sunday dinner.

I fail to find anywhere in my Bible where I can go to Sunday school and church Sunday morning, perhaps teach a Sunday school class, or lead in prayer, then go home and eat my dinner and read my paper, play golf, go to the picture show, or a baseball game, take a long auto ride, or join a gossip club and satisfy myself that I have spent the Sabbath day as Jesus taught me to spend it, and as God wants me to spend it. Can you?

If we of America have fallen down in any one Christian duty more than another it is in our failure to "Remember the Sabbath Day to keep it holy." Instead of a day of rest and worship, we have made it a day of work and pleasure. We laymen and lay women of the church violate the Sabbath and think nothing about it. The hardest thing in the world for any man or woman to do is to stand before God's looking-glass and see and honestly value their own acts and deeds. I know for I have tried it. I remember many years ago I was placed in a close room where the darkness was so great one could almost feel it. All the world was shut out and I was seated at a table alone with my soul and with God. I was told to reflect on my past life for thirty minutes. It was the longest thirty minutes I have ever spent, but I came out of that room a chastened and, I hope, a better man. Try it some day if you dare.

Not only must we remember the Sabbath

(Continued on page 9)

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	8
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	2
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeville	12
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker	6
Rev. W. A. Tyson, Tupelo	27
Rev. W. D. Waugh, Becker	6

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	5
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	2
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. K. E. Clark, New Albany	12
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	2
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	5
Rev. W. R. Hammontree, Corinth	11
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	3
Rev. W. C. Newman, Corinth	60
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	10
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	19
Rev. W. B. Baker, Leland	7
Rev. R. T. Hollingsworth, Itta Bena	15
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Greenville	3
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	22
Rev. N. D. Guerry, Schlater	2
Rev. E. S. Lewis, Durant	4
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	13

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	10
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	2
Rev. B. M. Hunt, Hattiesburg	8
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. T. B. Winstead, Ovett	3

Jackson

Rev. L. E. Alford, Benton	3
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	4
Rev. W. J. Ferguson, Flora	5
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15
Rev. J. A. Wells, Jackson	2

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. T. J. O'Neil, Meridian	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	101
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	8
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2

Vicksburg

Rev. R. A. Allums, Gloster	10
Mrs. N. E. Cunningham, Gibson Mem.	11
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. A. W. Wilson, Washington	2

CONFERENCE NEWS AND PERSONALS

News reached us a few days ago to the effect that Rev. C. Fenwick Reed is seriously ill at Plaquemine, where he is pastor. We hope for better news concerning him soon.

Rev. Jack H. Midyett has been changed from Gilbert, La., to Rayville. He succeeds Rev. W. J. Reid, who we understand has been appointed to an Army chaplaincy.

Rev. J. E. Roberts remits for a good list of subscriptions and seasons his business message with his cordial good wishes and the assurance that he is still on the job on Booneville Ct.

Rev. Alvin P. Smith reports continued progress in his work at Bossier City, La. He and Mrs. Smith have done a splendid work in that church during the years that they have served it.

Rev. M. F. Roberts, reporting for Jena, La., says that things are moving in a satisfactory way in that field. He is planning for carrying forward the whole program of work.

Rev. G. W. Curtis, Sturgis, Miss., says that his very large field makes it difficult to give the intensive cultivation necessary to the best work. We know his territory and are prepared to credit his statement 100%.

Rev. E. M. Shaw reports that things are going very well at Longview, Miss., where he is serving for his third year. The editor had some warm friends there many years ago and he remembers pleasantly his official visits to that little church.

Rev. J. Henry Bowdon writes that he had two great services at Lake Charles, La., on March 8. The auditorium downstairs was crowded and eighty-one were seated in the balcony. All reports indicate that Bro. Bowdon has gotten off to a fine start.

Rev. T. B. Winstead, pastor at Ovette, Miss., has our thanks for material favors and for his good word concerning the Advocate. We are not vain, but we treasure the good opinion of those whom we seek to serve.

Mrs. C. A. Northington, whose late husband was long an honored member of the North Mississippi Conference, is living at 2663 Browning, Memphis, Tenn., with her daughter, Mrs. W. C. Jordan, according to information reaching our office.

Mrs. J. A. Knight, wife of the pastor at Calhoun-Downsville charge, reports the arrival of a junior pastor at the Calhoun parsonage on March 3. He has been christened J. A. Knight, Jr. Mrs. Knight observes humorously that she thinks "the father will survive."

Rev. S. W. Hemphill, who was recently transferred from Prairie and Strong charge, to Artesia, Miss., reports a wonderful reception at the hands of his new people. He says notwithstanding their great loss in the death of Rev. J. R. Murff, the work is progressing and everything points to a good year.

Rev. Milton Jay Peden will hold revival services at Prairie church beginning on March 29. He will do the preaching himself, and the singing will be directed by Rev. G. W. Ledbetter, of Buena Vista. Bro. Peden moved to Prairie, Miss., in the shifts occasioned by the death of Rev. J. R. Murff, at Artesia.

Rev. J. A. George is the host of the Woman's Society of Christian Service, for the North Mississippi Conference, at Oxford-University church, this week. The program was carried in our issue of last week. We appreciate Bro. George's invitation to share the occasion, but we find it impossible to yield to the inclination to accept.

Rev. Gus Klein, 1567 Waverly, Memphis, Tenn., will be with Dr. E. H. Cunningham, Amory, Miss., in revival services, April 12. He has open dates.

Rev. and Mrs. Luther L. Booth, of Kentwood, La., were visitors in the city on Friday of last week, and they graciously honored the Advocate office by their brief visit. Mrs. Booth is a since-Conference addition to the parsonage, and she is quite attractive. We enjoyed their visit and we shall be glad to see them for a longer time when they are in the city again.

Rev. H. L. Beasley writes that he is having a good year on the Red Banks charge, in the North Mississippi Conference. Reports at his second quarterly conference were much better than at the same time last year, all benevolences will be paid by Easter, and in addition he has carried out a considerable program of remodeling and improvement on the parsonage.

Dr. Dana Dawson was called to Denver, Colorado, a few days ago on account of the serious illness of his mother, Mrs. J. F. Dawson. We have had no news since his arrival at his mother's bedside, but we feel sure that he will be remembered in prayer by his many friends in Louisiana and elsewhere. Later word indicates that Mrs. Dawson's condition was about as it has been for some time, but Dr. Dawson had returned.

Mr. William Joyner, of Tupelo, Miss., honored us with a call at the Advocate office on Wednesday of last week. When the editor was pastor in Tupelo, William was a little tow-headed tad, and one Sunday morning, when we arose to begin the service, he fired a question at us from the front pew: "When are you coming to my house?" We genuinely appreciated his visit, both for his sake and for the sake of our good friends in Tupelo.

Rev. Ira E. Williams, who recently transferred from the Mississippi Conference to Epworth church, Oklahoma City, expresses great appreciation of the people of that midwestern section. He says that their support in carrying out the church program gladdens a pastor's heart, but withal he misses the fellowship with the brethren of the Mississippi Conference, to whom he sends greetings and expresses appreciation of their kindnesses and brotherly spirit.

AN INVITATION TO ALL MINISTERS' WIVES OF THE BATON ROUGE DISTRICT

The third meeting of the Parsonette club, of the Baton Rouge District, will be held in the home of Mrs. R. R. Branton, in Baton Rouge, on March 26, at eleven-thirty. Luncheon will be served. No other notification of this meeting will be given and all who can attend are requested to send a card of acceptance to Mrs. Branton or Mrs. W. L. Doss.

OLLA METHODIST CHURCH

The pastor was heartily received for the second year, with a $200 a year increase in the salary. We also received a generous shower amounting to about $35, which we deeply appreciated.

We wish to express our deepest appreciation to Rev. G. W. Dameron of Shreveport for his faithful and effective instructions in "The Educational Work of the Small Church," which closed here March 4.

In spite of the rainy weather, our average attendance was about sixteen. There were thirteen certificates awarded.

The Board of Education is putting forth a special effort to put in practice the instructions we received during our school.

HOLY WEEK

(Resolutions North Mississippi Conference)

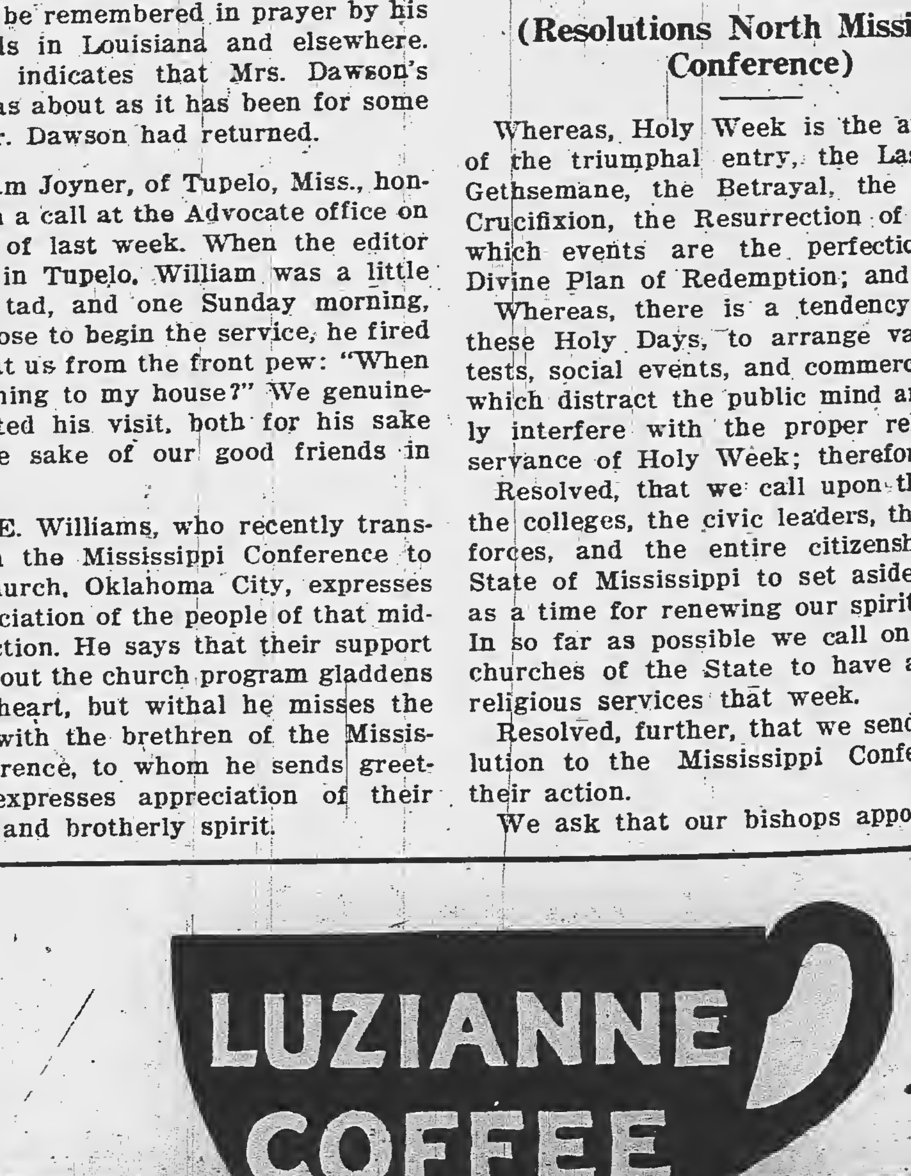
Whereas, Holy Week is the anniversary of the triumphal entry, the Last Supper, Gethsemane, the Betrayal, the Trial, the Crucifixion, the Resurrection of our Lord, which events are the perfection of the Divine Plan of Redemption; and

Whereas, there is a tendency to forget these Holy Days, to arrange various contests, social events, and commercial affairs, which distract the public mind and seriously interfere with the proper religious observance of Holy Week; therefore be it

Resolved, that we call upon the schools, the colleges, the civic leaders, the religious forces, and the entire citizenship of our State of Mississippi to set aside the week as a time for renewing our spiritual forces. In so far as possible we call on all of the churches of the State to have appropriate religious services that week.

Resolved, further, that we send this resolution to the Mississippi Conference for their action.

We ask that our bishops appoint a com-



mittee of three to cooperate with a like committee from the Mississippi Conference to promote the due observance of the season.

G. R. MEADERS,
J. L. NABORS, JR.

LAYMAN'S DAY ON HANDSBORO CHARGE

Sunday, March 8, was a red letter day in our Layman's Day activities on the Handsboro charge.

The pastor had given his "best" toward announcing and advertising for the day, so in spite of the rainy weather the attendance was very good.

Our Conference Lay Leader, Dr. J. M. Sullivan, brought us the message of the hour, and as is his custom, brought us a soul-stirring message as to the worth and possibilities of the lay movement in helping to advance Christ's Kingdom among men.

We gave the pastor, Rev. H. A. Wood, a pleasant surprise, in that we didn't let him know who the speaker of the hour would be. This was strictly a laymen's day, so we did not let the pastor have any "say"—but he was there with his cherry smile, hearty handshakes and glad amens. So in all we had a great service.

At the evening hour the program was put on at the Burtan Memorial church, with Mr. Dana King, of Gulfport, presenting the message to an appreciative audience.

The Coalville charge also put the program on Sunday at the White Plains church. The Hon. J. C. Ross, of Gulfport, was the man of the hour. He reports a splendid service, even if it was rainy weather.

I have not been able to take any active service in our lay work for the past two months, having been confined indoors by orders of my physician, but I think I will soon be out again.

I should like to take this means to express my sincere appreciation to each pastor, each lay leader, and all others who have had a part in making our Lay Activities what it has been, and will be in the future in the Seashore District.

The reports of the services that we have gives us courage to "keep on keeping on."

Sincerely,
L. T. FICKLING,
Lay Leader of Seashore District.

BATON ROUGE DISTRICT, LOUISIANA CONFERENCE

At the ninety-sixth session of the Louisiana Conference held in Shreveport last November, W. L. Doss, Jr., after three years on the Monroe District, was transferred to the Baton Rouge District to succeed Rev. J. Henry Bowdon, who had completed six years on the Baton Rouge District. He left things in good shape on this district where the capital city of the State is located.

Besides the district superintendent there are eighteen preachers of the thirty-one who are in their first year. Fourteen of these came from outside the district. Some of these first year men are young men admitted on trial at the last session of the Annual Conference.

While the district is so very largely manned by new men, yet a good start has been made for the work of the year. The first round of quarterly conferences was completed on the last Sunday in February. Salaries assessed for the pastors showed an increase of $5,830 over those of last year. For the district superintendent's fund, though there was a one and one-half per cent reduction made by the Annual Conference, yet there was an actual decrease of only $69.30. For the Bishops' fund and that for conference claimants there were slight increases. Several charges were not ready at the first quarterly conference to make benevolent acceptance. When all these are in there will be some increase on this item also.

Several of the charges were divided at the last session of the Annual Conference and new charges were organized. At Live Oak church, which is a rural church set up into a station, a new parsonage had been built and furnished before conference so that the new pastor and his wife moved into a new parsonage home. On the Fisher circuit, which was set up at the Annual Conference also, a new parsonage has been built since conference and the pastor and family are comfortably located on this rural charge also. At Bogalusa considerable work has been done on the parsonage since conference, so that it is a very attractive home. At Clinton a new educational building is in progress of erection and will soon be completed and fully out of debt.

The newly organized church at the State University now has a membership of one hundred and twenty full members and one hundred and fifteen student affiliate members. Fifty of these have been received since conference by the present pastor, Rev. W. E. Trice. Services are held by this organization in the auditorium of the Music and Dramatic Arts Building of the State University. Under the leadership of Bro. Trice a contract has been let by this congregation for a parsonage which is to cost $4,800.

At the First Methodist church in Baton Rouge, Rev. J. H. Crowe, who came from Trinity church, in El Paso, Texas, is being greeted by growing congregations. He has received one hundred and twenty members to date. He is planning special services for the Lenten period.

Layman's Day was observed in a number of churches in the district. Particular notice is to be taken of Layman's Day services at Istrouma, at Bogalusa First Church, at Pearl River and at Walker. In all these churches laymen had charge of the services and made the talks. At Istrouma the entire service was conducted by laymen who formed the choir as well as led the service in the prayers, talk and other features.

The district superintendent is planning a series of group meetings on the work of Christian Education in the local church. These meetings are to be held during the last week in April.

W. L. DOSS, JR.

ADDITIONAL INFORMATION ON TEMPERANCE LESSON FOR TEACHERS AND CLASSES

What Men and Women are Drinking

"Alcohol is a habit-forming narcotic, depressant, poisonous drug." Dr. J. M. Sullivan, noted chemist, of Millsaps College, in a "Statement Concerning Alcohol," writes: "To the chemist it is well-known that alcohol is a poison; that it is an anesthetic, a narcotic. . . . and when taken into the human system, even in moderate quantities, prompt and deleterious effect is shown. . . . Grain alcohol is known to the chemist as ethyl alcohol and, in a standard text on 'Detection of Poisons' it is classed among 'volatile' poisons with carbolic acid, chloroform, nitrobenzine, analine, acetone, and others." If the statement of this widely-known chemist is true, it is as sensible and reasonable from the standpoint of chemistry to drink diluted chloroform or carbolic acid as it is to drink alcoholic liquors.

Alcohol when taken into the human body produces intoxication—a toxic (poisoned) condition.

Extent to Which Men and Women are Drinking

In 1940 the nation drank more than 1,800,000,000 gallons of alcoholic liquor, of which more than 1,600,000,000 gallons was beer and other malt liquors. The nation drank more than 82,000,000 gallons of alcohol in beer, one-third more alcohol in beer than in all distilled liquors.

In 1941 Mississippi drank 5,536,145 gallons of beer (State Tax Commission), the equivalent of 59,052,213 twelve-ounce bottles. At an average retail price of twelve and one-half cents per bottle the beer bill was $7,381,516.63. The amount of revenue, not including privilege taxes, was **fifty-nine cents** per capita.

While the Brewers and Mississippi Beer Distributors Committee advertise (Clarion-Ledger, Feb. 25) that Mississippi has 2,200 beer retailers, records in the Department of Internal Revenue (File No. 10) show that 3,398 individuals or firms have bought (in the present fiscal year) Federal stamps (License) permitting sale of beer. Of the total number 1,794 are for beer only, and 1,604 are for all alcoholic liquor—beer, wine, distilled liquors. A number of beer licenses have been sold in counties which have voted beer out.

Beer-drinking is on the increase in Mississippi. Year by year the volume has increased. Beer-drinking is the beginning of the drink habit, and it is the most dangerous form of alcoholic liquor. It is the "snake without the rattle." The measure of respectability given the beer traffic makes it all the more dangerous. Let's not be deceived by any advertised "clean up or close up campaigns." Outlawing is the only effective method of dealing with the liquor business.

N. S. JACKSON, Supt.,
Mississippi Anti-Saloon League.

HER LAST MOVE

Two soldiers for Christ plodding life's highway.
Fifty-two short years were privileged to stay
Together in sorrow and joy supreme,
Always living and sharing alike, it would seem.
Eleven children were added to make life complete;
Two went home to sit in heaven's seat,
Two gladdened their hearts by answering the call
Of Christ our Saviour, by serving all.
The others were saved by the grace of God
Before either was called to rest 'neath the sod.
Mother, dear, we will miss you,
For still we hear you say,
"On this earth I'd like to stay
But God is calling me to rest;
To me it's a move from the parsonage I loved
To a mansion of glory above,
There to await those I love.
So take courage, my husband, children, and friends,
The same mansion awaits you all in the end."

RUBINE COLEMAN.

ADDITIONAL NOTES AND INCIDENTS

Rev. D. F. Anders reports that his people at Rayne, La., are enjoying their new church building. Brother Anders did his own preaching during the Lenten services last week.

Wesley chapel, on the Clay-Ansley charge, is to be dedicated on Sunday, April 26, at 2:30 p. m. Dr. Raulins, the district superintendent, says that everything, even the spirit, is new.

Two sons of the parsonage in the Ruston District are in the service of their country. They are Creighton Morgan, son of Rev. G. A. Morgan, and a son of Rev. J .T. Garrett, of Chatham.

The pastors of the Ruston District met at Arcadia on March 9, and there was a full attendance. Reports were encouraging, and there was manifest a sense of responsibility for meeting the issues of war days.

The spirit and zeal of Mr. James V. Reid, lay evangelist of Dallas, were manifest in the preaching and in the results achieved in the revival services recently held at Gueydan, where Rev. Don Wineinger is pastor.

Douglas McGuire, A. G. Taylor and Beverly Bond, all from the Ruston District, are in schools of theology in preparation for the work of the ministry. The latter will seek admission on trial at the next session of the Louisiana Conference.

Rev. R. H. Staples is setting a record for the New Iberia church. A Wesleyan Service Guild has been formed, benevolences are one hundred per cent to date, and the pastor will do the preaching in the pre-Easter services.

Rev. John Sewell is conducting classes for Intermediates and Seniors each Friday afternoon at Jeanerette, in preparation for reception into the church on Easter Sunday. Methodist teachers are also using the time, when Catholic children are being dismissed from the public school, to instruct the Methodist children in our faith and way of life.

By the death of Mr. E. L. Stephens, First Church, Water Valley, Miss., has lost one of its most honored and valuable members. For many years he was a faithful member of the Board of Stewards. His wife, Mrs. Florence Wagner Stephens, and a son, M. D. L. Stephens, now in the Officers' Training Camp at Fort Benning, Ga., survive him.

Rev. J. A. McCormack is evidently looking well after the entire program of work at Abbeville, La. The finances, under the direction of Mr. V. L. Caldwell, are up to date, a collection of $20 was taken for Memorial Mercy Home, the Communion offering is being divided as the Bishops requested, the W. S. C. S. is doing the best work in its history, the Intermediate League and the church services are well attended. Layman's Day was observed with Judge R. W. Oglesby, of Winnfield, La., as speaker.

APPOINTMENT CHANGES—NEW ORLEANS DISTRICT

Dr. W. W. Holmes, district superintendent, announces the appointment of Rev. Don Risinger, of the Lutcher-Reserve charge, to Algiers, to fill the place made vacant by the appointment of Rev. David Tarver as Army chaplain.

Rev. Oliver Risinger, brother of Rev. Don Risinger, comes to Louisiana from Tuleta, Texas, in the Corpus Christi District, and is appointed to the Lutcher-Reserve charge.

A CORRECTION

Dear Dr. Duren: I appreciate your kindness of last week. I hate to ask another favor, but I find in reading the notice of the special religious meeting of the P. T. A. convention that I failed to include the date. Could you get a correction in for me—including **March 26,** after Thursday morning, at ten o'clock.

LELIA B. CLARK,
(Mrs. C. C. Clark)
President, M. C. P. T.

REV. THAD H. FERRELL, BOONEVILLE

In the short period of three months the Booneville Methodist church has found the new pastor, Rev. Thad H. Ferrell, transferred from the North Alabama Conference last November, to be a man of great spirituality and remarkable capabilities.

The church officials are proud of the spirit of cooperation and fellowship which he has promoted.

The church's appreciation for the work of Brother Ferrell found material expression in the recent remodeling and refurnishing of the parsonage. Also the gift of a handsome new pulpit Bible.

REV. THAD H. FERRELL

The large attendance and heart warming atmosphere at "open house in the parsonage" was a highlight in the history of the church and presaged a bright outlook for the new year.

Brother Ferrell is carrying out the full program of the church. All special days are being observed with correlated sermons; as a result all offerings show a substantial increase. District superintendent W. R. Lott, who was here to hold the second quarterly conference, stated all of the reports from our church were most gratifying.

The benevolent pledge for this year has been doubled and will be paid in full by Easter.

The "Upper Room" has been placed in every Methodist home.

Subscriptions to the New Orleans Christian Advocate and other church publications show a gain over last year.

The increased attendance is attributed to the beauty and simplicity of the pastor's messages, which have a special appeal for both young and old.

One good sign of the deepening of the spiritual life of the church is the fact that there is an increased interest and attendance at the mid-week prayer meeting.

Plans have been completed for a ten-weeks' Loyalty Campaign, which will begin this month.

The General Board's Recreational program, suggested by Mr. E. O. Harbin, is being used with marked success by Mr. and Mrs. Ferrell, who were leaders in the Young Peoples Assembly of the North Alabama Conference. Brother Ferrell was interest group leader in charge of the music, Mrs. Ferrell directed the choral work, their versatile gifts fitting them for this service. Mrs. Ferrell studied piano and organ in the leading conservatories of the East.

Under Brother Ferrell's able leadership, the Methodist church of Booneville will continue to advance.

MRS. J. A. VINCENT, Reporter.

THE PASTORS' MEETING, LAFAYETTE END OF LAKE CHARLES DISTRICT

The preachers of the Lafayette end of the Lake Charles District met in Gueydan, March 9, 1942. Bro. R. H. Staples called the meeting to order and Bro. J. A. McCormack offered the opening prayer.

Present were: Bros. Andrews, Anders, Staples, Sewell, Lipscomb, McCormack and Wineinger. Bro. Dufresne, a member of the Alexandria District, was a guest.

The chairman sounded the keynote of the meeting in his opening remarks: "These are days of great opportunity, of great trust, and great responsibility to the minister. There is hardly a family that is not in some manner touched by the war. These folk are looking anxiously to the Church for strength and for comfort. . . . It is ours as preachers to lead the people back to the solid ground in Christ, the Savior of mankind." Bro. Dan Anders then led in prayer.

The district superintendent stressed the importance of the work of the various committees in the local church. The working of these committees will convince the membership that there is more in the total program than raising the finances, a place of service for every member of the Church. These committees are for carrying out the various functions of the Church, and as such are just as fundamental as the official board. Each quarterly conference should be a time of integration of the total church program, not merely a re-hashing of the finances of the church.

Bro. Staples was called upon by the district superintendent to outline the duties and tell of the working of the Membership Committee in the New Iberia church. A round-table discussion of the functions of this committee then followed.

Bro. Andrews, referring to the methods of statistical reports for each charge pointed out the necessity of uniformity and checking for accuracy. The compilers of the records have always done fine work, but the records which they were given last conference have not shown a true picture of the district.

The district superintendent informed the pastors that the receipts issued for the payments made into the conference treasurer must be saved and presented at the Annual Conference in the fall, along with the summary of the year's work.

In order that the New Orleans Christian Advocate have more news, a motion was made by Bro. Andrews and seconded by Bro. McCormack that the secretary of this group be designated to send in each month news of the various churches represented. Each pastor being responsible to the secretary for written news of his charge at each meeting.

Bro. Dufresne invited the preachers to meet in Opelousas for the April meeting.

The meeting adjourned to a cafe where lunch was served.

DON WINEINGER,
Secretary.

WRIGHT COUPLE CELEBRATE FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Henry Baker, Wright, La., members of the Gueydan Methodist church for the past forty-two years, quietly celebrated their Golden Wedding Anniversary on March 9. Throughout the day friends and relatives stopped in at the home to offer their congratulations and gifts of appreciation.

Mr. and Mrs. Baker were among the first settlers below Bayou Queue de Tortue, south of Crowley. This couple has taken their share of the hard work in pioneering and in the development of the civic life of the community. Throughout their lifetime they have been ardent promoters and supporters of the evangelical spirit in Christianity. They are known throughout the section for their uncompromising attitudes and actions in religious and civic life. In addition to these admirable traits of character, Mrs. Baker will long be remembered for her ability to smile and laugh and bring cheer to others, even though the burdens which she has borne have at times been heavier than the average person could bear. Mr. Baker's unassuming spirit, geniality and quietness of manner have endeared him to the life of many friends. The family of this splendid couple carry on the religious traditions of the parents. One son is at the present time the Sunday school superintendent of the Gueydan church; one granddaughter is preparing herself for the mission field. Another granddaughter is the president of the Youth Fellowship in the church in Gueydan; and a grandson serves as the secretary of the same organization. Each child and grandchild, in growing to maturity, has had some contribution to make to the life of the community, usually in and through the church.

REPORT, COMMENT, AND AN ANNOUNCEMENT

I want to report that we had fine Layman's Day services at Glendale. L. T. Brantley, associate lay leader of the Jackson District, who teaches the largest Sunday school class in our church, was the speaker on Sunday. Several who read these lines have heard Brantley. He is almost a wonder, when it comes to preaching as a layman, his interpretating of Scripture, and putting Christ in the center of his whole life—business, social and spiritual. R. E. Selby, lay leader of the Vicksburg District, gave us an unusual message Wednesday night. He is a solid, substantial, and practical Christian! We have been close personal friends for a long time. He certainly has a message for these days. On Friday night we had Frank DeLebar, a retired conductor on the M. and O. Railroad, from Meridian, with his picture chart of the two routes—one to Heaven and one to Hell. This chart should be shown to all young people, especially in our churches. You can quickly tell which road you are on, according to the Scriptural stations on these two routes.

I enjoyed your last communication, Brother J. M. Lewis, but all you can say or any one else, seems to do no good whatever as to getting those who teach those things you spoke of back to Scriptural and Methodistic fundamentals. I was just looking at an outline of a message I undertook to bring to our membership eighteen years ago, using the subject, "The Present Generation and Modern Education." I said then if Modernism continued in the church and Darwinian Evolution in our educational system as they were then, we would have a veritable criminal nation. Edgar Hoover, Director of the F. B. I., in his last report says 1,531,272 major crimes were committed in the United States last year, an increase of 9 per cent over 1940. A major crime was committed every 20.6 seconds. As one writer puts it: "If that is the official record of major crimes in the nation, what would the F. B. I. do if it were assigned to the task of furnishing the statistics on what some are please to call *minor* crimes?" May the Lord have mercy on America!

On Easter Sunday, April 5, we pray and plan to begin a revival at Glendale. We hope to have the Lily Service on Easter Sunday —giving an Easter lily to all among us who have been converted or sanctified since last Easter—as we have been doing for the last 12 years, and Andrew Gallman is to get in Tuesday night, April 7, and stay through Friday night, April 17. This is our Youth's revival. Pray for us and come if you can. We are expecting glorious victory.

Looking up in faith,
J. A. WELLS.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

(Continued from page 5)

Day to keep it holy, but if we are to help God and His Church in this world conflict we must serve Him every day. We must deal justly with our fellowman.

We can witness daily for Christ, who said, "Ye are my witnesses." You ask how? First, by living daily a genuine Christian life. Nothing appeals stronger to one who is away from God than to observe his friend live a Christian life day by day. We cannot buy our way into heaven, neither can we get there by deceit or trickery. Not only does God judge us by the fruits we bear, but our neighbor as well.

How often have you heard men who are out of the church say, I see church members do things every day that I know are wrong and that I would not do myself, and therefore I can't see where belonging to the church helps me." Do you blame him for feeling that way about it? Frankly, I don't. God grant that we may not by the life we live keep our neighbor from a saving knowledge of and trust in God!

Again, we fathers and mothers can build and maintain a Christian home. How many of us ever talk to our children as they grow up and tell them of Jesus and his love, and what it means to them to know and love and serve Him? You young fathers and mothers—have your children ever heard you pray? I confess with shame and **humiliation that my children were grown before they heard their father pray.**

How many of you young fathers and mothers send your children to Sunday school on Sunday instead of carrying them? Again I confess with shame that but for the determination of a Christian wife and mother, mine would have gone without that early Christian training which means so much to them as they fight life's battles.

Young fathers and mothers, yours is a frightful responsibility as well as a God-given privilege. God pity the boy that can't step in his daddy's tracks, and the girl that can't follow in her mother's footsteps. They will, never fear, and if those tracks and footprints lead to hell, God pity you. Let us make our homes Christian.

Let us not put ourselves and our comforts and desires first and God last. Rather, let us put God and His Church first and ourselves last. First in thought, first in time, first in giving. Let our indifference be turned into vital and intelligent concern and heroic enlistment in this battle for humanity's redemption. Let us meet our church obligations and pledges promptly and faithfully as our rent, our grocery bill, or the payment on our car. Let us remember the words of Jesus, "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's the same shall save it."

God needs the laymen and the lay women of the church today as He has never needed them before. He needs my help and your help. The world has traveled far from fundamental principles. Unfortunately, religion is no longer the common denominator in our thinking. Science, education, economics—these have become the gauges on the trestle board of our lives. But science, education and economics are full of error, changeable, finite. We cannot solve the problems of infinity by the pitiful logic of the finite minds. We cannot penetrate the fog or safely ride the storm with no guide, except our own reason.

A generation of Americans, of Methodists, I regret to say, to whom the quest of eternal life was everything, has been replaced by a generation which is only mildly interested. Because we cannot measure God with a yard stick, analyze Him in a test tube, or see Him through a microscope, we will not accept and follow Him. Because we cannot locate Heaven and Hell on the map, we have ignored Hell, and reduced Heaven to a materialistic, economic Utopia, which we can and must enjoy NOW. This cannot be. We, as Christians, must be content to labor in God's vineyard and await God's good time for our wages.

Fundamentally, sin is the basic trouble with our world today, but the world's present plight is greatly accentuated by the fact that our spiritual resources have not maintained pace with the realm of material resource. We have explored the universe from the standpoint of science, and to the point where it seems to us there is little more to learn; but, we have left God and His mercy, Jesus and His love, the Holy Spirit and His guidance unexplored, and even untested. We have not even been true to the faith of our

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Our country hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man,
The glorious claims of human brotherhood—
And the soul's fealty to none but God."
—James Russell Lowell.

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in the Methodist church, in Brookhaven, with Mrs. Paul Arrington presiding, April 14-16, 1942.

Theme: "Mobilizing for Christ."

The special guest speakers will be: Miss Bettie Brittingham, editor of "The Methodist Woman"; Mrs. D. R. Little, Secretary of Missionary Education and Service of the Southeastern Jurisdiction; Miss Dina Rizzi, of Brazil, a student at Scarritt College; and our own Mrs. D. L. St. John, newly elected Secretary of Organization and Promotion of the Southeastern Jurisdiction.

Each society of the conference is allowed one delegate and each Wesleyan Service Guild is allowed one delegate. Names of these delegates are to be sent to Mrs. V. D. Youngblood, Brookhaven, Miss., who is chairman of the hospitality committee.

Women of the conference are asked to pray earnestly for this meeting—that God will guide everything which is done, especially in the election of women to office who will be real Christian leaders during the difficult days ahead.

* * *

To Secretaries of Children's Work, W. S. C. S.

Greetings: In a few weeks a mimeographed bulletin and one from our general Board of Missions will be mailed to all secretaries of children's work whose names and addresses I have. If your name is not on the list, will you please send it to me at once? Mention: Your name, address, the name of your church, and your relationship with the children of the church (for example: church school teacher, etc.).

I have the privilege of sharing with you at this time some of the recommendations of the Inter-Board Committee on Missionary Education of Children. Please study these with care. They should furnish you with guidance for determining the goals for your local church service to children in the area of missionary education. Use them as a basis for discussion in your Children's Division Council.

If there is no Children Division Council in your church, talk with your pastor, the general superintendent of your church school, and the superintendent of the Children's Division of your church school, seeking to secure their help in setting up such a Council. The guide for this important group is "The Children's Division Yearbook." You can secure a copy for 10 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

The recommendations for the work in 1942 are:

(a) That the Secretary of the Children's Work promote the unified plan throughout the church school year 1942-43, in accordance with plans outlined in the leaflet, "The Plan for Missionary Education of Children in the Methodist Church." If you do not have this leaflet, I will be glad to send you one upon request.

(b) That a Secretary of Children's Work be elected by every W. S. C. S., preferably a regular teacher in the Primary or Junior Department of the Church School, and that she be elected with the view of retaining office longer than one year.

(c) That the Secretary of Children's Work attend regularly the Council of Children's Workers in the local church.

(d) That the Secretary of Children's Work study especially the missionary units found in the Closely-Graded Church School Courses (used in large churches) in the Group-Graded Lessons (used in smaller churches), and in the materials for additional sessions. That she plan together with the Council of Children's Workers to enrich these units with the best available resource materials in the area of missionary education.

(e) That the Secretary of Children's Work, working through the Council of Children's Workers, encourage the formation of additional sessions of the church school, and the division of the offering according to the plans outlined in the leaflet, "The Plan for Missionary Education of Children in the Methodist Church," page 13.

(f) That, in cooperation with other groups concerned, the W. S. C. S., working through the Secretary of Children's Work, help to provide opportunities in the area of missionary education for fathers and mothers by: 1. The study of approved courses such as "Creating Friendly Attitudes Through the Home," by Grace McGavran, price 25 cents, from Methodist Publishing House, or other courses provided in "The Christian Home." 2. Or, where such courses are not used, by arranging to have during the year, at least two discussions or programs for parents, concerning opportunities for missionary education in the home.

(g) That the Secretary of Children's Work, when possible, enroll in "The Fellowship of Study." Send your enrollment to: Board of Education, Methodist Church, West Jackson, P. O. Box 2355, Jackson, Miss. If you need information concerning this, ask for it when you enroll.

(h) That the Secretary of Children's Work attend district and zone meetings, training school, and all meetings of children's workers in the local church.

(i) That the Secretary of Children's Work interpret the work being done with children in the local church to the W. S. C. S., and secure the interest and cooperation of the society in this work.

(j) That the Secretary of Children's Work be urged to use the quarterly report blank provided for them **in the Record and Report Book of the local society.** This blank should be filled in and sent to: Mrs. J. C. Burrow, Columbia, Miss. If there are items you are not sure about, ask the teachers of the children in the church school to help you get the information.

With these goals as guides, I am sure that we will all serve the children of our churches and their parents more effectively than we have in the past. I am looking forward to meeting many of you in Brookhaven, April 14-16, and am sure that we will grow together as we consider the goals in the light of our local church situations.

All good wishes to you as you work for Him through your service to the children of your church.

Sincerely,
MRS. J. C. BURROW,
Conference Secretary
of Children's Work.

Columbia, Miss.

* * *

Pastors' School, 1942

The program for the Pastors' School, to be held in Biloxi, June 15-20, is now complete.

Mission Study Course: Mrs. Paul Arrington, President, Mississippi Conference W. S. C. S.

The Significance of Methodism: Dr. Paul Neff Garber, author of "The Methodist Meeting House."

The Christian Message for Our Day: Dr. Hugh Stuntz, vice-president, Scarritt College.

The Church and Rural Welfare: Dr. Aaron H. Rapking, a national authority on this subject.

Platform Speaker: Dr. Clovis G. Chappell, pastor of Galloway Memorial church, Jackson, and a noted author.

It is not too early to plan to attend this school.

* * *

Soldier Entertainment

The soldier entertainment program of Main Street church, Biloxi, is very outstanding.

Rev. C. H. Gunn, who is a favorite with the men of the service, is assisted by a large group of the women of the church and the young people, on Sunday afternoons, Sunday, Tuesday and Friday evenings, when "open house" is held in the Recreation Rooms of the church.

One room is a game room with ping-pong and a variety of table games, another is the music room and "the singing is something to hear—young voices singing 'Hats Off to McArthur,' and 'White Cliffs of Dover,' will long be a treasured memory of this war."

Women and girls "from 12 to 75, play with the soldiers and ample refreshments are served. The soldiers' birthdays are recognized with a birthday cake and candles and the usual singing of 'Happy Birthday to You.' One Sunday there were six birthdays celebrated and the boys were very much touched, for they did not know that anyone knew the date."

Three smaller rooms, each with an open fire, are used for reading, letter writing etc., and a full-time janitor takes great pride in "looking after the boys."

Weddings occur frequently and when the church decided to secure new hymnals by having individuals purchase one and dedicate it to a loved one or friend, many of the boys assisted. "It is moving to open one

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Suggestions for Prayer During March

FOREIGN—Cooperative Work in West China.

HOME—Retired Workers.

* * *

World Day of Prayer—Lula

Our W. S. C. S. observed the World's Day of Prayer, using the program prepared for the day. Bro. L. C. Wasson was leader, assisted by twelve of the women, among them being Baptists, Presbyterians, Episcopalians and Methodists. Our offering was $9.75.

There were eighteen in attendance. It was a very inspiring and impressive service.

MRS. E. J. MARLEY,
Publicity Superintendent.

* * *

World Day of Prayer—Alligator

The World Day of Prayer was observed here last Friday morning in the Methodist church, with women from the various denominations attending and taking parts on the program. Those having parts on the program, "I Am the Way," were Mesdames A. M. Burbridge, George Krisp, J. T. Oswalt, E. C. Meek, J. N. Dunn and Rosa Burton. The amount of $8.75 was contributed toward the support of four worthy projects depending entirely on this one offering of each year.

In the afternoon a group of women went to St. James C. M. E. church and helped render the same program. It was entered into heartily by forty colored women, who furnished their own music and responses, and made an offering of $1.51.

Dedication of Church at Alligator

We rejoice with our friends at Alligator that they are ready to dedicate their new church on April 26, at 3 p. m. Just two years ago they lost their church building by fire, and today they are ready with a new building, even to the colored windows which have been ordered but not yet installed.

* * *

Methodist Women Hold Zone Meeting at Winona

The meeting of Zone Six was held in Winona, Friday, February 13, with the chairman, Mrs. A. L. Davenport, presiding.

Mrs. G. T. Lee presided at the organ, and Mrs. Marion Ely was in charge of the worship period. Rev. G. T. Sledge led in prayer.

Splendid reports were given by the societies represented, which were as follows: Bethlehem, 2; Carrollton, 4; North Carrollton, 3; Duck Hill, 4 and pastor; Vaiden, 6 and pastor; Winona, 15 and pastor. North Carrollton was chosen as the next place of meeting.

Announcement was made that the Annual Conference would be held in Oxford, March 17-19.

The theme for the program was "Finding God Through New Endeavors." In answer to "A Big Question," Mrs. Holmes, of Duck Hill; Mrs. T. M. Dye. Jr., and Mrs. H. P. Bryan, of Carrollton, had parts on the program showing the continued need of missions and missionaries in the church today.

Mrs. J. H. Holder, of Winona, conducted the meditation which was very impressive. The secretary was chosen to serve as treasurer also. The closing prayer was led by Rev. H. N. McKibben.

MRS. J. B. HAMAN, Secretary.

* * *

Ask Yourself

(Answers in March. Methodist Woman)

1. Explain the picture on the cover.
2. How many missionaries does the Division have in China, Africa, India?
3. What appropriation is made for Latin-America, the Philippines, India?
4. "In the midst of bitterness and uncertainty, the Christian Chinese say"—give the quotation?
5. Why take money-raising seriously?
6. What is the Lenten Offering?
7. Recognition services in each society?

* * *

Methodist Hospital Auxiliary,
Memphis, Tennessee,

Dear Members:

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Truly the Auxiliary has experienced this great privilege and promise, given to us by our blessed Lord and Saviour, Jesus Christ.

With your interest and cooperation we reached the goal that we set out to attain in 1941. It was greatly appreciated by the hospital and we do thank you.

The $500 balance on the pledge toward furnishing the "Love Ward" was raised and paid by you good women of the North Mississippi, Arkansas and Memphis Conferences, and $13 over. This $13 over the $1,000 total paid, was voted to be kept in the treasury and set up as a fund to be used toward the comfort of the little patients in the ward. The first call for two and one-half dozen shirts was eagerly met.

Old Santa paid his annual visit, leaving Christmas trees throughout the hospital, and toys and candies for the little tots. Books costing $10 were placed in the nurses' library.

Copies of the "Upper Room," costing $61.50, were placed in every room of the hospital, also the rooms in the student and staff nurses' homes.

Nine thousand nine hundred and eighty-two articles were made during the year by the sewing committee and used throughout the hospital, operating rooms and tray rooms. Five electric machines purchased by the Auxiliary are used by this committee each Thursday to do this work.

Thirteen layettes, at a cost of $37.19, were made and given to needy and worthy mothers.

Entertainment and personal favors were given to the nurses at a cost of $22.74. A gift of $25 was made to the nurse attaining the highest scholastic record in the graduation class.

Twelve dollars and fifty cents was spent to decorate the hospital on special holidays.

With joy and gladness we can sing "Bless be the tie that binds our hearts in Christian love and service." In this spirit we are asking that you continue your interest by sending your annual dues of $1.00, and add to the "Love Fund" any amount you may see fit to give. Kindly send your check to Mrs. L. R. Featherstone, Treasurer, 2182 Monroe Avenue, Memphis.

Sincerely "In His name,"
MRS. EDGAR G. BUTLER,
President.
MRS. C. E. JENNINGS,
Chairman.

* * *

Relief Appeals

In these days of many appeals for relief of the suffering, we find springing up here and there many independent organizations. These claim to minister to those in need in many sections of the world. Many are without stabilized connections and are not bona fide organizations.

It has been brought to our attention that some of these organizations have secured mailing lists of presidents of our Woman's Society of Christian Service in various sections of the United States, and are making direct appeals for money or asking for opportunity to present appeals in person. We feel this is serious enough to require a note of warning and counsel.

The Methodist Church has established its own organization through which relief appeals may channel and which is recognized as functioning in a most efficient manner and at minimum expense. This committee is called the METHODIST COMMITTEE FOR OVERSEAS RELIEF, headed by Bishop Herbert Welch, with headquarters at 150 Fifth Avenue, New York, N. Y., which is our Methodist Building.

Any gifts which individuals wish to make should channel through this office. It will be understood, of course, that this does not in any way apply to gifts which should regularly channel through the Woman's Society of Christian Service for established work, but only for those who may wish to contribute to some over-and-above gift for suffering humanity.

Mrs. J. D. Bragg, President,
Woman's Division of Christian Service,
Board of Missions and Church Extension.

* * *

Additional Suggestions for Program for April

Program. The Work of the Woman in the City Church.

Devotions: "Our Highest Joy, Our Father's Work to Do."

(See program and devotional books.)

I. INVITATIONS: A miniature copy of one of the covers of THE METHODIST WOMAN. Ask your president or membership chairman to write the invitation in the form of a personal note, which is to be mimeographed and placed inside the cover.

II. ATMOSPHERE: In one section of the room display a group of lovely pictures of women of the Bible. Under each of these might be printed a quotation that Jesus said to her. In another section, represent women in the home, gather all the kitchen mottoes or poems from your women in the church. In another section portray women in business, industry, or professional life. In still another section use pictures of women in Christian active service anywhere in the world.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.
MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Conference Call

The second annual meeting of the Woman's Society of Christian Service, of the Louisiana Conference, will be held in Trinity Methodist church, Ruston, April 14, 15, 16.

The Executive Committee of the Conference will meet at 10 o'clock on the morning of Tuesday the 14th, and the opening session of the Conference will be at 2 p. m. the same day. The meeting will close shortly after noon on Thursday the 16th.

It is very important that you elect your delegate as soon as possible and send the enclosed registration card to Mrs. J. H. Barnes, Ruston, La., Chairman of Entertainment. Your prompt cooperation will be greatly appreciated and will be of much help to the Committee on Entertainment. If your delegate expects to be entertained by friends or relatives while in Ruston, please use the back of registration card for this information.

Please note Standing Rule No. 8, on page 101, of the minutes, which says: "Representation at annual meetings shall be one delegate for each one hundred members, or major fraction thereof. Each society, however small, may have one delegate."

Please do not fail to put on the registration card the office which your delegate holds, so she may be assigned to the proper committee. Promptness in replying will aid the committee in notifying your delegate of her committee appointment in advance.

There will be a "President's Dinner" on the opening night, at which time all presidents will be honored. Price of dinner will be 75 cents.

Two noonday luncheons will also be served, price 50 cents each. One of these will be at the Louisiana Methodist Orphanage. When sending your registration card, please enclose a check for $1.75 for each delegate, which will cover the cost of the dinner and the two luncheons.

The conference will be honored with three distinguished guests: Mrs. J. D. Bragg, National President; Mrs. George Sexton, Jr., Jurisdictional President; and Mrs. Mary Shannon, returned missionary from India.

Mrs. Bragg will give the address the first night. Mrs. Sexton will address the women at the President's Dinner, and Dr. Shannon will give the two noonday devotionals and an address on "India" on Wednesday night.

Realizing the car and tire situation will make complications, we ask you to begin early to plan for the travel of your delegate. It might be well to correspond with other societies nearby and arrange for a number of delegates to come together. If this cannot be done, we suggest that you send your delegate by bus or train.

With world conditions as they are today, Christian work must go on as never before. Your church and your society cannot afford to be unrepresented and miss hearing these distinguished speakers.

Sincerely yours,
MRS. JOHN B. POLLARD,
President.
MRS. GLENN LASKEY,
Secretary.

Representatives from Eight States Attended Meeting of South Central Jurisdiction

Executive officers of the Methodist Woman's Society of Christian Service, of the South Central Jurisdiction, which includes eight states, began arriving in Oklahoma City Sunday, preparatory to the start of the organization's three-day convention Tuesday morning.

The executive committee of the jurisdiction attended a dinner in the Skirvin Hotel, at 6:30 p. m. Monday; this was followed by a business meeting to discuss details of the convention.

The convention brought to the city about 250 leading Methodist churchwomen from Louisiana, Arkansas, Missouri, Kansas, Nebraska, Texas, New Mexico and Oklahoma, these states comprising the South Central Jurisdiction.

At Tuesday morning's opening session officers' reports were made by Mrs. George Sexton, Jr., president, Shreveport, La.; Mrs. W. C. Hanson, vice-president, Kansas City, Mo.; and Mrs. E. V. Kenney, treasurer, Checotah.

Talks were made by Miss Mary Lou Barnwell, Executive Secretary of Urban Work, Women's Division of the Board of Missions, and Miss Dorothy McConnell, editor of World Outlook, both of New York City.

Planning committees met Tuesday afternoon, followed by an open house at Wesley House at 4:30 p. m. Bishop C. C. Selecman was in charge of the Tuesday night service.

Dr. Paul W. Quillian, former pastor of St. Luke's church, but now of Dallas, Texas, had charge of worship and meditation at the Wednesday and Thursday morning services.

Mrs. J. D. Bragg, St. Louis, national president of the Women's Division of the Methodist Church, emphasized in an address before the general session Tuesday night that the church must fortify its own position in community and nation during this crisis.

Mrs. Bragg reminded church women of their responsibility for welfare work in congested defense industry areas as well as in army camps. She said houses for working girls maintained by the Woman's Society of Christian Service in several cities are overcrowded and the same is true of houses for Negroes maintained by the same organization. Both facilities should be expanded, Mrs. Bragg said.

Thirty-five deaconesses, attending the Jurisdictional Deaconesses' Association meeting Tuesday afternoon, discussed technical problems concerning their status in the recently unified church.

One of the important features of the convention was Youth's Night, which was observed Wednesday, the second day of the convention. Mrs. L. E. Hoover, Lincoln, Neb., Secretary of Young Women and Girls' Work, presided.

Miss Helen Johnson, New York City, spoke at this session on "Building for Tomorrow," and Bishop W. C. Martin, Omaha, Neb., talked on "Youth and the Missionary Challenge."

Additional phases of youth work were taken up at the Thursday morning meeting, which was devoted to study of departmental activities.

Speakers Wednesday included Dr. Cloyd Gustafson, Kansas City, president of the National Training School; Miss Lora Lee Pederson, Nashville, Scarritt College; Miss Helen Johnson, New York, secretary of Young Women and Girls' Work; Mrs. A. E. Beebe, Brooklyn, national chairman of Young Women and Girls' Work; and Mrs. J. W. Mills, Beaumont, Texas, vice-president of the Women's Division.

A world federation dinner was held in First Methodist church, at 6 p. m. Wednesday, featuring an address by Mrs. Mills. This was followed by a Youth Night program at 8 p. m., with Bishop W. C. Martin, Omaha, among the speakers.

* * *

School in the Bayous

It Serves Among French-Acadian Fishermen and Farmers

By Loyal M. Thompson

Houma, La.—Situated in the heart of the shrimp and fur industries of Louisiana, among the huge live oak trees, the MacDonell French School fulfills its ministry. One hundred and ten children, nearly all of them French-Acadians, coming from the bayou land near Houma, attend this boarding school of Christian character building, an institution of the Woman's Society of Christian Service.

The girls sing hymns as they take their three-weeks' turn in the kitchen, in the dining-room, or in the laundry. Boys follow a similar scheme for performing tasks assigned to them outside study hours.

Thirteen teachers instruct the children in subjects beginning with the fourth grade and continuing through high school. One of the teachers, a former student, as a child fell into a bayou and his mother, seeking to rescue him, was drowned. Two or three years after his mother's tragic death his father brought him to the mission, a screaming, frightened, and kicking little undernourished fellow. I wish you could see him now, years later!

Along one of the bayous some fifteen miles from Houma, live Mr. and Mrs. Savoie, the parents of nine children. Five of the nine are in the MacDonell School. With Rev. Nimms Robertson, I visited the Savoies' one-room home that has no modern conveniences. There were a few assorted dishes and three chairs. The mother was at home with a small son, who was pulling a few husks off some ears of corn to put into the little stove. Mr. Savoie was away trapping. The Acadian mother, speaking the bit of halting English she knew, said, "Pastor, when are we going to have a revival?" A hymn and a prayer touched the heart of that bayou mother.

In the school with the Savoie children is a Mexican girl, Madeline Ojida. Her father is head of a Standard Oil Company in Mexico, and she, too, is eager to please visitors, teachers and fellow students.

Ancestors of these Acadian boys and girls lived in what is now Nova Scotia and eastern New Brunswick. Though colonized by the French, Acadia was a bone of contention in wars between France and England. Acadia became English in 1713, but the Eng

(Continued on page 16)

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 22, 1942

By Rev. W. C. Newman

JESUS THE MESSIAH FORETELLS HIS DEATH

Lesson Text: Mark 8:27-37

Golden Text: For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it.—Mark 8:35.

Which of us can really imagine the consternation that the disciples felt at the growing opposition to Jesus? They had left everything to follow him, and it had seemed for a while that he was going to succeed far beyond their greatest expectations. Then he incurred the hatred of the Pharisees, and began to act very strangely. He would not fight back at these enemies; he refused to become the leader of a violent revolution; he hinted at ominous things to come.

And one day as they walked along between two villages, he told them frankly that he was going to be put to death after many humiliating experiences.

It must have fallen upon them like complete disaster. They could not believe him. And I am sure they could not understand how it could be, nor why. Only after these many thousands of years have men begun dimly to understand it, and even yet we have not dared believe the things implied by it.

He Died Wilfully

No one compelled him. There were several ways to escape it. His friends must have implored him to do so, even as Peter in our lesson remonstrated with him at his first announcement of it. But he went determinedly on toward the cross.

It was not that he gave assent to martyrdom. He wanted to live, wanted to win over to him the very people who killed him. But he would not resort to the compromises, the dishonesty, the selfishness necessary to avoid death.

He chose the cross. It was the alternative to being false to his convictions about life, about God, and about himself.

He Died for a Cause

It was Woodrow Wilson who said: "I had rather fail in a cause that will eventually succeed than succeed in a cause that will eventually fail." That is a noble sentiment. But the spirit which prompted Jesus to go to the cross was at once more noble and more confident. He believed that if a man should lose his life for a great cause it would be the means of his finding a life as great as that cause.

So he lived for the greatest Cause that has ever occurred to the mind of man—the cause of truth, and goodness, and love, which are just other names for God and for the kind of men God wants us all to become.

But in living for that cause he interfered with those who lived for self. His life stung their conscience; his teachings undermined their philosophy; his success would have meant their failure.

They demanded that he renounce his convictions. He refused. They killed him. That is the whole story.

What Do You Think of Him—Now?

I am afraid we cannot understand fully Jesus' purpose in asking his disciples what they thought of him, because we cannot know all that was in his mind and heart at that time.

But I feel that we may safely say that he was not asking that question in order to establish some fine point of controversial theology. It was many years later that men began to use that text as a test of orthodoxy. I feel sure that when Jesus asked it he really wanted to discover whether he had been understood, and whether his followers could be trusted to perpetuate his teachings after he was gone.

As we look back upon his choosing of the cross rather than compromise the truth or betray a Cause, it is well to ask ourselves that question, "What think ye of Christ?"

It seems to me that men's opinions of him may be classified thus: some think him a radical and a fool; some think him beautiful but impractical; some think kindly of him, but never seriously; some think superstitiously and vaguely; some never think of him at all, except when great trouble comes upon them; some think, like Peter, that he is the Christ, to be loved, and studied, and followed even to the death.

And upon how a man thinks of Jesus depends what that man is and what he will become.

STATEMENT OF THE COMMISSION OF EVANGELISM—SOUTHEASTERN JURISDICTION

The Commission on Evangelism for the Southeastern Jurisdiction was organized in Nashville, Tennessee, on January 29, at the meeting of the Missionary Council. It is significant that this first jurisdictional commission to be set up in the Church should be in the southeastern area. Evangelistic fervor has always characterized the Church in this section, and indeed it has been said that this is the great contribution that we have been able to make to our united Methodism. With a membership of two million Methodists, the population of this area, with the same cultural and social ideals, is a homogeneous group; and well-balanced as to normal living conditions. Although the region is largely agricultural and rural, it is becoming more and more urban and industrial. As this transition proceeds, the challenge to the Church grows—a challenge to strengthen its hold and to increase its influence on the people. John Wesley, the founding Father of the Church, touched the shores of this area at Savannah and St. Simons and Methodism has flourished in this section since the days of Francis Asbury. The fellowship of the flaming heart has enlisted a goodly company here all through the years, and has prepared for us, who have succeeded to this noble heritage, a field "white unto the harvest." The fathers of the Church have labored and we are entered into the fruits of their labors. These fateful days call us to renewed zeal in Zion, to the fervor of a John Knox crying, "Give me Scotland or I die." Are we able to say with John Knox, "I gave them Christ?"

Revival fires must be kindled and rekindled all over the land. Every method that will bring results in winning people for Christ must be used. Our preaching must be with a passion for souls. Our witnessing of the truth that is within us must bear testimony to the unchanging love of the changeless Christ. The times demand an effective Christ-centered program of evangelism in every church in this jurisdiction. May we suggest these definite objectives: a definite, prayerful effort (a) to seek and to save the lost; (b) to teach them in the nurture and admonition of the Lord, and to help them to grow in grace; (c) to conserve our gains by a definite assignment of responsibility for participation of the whole membership in the program of the Church; and (d) an appeal for complete commitment of the entire membership to the cause of Christ. The leaflet issued by the General Commission on Evangelism—"Program of Work for Church and Charge"—may prove helpful at this point.

Harry Denman, our great lay leader in the field of evangelism, has suggested that we make of America the altar of democracy as well as its arsenal; and suggests the following altars be set up, especially during this emergency: (1) an altar in the home, the bastion of our society as well as our democracy; (2) an altar in the church with adaptation of church programs and worship services to meet the accelerated tempo and changed times of work of the present day; (3) an altar in the school; (4) an altar for the next generation, a training program for youth in Religious Education; (5) an altar in the community in order that a unity of spirit and coordination of effort for righteous causes be effected; (6) an altar in the camp that can reach and hold the young men in the armed services of the nation, adequately supplying the young men in the camp with the **Upper Room** and other Christian literature; with every pastor writing to the boys from his own church, wherever they may be; and (7) an altar in the state for the continued development of the Christian emphasis in our government for the preservation of our democracy, which rests essentially on Christian concepts.

"'Thy kingdom come on bended knee,'
The passing ages pray;
And thoughtful souls have longed to see
The coming of that day.
And lo! already on the hills
The flags of dawn appear.
Gird up your loins, ye Prophet Souls;
Proclaim the day is near."

H. T. QUILLIAN, Chairman;
W. B. GARRETT, Vice Chairman;
FRED W. PASCHALL, Secretary,
Commission on Evangelism

THE CHRISTIAN FIRESIDE

SPINACH

By Vivian T. Pomeroy

This is a story for anyone four years old, or for anybody to tell to anyone four years old.

For Jemima Jane was just four years. She had a sister who was six. Her sister was called Barbara. Barbara went to school. Every day Jemima Jane said, "I want to go to school."

"Not quite yet," said Mother. "When you are taller and bigger you will go to school."

"When will I be taller and bigger?" asked Jemima Jane.

"Oh, soon," said Mother.

"Will I be tall and big tomorrow?" asked Jemima Jane.

"Not quite tomorrow," said Mother.

"When will I?"

"When you eat your spinach," said Father.

And, after that, Jemima Jane said nothing, but she felt badly; for she did not like to eat spinach.

At lunchtime there was spinach.

"Eat your spinach," said Mother.

"Don't want to," said Jemima Jane.

"Eat your spinach," said Father.

"Don't want to," said Jemima Jane.

"Eat your spinach," said Barbara, gulping hers down.

"I won't! I won't!" screamed Jemima Jane. And she kicked her feet up so high that she bumped the table and made the glasses shake.

"Oh, Jemima Jane! You're a bad girl," said Barbara.

"I'm not! I'm not!" cried Jemima Jane; and she threw her spoon across the floor.

"Listen!" said Mother; and she took away the plate with its little pile of spinach.

"Listen! Once upon a time there was a tiny deer. Not a very strong little deer. He was rather thin, and he wanted to be fat and strong. He could jump very high, but not quite high enough to go to all the places he wanted to go. One day he much wanted to go to a little lake to skip and play, so he ran off as fast as he could run. Soon he came to a thick green place he couldn't get through. He tried and he tried. He was not strong enough to jump, and there was no way round. He tried and he tried, but he couldn't get through. What should he do? He so badly wanted to get through. Then he put out his long pink tongue, and he bit off some green leaves. Ugh! They tasted horrid; he did not like them at all. But he bit again; he bit leaves and branches. And again. Soon there was a little hole. Soon there was a bigger hole. Soon there was a hole big enough for the little deer to get through. And he pushed his head and he pushed his body. Why! How strong he was! He was through. His little white tail flared up, and away he ran. He had eaten his way all through the thick green place."

Jemima Jane said, "Did he get to the lake?"

"He did," said Mother.

"Was it spinach he ate?"

"Something very like it."

"But I can get round my spinach," said Jemima Jane.

"But not away from it," said Mother, smiling.

"I want a spoon, I want a spoon," cried Jemima Jane.

A spoon was given to her. And a new plate of spinach. And Jemima Jane said, "I'm a little deer, and I'm eating my way through. You have to."

"So you do," said Mother.

"Hurrah!" said Father.

"You'll soon go to school now," said Barbara.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CIRCUIT STEWARD

I knew what he would say.

Time after time I have received the same reply. They all say: "Well, we've been badly hit by the war, you know—congregations depleted, collections down, services only a shadow of what they used to be. . . ."

But I was wrong.

I was wrong where, it appeared, I had every chance of being right, for this circuit has been exceptionally unfortunate.

And how is Methodism with you?" I asked.

The Circuit Steward replied without haste. He weighed his words:

"I should say," he replied carefully, "that it has never been better."

"In war-time?" I queried.

He nodded.

"We have been badly hit," he said. "One of our churches has been demolished—blown to pieces by a bomb. We have lost many young people, of course. But we are carrying on. Some of our country places are conducting their own services six or seven times a quarter. Our two town congregations have fused with the happiest results. Financially we are up rather than down."

He paused. Then a smile lit up his lined but placid face.

"All this is nothing," he went on. "The great thing is that the war has bound us all together and brought us all nearer to our Lord. We are more dependent on Him than ever. . . . and in three of our chapels we've revived the Sunday evening prayer meeting. I'm hopeful for tomorrow."

—Methodist Recorder.

GAMBLING STILL FLOURISHES

Gambling houses and lotteries still flourish in the larger communities despite wholesale eliminations of the Al Capone gangster types from metropolitan areas. And the biggest victim, as always, is the common man who cannot afford it.

Leaving aside the moral aspects of the vices, it is known that the gross annual gambling "take" in the Cicero and other Chicago suburban dens has been $3,875,000. Net profits amount to $2,660,000 and graft payments by a syndicate are in excess of $300,000. This was contributed, indirectly, not by the gambling lords but by the $40-a-week average man.

Eighty-three men and women were indicted in New York recently in a racing lottery charge, involving a swindle of $1,250,000 from thousands of petty gamblers. If those thousands had invested their money in paying off old debts, or in U. S. Defense Bonds, how much better off they and United States defense, which badly needs the money, would be.

—Supreme Council Bulletin.

FOR SCRAMBLED TIMES

The following suggestions, picked out of an exchange, may help you to keep your balance when the world is rocking:

Don't lose your head—you may need it.

Keep cool—even in hot weather.

Don't spread rumor—it doesn't need your help.

Watch your talk—horse sense is seldom hitched to a waggin' tongue.

Keep sweet—don't let life curdle.

Think—even though it hurts.

Don't blackout your mind—that would aid opposing forces.

Keep on loving—hate will incapacitate for duty.

Keep your faith—you can't afford to lose it.

Use the uplook—the star of hope still shines.

IN CASE

I did not read this; I saw and heard it in a train.

A half-drunker soldier rose from the table where four were dining, approached a young woman who was alone at another table and said in a soft tone, "May I sit here with you, my dear?"

The fine face of the girl was lifted and in an audible tone, with no show of anger but with every indication of refinement and finality, she replied, "You may not, my dear!"

Taken by surprise and somewhat abashed, he returned to his friends who derided him in his unsuccessful caddishness.

Emerson said: "Men are what their mothers make them."

Can that be true?

Asthma Agony
Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliitates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guaranteed

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

A cablegram received from Bishop E. F. Lee and Superintendent Raymond L. Archer, on March 6, from Melbourne, Australia, gives the information that twenty-two Methodist missionaries who had left Singapore and vicinity for Java just before that city fell into the hands of the Japanese, are now safe in Australia. It is understood that most of them will later tranship for the United States, although some may go to India or even Africa for further missionary service.

From Bishop John M. Springer, of Elisabethville, Belgian Congo, comes word that the Rev. and Mrs. Leslie Sarah, Miss Helen Everett, R. N., and the Rev. and Mrs. J. J. Davis, whose furloughs are due this year, are expecting to return to America for furlough if sailings are possible; while the Rev. and Mrs. Earl B. Stilz and the Rev. and Mrs. Marshall W. Lovell, of the Congo, have decided to remain in Africa during their furlough period.

The Rev. Douglas P. Coole, of Kampar, Federated Malay States; the Rev. Charles D. Patterson, of Bukit Mertajam; and the Rev. Robert A. Blasdell, of Malacca, S. S., have arrived safely in India, according to a cablegram received from Dr. E. M. Moffatt, of Bombay. The wives of these three men were reported already in India.

Six missionaries of the Methodist Church, formerly on the Malay Peninsula, are reported in Capetown, South Africa, and are expecting to sail direct to the United States from there. They are: The Rev. and Mrs. Charles Mosebrook, Miss Louisa Lambert, Miss Emma Olson, Miss Lila M. Corbett, and Miss Bonita C. Bloxsom.

The Canadian Baptist Board reports the receipt of a cablegram from Mandalay, Burma, signed by the Rev. M. A. Clare, Methodist missionary, on February 24, and saying, "All Methodist and Baptist missionaries safe in upper Burma or India."

WHAT IS THE FELLOWSHIP?

By Bishop Herbert Welch

"The Fellowship of Suffering and Service" is a phrase which has been born out of the distressed conditions that occasioned the recent call of the Council of Bishops. Every church is now asked to follow the plan set forth in the Methodist Ritual of taking a collection for the poor at each celebration of the Lord's Supper, and during this emergency period each church is asked to share that offering with those outside the local parish who **suffer** because of the war and therefore need our **service.**

This applies to the countless men, women, and little children across both oceans who have been deprived of shelter, food, clothing, comfort, safety, by the onward sweep of struggling armies. It applies also to our boys in the military and naval centers in this country who have left home and friends to face new surroundings and new dangers. The Church must follow them with its prayers and its love. They **suffer**, even without hunger or wounds, risking all to **serve** the country and the world.

THEOLOGICAL BOOKS
SECOND_HAND

LARGEST STOCK IN AMERICA. Over half a million books, classified by subject. Out of print books searched for. New book orders promptly filled. Catalog free. Correspondence and "Want Lists" invited. Please mention this paper when writing.
SCHULTE'S BOOK STORE, 80 and 82 Fourth Ave., New York City.

The Bishops therefore are calling upon the churches everywhere, little and big, city and country, to continue the Christlike work begun on Compassion Sunday, by dividing the Communion offering between the needs of the local poor, the relief of the needy in other lands through the Methodist Committee for Overseas Relief, and the spiritual ministry to the boys in our camps through the Methodist Commission on Camp Activities and Chaplains. Instead of naming one day "Compassion Sunday," as last year, they are urging that there shall be a "Compassion Day" whenever our people bow together in the sacrament of the Lord's Supper.

What more fitting season could there be to enter into the **fellowship** of those who thus need us than around the table of the Lord? Here we remember His Sacrifice for us. Here we are reminded of our kinship with the children of God the world around. Here we can enter into "the fellowship of His sufferings" and the suffering of the world-family, can "bear one another's burdens and so fulfill the law of Christ."

"To comfort and to bless, To find a balm for woe,
To tend the lone and fatherless, Is angels' work below."

If by a loving gift we can bring new courage and hope to one heart, can steady another's tottering faith, can shelter some who are "houseless, sole, forlorn," can even save a human life to family and friends and Church—this surely will make our own gratitude deeper, and will bring us into closer communion with the Lord of compassion.

Those who thus—wholly apart from and beyond their usual giving to the Church and its societies—dedicate a portion (it may be a sacrificial portion) of their substance to Christ's "little ones," truly enter **The Fellowship of Suffering and Service.**

No parchment certificate comes to them to testify to their membership in such a society, but perhaps they may hear a Voice saying, "I know thy works and charity and service and faith," and may receive the "white stone" with the "new name," and may "eat of the hidden manna."

"O brother man, fold to thy heart thy brother . . .
To worship rightly is to love each other."

WISE OR OTHERWISE

By Rev. James H. Felts

A woman believes the man who calls her beautiful despite her mirror.

Because she was called a peach before her marriage she objects to being an apricot.

You remember the man who fed the saloon keeper rich steaks and gave his family soup bones? He is still with us.

The man who has only a waiter's knowledge of prosperity is often an expert expositor of human foibles.

"It matters not how vile a man may be, some woman will forget his past for his presents."

A female fool can pull the wool over a man's eyes until he looks like a sheep.

When love refuses to make sacrificial offering death will have conquered life, and right will be found dead at the feet of might.

If you desire to see the fruit of the moral code that ignores Jesus Christ go to our penal institutions and the centers from which they came.

Birth always precedes life just as toil precedes tune and sweat precedes bread and sacrifice precedes character.

Oliver Twist could not satisfy his appetite with poor-house gruel any more than we can satisfy our heart hunger with an emasculated gospel.

I do not need a doctor to tell me I am sick, or a scientist to tell me the stars shine, or a preacher to tell me sin abounds. All this is self-evident.

World trouble is individual trouble accentuated just as world insanity, now so evident, is enlarged and multiplied individual insanity.

Sin never asks who you are, where you are, or whom you represent. Sin is no respecter of persons. Sin is at home with a college graduate or an ignoramus.

True or false? The size of the salary determines the size of the man.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

III. DEVOTIONS: See to it that everything is in readiness for a most worshipful attitude. To help create a worshipful attitude, a small altar may be created. Use candles, flowers, a picture of "Christ in Gethsemane," or "The Praying Hands." See worship services, pages 12, 13.

IV. THE PROGRAM: 1. See the suggestions for discussion on pages 31-35, "For the Facing of This Hour."

2. A helpful monologue, "Every Woman in Back of the Whole Program," by Mrs. Henry Ebner, 3541 Pennsylvania Avenue, Merchantville, New Jersey, Price 5 cents.

3. Have the Secretary of Local Church Activities give "An Open Letter to Your Society," by Mrs. V. F. DeVinny. See The Methodist Woman, January, 1941, page 24.

4. Dramatize the beautiful sketch "Inspiration," found in "World Outlook Circulation Guide." Free. May be secured from offices of WORLD OUTLOOK, Circulation Department, 150 Fifth Avenue, New York, N. Y.

MRS. H. W. B. DETWILER.

Relieves
HEAD COLD
DISCOMFORTS

● You can easily change the gasping misery of a head cold into relaxing comfort if you use Mentholatum. Simply insert Mentholatum in your nostrils and massage your forehead and temples with it. This will quickly relieve the sniffling, stuffiness, sneezing, running. Mentholatum will also soothe the irritated nostrils, allay the soreness, swelling, itching, redness, and reduce the feeling of fullness in your head—also the necessity for continuous blowing. Jars or tubes, 30c.

MENTHOLATUM

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

(Continued from page 9)

fathers. We prefer rather to hear the lowing of the cattle, and the bleating of the sheep, to the fervent prayers of the redeemed.

We have tried to do away with the devil, and his twin children, Sin and Hell. We try to solve our problems by education and self-expression. We ignore the laws of character that made our forefathers strong, and trade our backbones for wish-bones.

God commands us to go, fight, endure, suffer and sacrifice, but we refuse, or accept half-heartedly and with reservations, and accept the world's invitation to come, enjoy, waste, squander, hoard. We have enthroned hate and envy, and dethroned friendship and brotherly love. We have placed profit above service, and instead of passion to win souls we have a fear of criticism and an itch for popularity. We have bartered the approval of God for the applause of men. We have exchanged peace for war, the light of God's love for the blackout of sin, the bread and wine of the Lord's Supper for the feast of Belshazzar, the sawdust trail for the primrose path, the mourner's bench for the card table, the watch night service for the night club.

There are very few lights that have not gone out. The world is overshadowed with iniquity, polluted with crime and hate, pillage and murder in every conceivable form are abroad in the land.

The men who are responsible for this awful condition, and who so rapidly are changing the map of our modern earth are the men who have repudiated our Christian conceptions of life, liberty and the pursuit of happiness, and have exalted the very opposite of our Christian and democratic virtues.

We are living today in a very cruel world. It is hard to practice the simple virtues of the New Testament and stem the present tide towards bitterness, cruelty, and vicious revenge.

He who does finds himself shining as a star in a very dark and lonesome sky.

It is extremely difficult to be temperate and self-controlled in a world where license and self-indulgence and intemperance have been so commonly exalted; where personal liberties are turned into wild orgies of license and self-destruction; where the best circles of society tell us that we should be allowed to do what we will, and that self-control and restraint are old puritan virtues that belong to the yesterdays.

I do not believe that there has ever been a time within the recorded history of the world when there has been so much intolerance among the races of the earth as there is today.

Race against race, faith against faith, blood against blood, until the world resounds with the bitter cry of internal strife and intolerant exclusiveness and nationalism; even inexperienced and impulsive youth has become intolerant and impatient with age and with those fundamental principles of right living which have stood the test of centuries.

Do we and each of us as lay members of our great Church, as privates in the ranks of God's army, dare stand against this increasing tide of totalitarianism and anti-Christ? We have pledged our lives, our property and sacred honors to the support of our President and our nation in this tragic hour. Are we willing to make the same pledge to God and mean it? Until we do you may rest assured not only our way of living, but the church itself will be in jeopardy, and if not lost will be rendered powerless and impotent for generations or even centuries to come.

We are all ready and anxious to work overtime for anything that will help win the war, but of vastly more importance, are we willing to work overtime for God and the Church? It appears to me that now the harvest is whiter and the laborers are fewer than ever before in the history of the world.

You may depend upon it, my friends, we cannot flout the laws of God with impunity and escape the judgment of God. And this is just as true of America as it is of Europe and Asia; just as true of Mississippi as it is of any totalitarian state in Nazi Germany; just as true of Hattiesburg as it is of the average German or Italian or Japanese city; just as true of each of us as it is of Hitler, Il Duce, or the war lords of Japan.

We certainly run the risk of our all-out aid to the democracies of Europe and Asia and the Americas being a vain thing so long as evil men in our community, our state, or our nation wax fat, at the expense of men and women, boys and girls, and even children of tender years, and encourage them to form habits which lead to the destruction of body, mind and soul.

(Continued next week)

How To Hold
FALSE TEETH
More Firmly In Place

Do your false teeth annoy and embarrass by slipping, dropping or wabbling when you eat, laugh or talk? Just sprinkle a little **FASTEETH** on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get **FASTEETH** today at any drug store.

J. H. LAMPTON—1872-1941

Following a lingering illness of over a year, on December 2, 1941, Mr. J. H. Lampton, of Magee, Miss., passed away.

Mr. Lampton was born March 16, 1872, the oldest son of A. K. and Courtney E. Lampton. In early childhood he joined old China Grove church, of which, in later years, he was an active steward. He was a steward of the Magee Methodist church at the time of his going.

In 1898 he was married to Miss Bertha Ratliff, the daughter of Mr. and Mrs. S. R. Ratliff, of Lucedale. Three children were born to this union; two preceded their father in death. The Lampton home lacked nothing in material things, for "Brother Jim" provided well for his family. Too, theirs was a happy home—a home in which the Bible was read and prayers were prayed. Love and harmony prevailed. His devoted wife, and one daughter, Mrs. H. H. McLeod, of Tylertown, are those of his immediate family who survive him.

Mr. Lampton was a prominent and valuable citizen. He was engaged in the mercantile business for forty-three years—in Darbin, in Tylertown, and in Magee. His success was in some measure due to his genial personality. He always wore a contagious smile. He was, in fact, a happy man.

Following brief services at the home in Magee, the body was carried to the Tylertown Methodist church, where services were held. Rev. A. J. Boyles, pastor of the Magee Methodist church, assisted by Rev. W. M. Williams, of Sanatorium, and Rev. Chas. Schultz, of Tylertown, had charge of the services. Interment was made in the family cemetery in Tylertown.

In "Brother Jim's" passing, the writer has lost a good friend. While his pastor for two years, our intimate relations were most pleasant. He was one to whom this pastor might go with assurance, and he was a Christian whose life was characterized by kindly attitudes and good citizenship.

R. L. LANE.

LITTLETON MORGAN

Littleton Morgan, a member of Indian Bayou, La., church, passed away on March 14, at the good age of egihty-one years. He was a good father, had many friends, and will be sadly missed. He led a faithful life and, although he was old in years, he was young in spirit. After an attack of flu, he suffered a heart attack which he did not survive. He had a large family of children and grandchildren. He leaves five daughters and eight sons, and in addition there were fifty-five grandchildren and forty-one great-grandchildren, most of whom are living. Mrs. C. H. Boulet, a daughter, lives in Indian Bayou, and the others live in Lake Charles, Sulphur, Crowley and Port Arthur.

LOUISIANA W. S. C. S.

(Continued from page 12)

lish suspected the loyalty of the inhabitants and 3,000 Acadians were deported. This deportation is the theme of Longfellow's Evangeline. Some of these Acadians journeyed to the city of Houma, whose population is 15,000.

It was Ella K. Hooper, who, about twenty-five years ago, saw the need for beginning a school like MacDonell in the thickly populated rural community of poor French-Acadian fishermen, trappers and farmers. Today, she and her assistants can look with pride on beautiful grounds shaded by magnolia, pecan, oak and camphor trees, where the five large white buildings are home and school for grateful youth.

—(From "The Christian Advocate.")

MISSISSIPPI W. S. C. S.

(Continued from page 10)

of the hymnals and read a boy's dedication to his mother."

Because of the limited seating capacity of the church auditorium, the pastor holds two worship services each Sunday morning to take care of the men from Keesler Field.

Is it worthwhile? Yes, for recently we heard a woman say, "When I see what Main Street, Biloxi; First Church, Gulfport; Court Street, Hattiesburg; and Central, Meridian, are doing for the men in the service, I am glad that I am a Methodist!" We are sure that these boys, as they are sent by Uncle Sam to other fields of service, will remember gratefully, what the Methodist Church did for them.

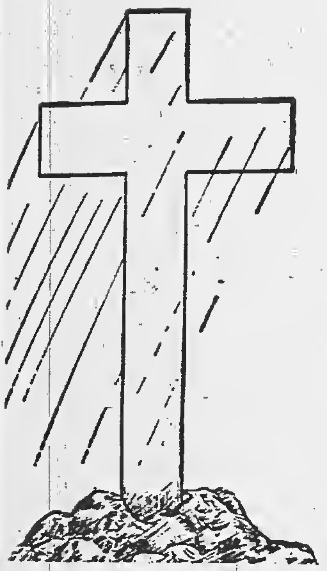
The story is going the rounds that Reichmarshal Hermann Goring gave Marshal Petain a 24-hour ultimatum to hand over the plans for Napoleon's retreat from Moscow in 1812.

"Father," said a small boy, "what is a scientist?"

"A scientist, my son, is a man who tells you something you always knew, in such long words that you fail to recognize it."

—The Watchman-Examiner.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

"Uplifted Eyes"

By Thomas Wildermuth

Like the Phoenix from its ashes
 Beaten man can always rise;
Nor the rack nor nine-thonged lashes
 Nor envenomed hate nor lies
Can defeat the patient spirit
 Bravely gazing toward the skies.

—The Presbyterian Tribune.

THE PRAYER-ROOM TODAY

From the world's temptations,
From tribulations;
From that fierce anguish
Wherein we languish;
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave;
 Save, oh, save.

—Matthew Arnold.

Vol. 89. No. 13.

NEW ORLEANS, LA.
THURSDAY, MARCH 26, 1942.

I Am Calling You

I am a necessity to all who prize peace, progress and purity.

I am hung about with sweetest memories—memories of glad boys and happy girls, memories of beautiful brides, memories of saintly mothers, memories of grand fathers who slowly groped their way down the long, long trail.

I am decked with loving tears, crowned by happy hands and aided by heroic hearts.

I live in the beckoning visions of the young and in the backward dreams of the old.

I lift up the fallen, relieve the burdened, strengthen the weak, help the distressed. I show mercy to the man in purple and fine linen, and bestow kindness on the man in homespun and cotton.

I bestow gifts that neither gold can buy, nor kings remove. These are given to all who seek them in sincerity.

I restore to defeated hearts the freshness, the eagerness and the spirit of conquering courage.

I am the heaven-sent Agent through which the Divine Christ sends His Saving Gospel to sinning, suffering, sordid, selfish souls.

I am calling you!

I am the Church

—The Voice.

WALLET OF THE WEEK

STUDENT LOSSES DUE TO WAR are reported to be approximately double what they were a year ago. At the University of California the loss is eighteen per cent as against seven per cent a year ago; at the University of Texas, fifteen; Chicago, fifteen; Temple and Minnesota, twelve each; and Southern California, ten. Part of the loss has been occasioned by the draft, but the employment opportunity offered by war industries has taken a large toll also. Government subsidies for certain courses have not offset the total financial losses in any case.

* * *

THE DOMINION OF CANADA has more than half a million men under arms and only fifteen thousand of them are draftees. Bachelors from twenty-one to twenty-four years of age are conscripted for the duration, but may not be sent out of the country. The army is made up of approximately four hundred thousand volunteers and one hundred and forty thousand reserves. It is said that one hundred and fifty thousand Canadian troops are now in service over seas. A nine hundred million dollar Victory Loan was over-subscribed recently.

* * *

AMERICAN HORSE RACING is not merely a seasonal sport, it is a highly organized business with expert retainers numbering thousands of men. In 1940, there were in the United States six hundred and twenty-nine farms for breeding race horses. Kentucky had 164, Virginia 84, California 82, Texas 74, Maryland 58, Illinois 38, Ohio 25, Washington 17, Missouri 11, Michigan 10, New Jersey 8, and New York 5. The growth of the business is indicated by the fact that seventy-four new breeding farms were established in 1940—thirteen and one-third per cent in a single year.

* * *

A ROGUES' GALLERY ART EXHIBIT was put on in Columbus, Ohio, recently. Fifty-six oil paintings, drawings and water colors made up the American Prison Art exhibition. All the artists represented are in jails throughout the country—Sing Sing, Leavenworth, Alcatraz, and other penal institutions. First prize went to the painter of a self-portrait, Paul Leland, of the U. S. Naval Prison, at Portsmouth, New Hampshire. The winner of the second prize was James Barber, of the State Prison of Southern Michigan, for a painting of still life as he saw it from his prison cell.

* * *

NATIVE AMERICAN SULPHUR in quantities sufficient for all domestic uses dates back only forty years. For a long time Americans secured their sulphur from Sicily. During the Civil War vast supplies were discovered in the United States, but the mines could not be worked until a process for melting and forcing it to the surface by compressed air was discovered. At the present time eleven million tons of sulphuric acid is the annual output of our own sulphur mines. Its original use was chiefly for medicine and the manufacture of gunpowder, but now it is a basic factor in our scientific and industrial progress.

AMHARIC-SPEAKING AREAS in Eritrea, which were deprived of religious and educational literature by Italian aggression in Ethiopia, are now being supplied by the United Society for Christian Literature of the Swedish Mission in Eritrea. The help being given by the Swedish Missions has been warmly commended by Army officers and by representatives of the S. P. C. K., in Cairo. Here we have but a first phase of the problem of restoring civilizations which ruthless aggressors have wrecked.

* * *

THE SALE OF MISSION PROPERTIES seems to be one of the acute issues between the administrative boards and the native Christians. According to an article in **The Christian Layman**, for October-November, it appears that these sales are being made without the knowledge or consent of the Indian section of the Diocese. The situation is further aggravated by what seems to be a connivance of Indian clergymen with the missionaries in the sale of the properties. The discussions indicate the presence of a strong nationalist feeling in the matter.

* * *

A GENTLEMAN, according to **Religious Telescope**, was recently taken from civilian life and appointed a brigadier general in charge of the "morale" division of the War Department. It is stated that he is the son-in-law of a well-known liquor importer, and is a director of that firm. One may ask, Why a brigadier general from civilian ranks? but more pertinently, Why should a director of a liquor firm be assigned to a position which is supposed to guard the morals of our young soldiers? For what ends and in whose interests is our government run?

* * *

DR. ORONHYATEKHA, a full-blooded Mohawk Indian chief living on the Reservation in Ontario, Canada, was selected by the chiefs of the Mohawks, the Oneidas, the Onondagas, the Cayugas, the Senecas, and the Tuscaroras to present an address to King Edward VII when, as Prince of Wales, he paid a visit to North America. The Prince was so favorably impressed that he invited the chief to study at Oxford University. He did so and became a physician and was a great and worthy leader of the Canadian Indians, especially as a total abstainer and a temperance advocate.

* * *

BEER SIGNS ON THE HIGHWAYS in Missouri, Florida, and Texas have been ordered removed, says the **Christian Science Monitor**. The reason given for the order is that the signs were a menace to traffic, especially at crossroads. According to a new law, presumably in Texas, signs and billboards advertising beer are illegal with a few exceptions. Where beer is sold, one sign containing the word "beer" with letters not to exceed twelve inches in height may be used, and no trade names and other advertising is allowed. In license territory highway signs are limited to 180 square feet and must be at least 200 feet from any place that sells beer. Brewers are said to be cooperating in the removal of signs.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

"INDIGENOUS WORSHIP"

Under the caption which stands at the head of this comment, an editorial appeared some months ago in **The Christian Layman**, Allahabad, India, which we think has solid merit. We cannot undertake to analyze the religious and social structure of India, so we pass on the observation of the editorial which was a protest against Hinduizing Christian worship in India. The insidious cunning of Hindu propaganda is referred to and that reference is followed by the statement that every instance of an effort at "appeasement" of Hinduism has ended in disaster for the cause that undertook it. Two centuries ago, a German missionary carried on evangelistic work in South India along so-called "indigenous" lines, but the churches which grew out of that movement are today frequently in the courts invoking the exclusions of the Hindu caste system. In less than three hundred years, Hinduism overcame the Buddhist faith. Today the Brahmo Samaj is being slowly but surely absorbed into the sea of Hinduism from which it arose.

The point of the discussion was a protest against setting up a "Christo Samaj" in the name of the simplicities of "indigenous worship," and in that manner importing Hinduism through the door of the Christian Church. The editor says that it is not the form, but the spirit back of it that is subversive. On a former occasion, we protested against the introduction of the Hindu ashram as a form of Christian worship. We see nothing to be gained by lifting a dreamy formalism out of the practices of the creator of the most wretched caste system on earth and dignifying it as a holy exercise and a means of Christian grace.

If there is any one thing that may be ranked as a greatest affliction of the Christian movement today, it would seem to be an effort to over-simplify its activities. We seek to make service appear as play and to make sacrifice appear as benevolence. There are those who will adopt anything that offers to take the cross out of Christianity. They seem to be willing to adopt any easy way without considering its bearings upon the end to be achieved. The editor of the **Layman** intimates that such schemes are pure sentimental "humbuggery" and that in the adoption of "indigenous" simplicities, we need to beware of the "old leaven" to which St. Paul makes reference in his letter to the Corinthians. It is well to make worship understandable, but we should keep in mind the source implications of our importations. We refuse to admit the wisdom, or even the religion, of lugging alien practices to Christian altars until our worship becomes a semi-pagan pantheon of worship forms.

FELLOWSHIP OF SUFFERING AND SERVICE

On page fifteen of this issue will be found an appeal in behalf of a homeless and penniless world-family, made up of millions of people who have neither food nor shelter. These multiplied thousands of women and children have been forced to flee from the horrors of battle fronts, or have been evicted and despoiled by a merciless invader. Added to this army of destitute civilians across Europe, are our own soldier sons who in training camps throughout the land are away from the Christian homes and fellowship in which they grew up. They are to share in this ministry.

The appeal is not for a special offering, but for a dedication of a portion of the offering regularly made on Communion Sunday to the care of these helpless and hapless pilgrims and to our stalwart sons who are in training that our people may be spared the fate of the dispossessed of other lands. The interests involved are in line with the mood and the spirit of the service, and the appeal is that we include our suffering brothers and sisters of other lands with our own men in training camps in a Communion offering through which we declare our faith in the world-brotherhood created by the redemptive sacrifice of Jesus Christ. Study the display on page fifteen and when you confess your own gratitude and devotion, do not forget those who are also sharers in His holy sacrifice.

WEAVERS

The textile industry has long been looked upon as one of the dehumanizing forces of industrial life. In the earlier stages of the development of modern social theories, the weaver was assigned to a very low plane of social and industrial importance. His very classification militated against his industrial progress. As a matter of fact, before we ever heard of farm migrants, textile migrants, trooping from mill to mill, constituted a familiar phenomenon of industrial life. They represented a shiftless multitude who led a will-o-the-wisp existence.

This thriftlessness and the low grade of industrial skill among textile workers kept them from a classification and a recognition that might have resulted in an earlier improvement of their lot. Textile managements refused to classify spinners and loom operatives as either weavers or workers. They were looked upon as industrial cads with no higher ambition or greater skill than was required for the mending of broken threads. Naturally their migrant habits and their unimportant routine resulted in stunted personalities and a low order of industrial output. The chief difference in these workers was their ability or lack of ability to keep looms running.

After all, such is life. Artists in human achievement are not numerous. The Edisons, the Steinmetzes, the Pupins, and the Fords are comparatively few. The sum total of the world's work is and has ever been done by the threadmender type of individual. In that sense, the weaver constitutes a far more important industrial and social symbol than any comparison of skill among individuals might lead one to think. There are intellectual, social, and mass dimensions which must be taken into account in the appraisal of the work of the world.

THE SELFISHNESS OF THE HUMAN HEART

In times of national peril we become keenly sensitive to the issues raised by self-seeking men and women. The war in which we are now engaged has brought into the foreground of our thinking every phase of this problem, especially as it relates to our national security and the success of our cause. Subversive propaganda, fifth column activities, the belligerent demonstrations of German, Japanese and Italian contingents in Brazil as well as alien concentrations within our own borders, and the industrial clashes which slow down our war production, are the subjects of an impatience bordering upon intolerance. Naturally this feeling will increase as the war problem becomes more acute.

After all we resent the effect rather than the principle involved. Under ordinary circumstances, men demand what they claim for their own and without reference to the rights of others. In the absence of acute tension, it creates no decided public resentment, although the principle is exactly the same. The fact is that we are at all times so self-centered as not to be socially-minded. Even much of our defensiveness is an adroit form of aggression and our anti-activities are too often smoke-screens which conceal an utterly selfish aggression. The capitalizing of an emergency for securing a temporary advantage is but the outcropping of the ore of selfishness which has its home in the unregenerate heart. To the selfish person, the present is always divine and rewards which are to be had by sacrifice and self-denial are like pots of gold at the end of a rainbow. We are still willing to sit by the flesh pots, even at the risk of a life of debasing servitude.

Others Say. . .

EMPHASIZE THE SAVIOUR

The Presbyterian Church, in fact all Christian churches, seem to speak with less authority than they have done in the past. May not the reason lie in the common philosophy of the day that if creeds and standards seem too high and too difficult to attain, it is better to lower them than to struggle toward the highest plane? But the world respects conviction. Even the guards in charge have been swept into belief in the God of those who witness so courageously and fearlessly to Him, from Paul, the prisoner of Nero, to Niemoller, the personal ward of Adolf Hitler.

Ruth Seabury tells the story of a Hindu holy man who said to her, "Christianity has two things which are unique—the power of a Saviour and the power of a congregation." Our great Presbyterian Church has the power of the congregation to nth degree. We have built up a vast organization. If we fear any difficulty we immediately appoint a commission to investigate and a committee to suggest a remedy. Do we not need to emphasize the power of the Saviour—a personal Saviour for sin? In these days when men's hearts are fearful and questioning, we have the answer to all their trouble—a Saviour! With that Saviour and His atonement for our sin we are promised the power of the Holy Spirit.

At the time of Pentecost that power of the Spirit swept into the membership of the church two thousand people, their lives changed in a moment. At various times in the history of the church, on every continent, that miracle has been repeated. That miracle can be repeated now if we will fulfill the conditions. We need not limp along, pleading for new members and full pews and collection plates—let us confess our sin, accept our Saviour and receive the power that can be ours if we are willing to pay the price. We need to have real meetings for prayer. We need to study the Bible as the Word of God, that great Sword of the Spirit. A Bible-loving church will be a church on fire for Jesus Christ. A church on fire for Jesus Christ will attract to Him multitudes of people who even now are groping for the warmth of faith.—Mrs. Warren C. Taylor, President, Synodical Missionary Society, Schenectady, N. Y., in the Presbyterian Tribune.

"AND HE DIED"

Even "Judge" Rutherford died. Presumably he was to be among the number of whom he declared, "Millions now living shall never die." That his deluded followers thought so is indicated by the fact that his death was kept practically a secret as long as possible. It occurred January 8, but how many of you have seen any account of it? It must be a very spurious religion that dare not face the palpable fact of the death of a leader. Rutherford was the successor of "Pastor" Charles T. Russel, who died in 1916, and whose followers were quite generally labeled Russelites. Under Rutherford's administration the name was changed to "Jehovah's Witnesses," and Rutherford was the leader in popularizing the familiar slogan, "Millions now living shall never die." It was an enticing battle cry, but somehow those millions that were expected to be favored with an earthly immortality kept on dying, and doubtless will continue to heed the call until all the millions of that favored generation have passed on, with millions more. But that will have no effect upon Jehovah's Witnesses, for it is a strange, sad fact that a religious delusion is the most persistent and inconsistent of all delusions. It also is a strange, sad fact that people obsessed with error are usually more zealous in propagating their error than are those who are committed to the task of propagating the truth. There may be more glamor in a falsehood, particularly when it is shaped up to suit people's whims. So Jehovah's Witnesses are great propagandists, in opposing about everything that is, and pinning their faith to so many things that aren't and never will be. But they will have a hard time getting around that edict of both Nature and the Scriptures, "It is appointed unto man once to die." Of course it would be quite agreeable to be assured that you are going to sidestep death and go right on living in a glorified world, and that is one reason why so many are willing to believe it. But we still have the assurance that our God has some better thing in store for His children.

—Editorial in Religious Telescope.

MISSIONS MAKE GOODWILL BETWEEN NATIONS

By Dr. Willington Koo,
Chinese Ambassador to London, England

(Editor's Note.—This is the summary of a recent address by Ambassador Koo, formerly China's representative in Washington, to a group of missionaries in Edinburgh House, London.)

I have very great knowledge of the work which the Christian missions and Christian missionaries have been doing in China. Your work, I know, carries a very wide range and a variety of activities.

In the field of education, about which I have known something from my personal experience of other days, you have been keeping up the torch of learning and scholarship of life and truth which is so important even in these days when China is engaged in a very great struggle for her existence and her freedom. The young men and women who are being educated in many Christian colleges, universities and schools are being trained to take a prominent part in guiding the future destiny of China. They will be the leaders of tomorrow, and the part which you are helping China do in this most important task in training future leaders of China cannot be over-estimated.

I myself received for a number of years the benefit of an education in a missionary school in St. John's College. On my way coming here I was talking to Dr. Chen and we counted up the number of my collaborators in the Embassy alone who were trained in one Christian college or another, and there were at least six. We also counted up the heads of Government, the prime ministerships that were held by graduates of Christian educational institutions, and in the few minutes that it took us to get here we recalled at least half a dozen. This work has not only been well done but it has had very great success and it is being kept up.

We in China attach very great importance to the problem of education and to our conviction that notwithstanding the necessity of holding the invader at the front, the importance of training leaders for the future should not be interrupted. I was, therefore, very pleased to hear of the activities in this very important field. I have learned with very great satisfaction that only in June last over three hundred graduates completed their educational training in Chengtu alone, and the enrollment for this year in the twelve universities under your guidance and that benefit by your support reaches the figures of over nine thousand, a figure which shows an increase of over three thousand in pre-war days. It is a magnificent result of which we are very proud.

Humanitarian Service

In the second place, there are other members of your missions and collaborators who have been carrying on their work in another field no less important than education. They are doing the humanitarian task of caring for the sick and wounded and the homeless and the needy. The Christian hospitals which are run democratically by Christian missions, and the medical services these institutions have been rendering and are still rendering, are a constant service which is widely appreciated in China. I myself attach the greatest importance to this work because it not only helps to alleviate somewhat the horrors and suffering that are necessarily attendant on the pursuance of war, but which at the same time furnishes a source of great inspiration. It is a work which helps us to maintain and promote the morale of the civil population which is so essential when China is engaged in fighting the invaders.

Then also think of the many other Christian workers who are engaged in diverse other fields. Their work is less conspicuous but none the less important, be it the promotion of rural farms; be it the organization of industrial cooperatives, or be it the promotion of scientific farming to increase the bounties of the earth, and all are doing a very useful work.

(Continued on page 13)

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	8
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	9
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	14
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker, Calhoun City	6
Rev. W. A. Tyson, Tupelo	27
Rev. W. D. Waugh, Becker	6

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	5
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	2
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. K. E. Clark, New Albany	12
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	2
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	5
Rev. W. R. Hammontree, Corinth	17
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	3
Rev. W. C. Newman, Corinth	60
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	12
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	19
Rev. W. B. Baker, Leland	7
Rev. A. R. Beasley, Hollandale	4
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	3
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	22
Rev. N. D. Guerry, Schlater	2
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	14

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	6
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	2
Rev. B. M. Hunt, Hattiesburg	8
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. T. B. Winstead, Ovett	3

Jackson

Rev. L. E. Alford, Benton	3
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	5
Rev. W. J. Ferguson, Flora	5
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. T. J. O'Neil, Meridian	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	101
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	8
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. G. H. McBride, Vancleave	2

Vicksburg

Rev. R. A. Allums, Gloster	10
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. E. E. Price, Lorman	2
Rev. A. W. Wilson, Washington	2

CONFERENCE NEWS AND PERSONALS

Mrs. Lee H. Bird, of Wanilla, Miss., renews her paper and writes us a message of assurance as to her pleasure in its coming.

Mrs. C. C. Barnes, in moving from Port Barre to Pine Prairie, La., asks the change of her Advocate so that she may not miss its coming.

Rev. W. J. Dawson, pastor at Chunky, Miss., is faithfully working at his task. The Advocate has nowhere a better friend, nor any people a more faithful pastor than he.

Miss Martha Pardue, of Winnsboro, La., has our thanks for her more than generous words concerning our work on the Advocate. We are happy to know that she finds profit in the pages of the paper.

Rev. R. T. Pickett reports that the congregations at Kinder and at Oberlin, La., are small, but at each place the people are cooperative, as they are at Hopewell, and Pine Grove. The work of the charge is making good progress.

Richard, son of Rev. and Mrs. R. G. Lord, of Cleveland, Miss., graduated in law from the University of Mississippi on February 1, and has enlisted in the Army Air Corps, his degree having been conferred after his enlistment.

Rev. J. Henry Bowdon, of Lake Charles, reports something more than seven hundred people present at the two services last Sunday, and a collection of one hundred dollars for Memorial Mercy Home. He is planning services for Holy Week.

Bro. H. V. Waits, of Sumrall, Miss., was spending some time in the city with his son, and graciously remembered the editor by a much appreciated visit. Preachers and laymen alike are always welcome in the Advocate office.

Mrs. J. R. Abels, Ponchatoula, La., remits for her own Advocate subscription and adds a subscription for a superannuate. The superannuate has no better friend than she is, a fact proclaimed by the home which she gave for superannuate use.

Mrs. J. T. Harris, wife of the pastor of the Canal Street Methodist church, New Orleans, is again in sorrow. This time because of the death of her sister's husband, in Jackson, Miss., a few days ago. We only know that she was called to Jackson on that mission.

Rev. D. B. Boddie, pastor at Morgan City and Berwick, La., has our thanks for a generous share of publicity in his bulletin of recent date and for his loyalty to the Advocate through the years. We appreciate his invitation to spend a time with him, but find it impossible to do so now.

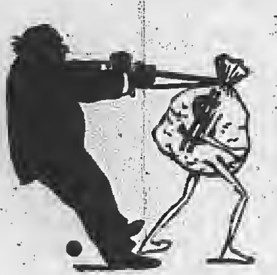
Mrs. T. W. Hackler, long-time friend of the editor and of the Advocate, places us in her debt for words of encouragement regarding her estimate of the paper. Such messages are always helpful, especially when they come from those who know us best.

Mr. Hyman McCarty, a Methodist student at the University of Mississippi and the president of the Wesley Foundation, was elected president of the Y. M. C. A., at Allison's Wells, recently. Mr. McCarty is a senior, and has been prominent in student religious work.

Our good friend, Rev. W. J. Ferguson, of Flora, Miss., refreshes us with words of appreciation concerning the Advocate, which has been going to him for thirty-two years. Bro. Ferguson is hoping to dedicate the church at Flora some time in the near future, and also the Dover church.

Dr. E. H. Cunningham, pastor at Amory, Miss., says that his congregation observed the National Day of Prayer, had a splendid Layman's Day program, with Mr. John L. Bryan delivering the address, and will observe Holy Week with Evangelist Gus Klein leading the services.

Announcement



THE METHODIST PURSE GOES TO CHURCH

World Service Receipts for February, 1941	$256,397.44
World Service Receipts for February, 1942	337,638.13
Increase	$ 81,240.69

Fiscal Year to Date

June 1, 1940, to Feb. 28, 1941	$2,441,138.24
June 1, 1941, to Feb. 28, 1942	2,375,276.98
Decrease	$ 65,861.26

P.S.

Mississippi Conference, fiscal year to Feb. 28—$42.03 Increase.

North Mississippi Conference, fiscal year to Feb. 28—$3,933.39 Increase.

Louisiana Conference, fiscal year to Feb. 28—$2,276.06 Increase.

We were greatly distressed to learn of the very serious illness of the babe of Rev. and Mrs. Carl Lueg, of Natchitoches, La. They carried it to the Methodist Hospital in Memphis and reports indicate that no hope is offered for its recovery. Many friends will remember these distressed parents in their dark hour.

Notice from the post office, Homer, La., brings us news of the death of Rev. J. Blackburn, superannuate member of the Louisiana Conference, living at that place. As we remember, he was a minister of the former Methodist Protestant Church, and was received at the time of union to form the Methodist Church.

Mrs. J. L. Harrison, of Cruger, Miss., says that her mother subscribed for the Advocate when she was a girl, and when her mother went away she had the paper changed to her own address and expects to keep it coming to the end of her days. She speaks very appreciatively of the weekly prayer service in her home church.

Rev. J. D. Wroten and his Advocate committee, Mrs. S. L. Hollingsworth, Dr. George Dowdle, Mrs. R. C. McRee and Mrs. M. C. Howard, have done a magnificent piece of work at First Church, Columbus. They have passed Corinth and now hold second place in the campaign, and they do not consider the campaign closed yet.

Miss Sue McCormack, of Corinth, was elected state president of the Y. W. C. A. Miss McCormack, a daughter of Mr. and Mrs. W. R. McCormack, of Corinth, is a sophomore at Millsaps College, and succeeds Miss Frances Peavy, also of Millsaps. She is said to be the first sophomore so honored, the office going to juniors or seniors in the past.

Rev. Jas. A. McKibben, father of Mrs. W. W. Brunner, of Swiftown, Miss., and brother of Rev. H. N. McKibben, of Duck Hill, died at Pleasant Hill, near Coffeeville, on March 6. He was eighty-three years of age, had been a local Methodist preacher for half a century, we think a member of the Congregational Methodist Church. Funeral services were conducted by Rev. Arthur Glenn, of Hernando, and Rev. H. R. McKee, of Bruce, Miss.

A Training Conference for Methodist Student Leaders will be held on the campus of Baker University, Baldwin, Kansas, June 8-13, with Dr. L. F. Sensabaugh, of S. M. U., as dean. This Conference is held for students of the South Central Jurisdiction. Daily lectures on Bible Interpretation and Appreciation will be given by Dr. Clarence Tucker Craig, of Oberlin College, and other lecturers and platform speakers are being secured.

Life can find no anchorage among the things of time and sense. But the things which are not seen are eternal. Faith, Hope and Love abide because God abides.

—Selected.

LUZIANNE
COFFEE
100% GOOD

A RECOMMENDATION

Rev. Thomas A. Carruth, of the Mississippi Conference, has been in Drew Seminary the past three years and has made a very fine record in leadership and in grades. The past semester he made an A in every course and was taking six. This is senior work and very heavy courses, requiring research.

Bro. Carruth will be available for revival work after June 9. He holds a good revival and is sound both in doctrine and methods. He is a born leader, and now that he is young the young people follow his leadership. His wife is a good soloist and worker with the children. Let's give this young couple of capable leaders a full summer schedule of meetings.

Address: Drew University, Madison, N. J.

Sincerely,
G. F. WINFIELD,
Methodist Pastor.

Magnolia, Miss.

DR. EDWIN LEWIS'S SCHEDULE

Dear Dr. Duren: It has occurred to me that the ministers in Mississippi and Louisiana would be interested in knowing the speaking schedule of Dr. Lewis this summer in the South.

I am, with his permission, mailing you his schedule. You have probably already printed the news of Dr. Lewis's plans to be at Centenary College this summer.

Speaking schedule of Dr. Edwin Lewis, of Drew Theological Seminary, for the summer of 1942:

First week in June—Georgetown, Texas.

Second week in June—Centenary College, Shreveport, Louisiana.

Third week in June—Kentucky Wesleyan, Winchester, Kentucky.

Second week in July—Junior College, Boog, Alabama.

I have been studying under Dr. Lewis for nearly three years, and he is a never-ending source of inspiration and wonder to me. I am sure that his many friends in the South will be glad to know that he has these four speaking engagements this summer.

With very best wishes to you in the great work you are doing as editor of our Advovate, I am

Your friend and brother,
THOMAS A. CARRUTH.

MERIDIAN DISTRICT

March first we opened a revival meeting in Fifth Street Methodist church, Meridian, Miss., with the pastor doing the preaching the first day. Monday morning, Rev. H. A. Gatlin, pastor of East End church preached for us. Rev. O. H. Scott, pastor of Gibson Memorial church, in Vicksburg, came to us Monday afternoon. From that time till the evening of Sunday, March 8, Bro. Scott conducted four services each day except Saturday—a service for all ages at 10 a. m.; a service for the children at 3:15 p. m.; a service for the young people at 7 p. m.; and a service for all ages at 7:30 p. m.

Bro. Scott is a great singer, and a very attractive preacher. He cried aloud and did not spare himself at all in any service, but threw himself into the song service, and into the sermon, with a vigor seldom equalled and never surpassed.

Although the weather was inclement almost every day during the meeting, the attendance was good. Sunday, the last day of the meeting, the multitudes came. The auditorium was filled to capacity and a large number were in the balcony.

The church was greatly revived, and Sunday, March 15, we received forty-three into the church—most of them on profession of faith.

T. J. O'NEIL, Reporter.

DR. E. STANLEY JONES COMING TO NEW ORLEANS

The Protestant churches of New Orleans have secured Dr. E. Stanley Jones for a four-day engagement, from May 24 to 27, inclusive. Dr. Jones needs no commendation from this paper. He is probably the foremost missionary leader in America today, and he is one of the best known and most widely appreciated religious leaders of the world.

We have been asked to say that any person wishing to come to the city to hear Dr. Jones may write the editor of the Advocate indicating when he will come and for how long a time, and efforts will be made to furnish entertainment. Write at once so that those interested may have time to arrange and assign those to be cared for. No plan of general entertainment is being contemplated, but we have been asked to make this request of Methodists who may desire to come. Write the editor of the Advocate, 512 Camp St., New Orleans, La., and the matter will be looked after and applicants notified of arrangements made.

DR. E. STANLEY JONES

DR. CHAPPELL AT GALLOWAY MEMORIAL

My dear Dr. Duren: Dr. Chappell has been received exceedingly well by the congregation here at Galloway. People are turned away practically every Sunday morning from this church and he reaches a much larger number than the church will hold through the facilities of the radio station.

The Sunday evening services have been well attended by several hundred people even on bad winter nights.

Dr. Chappell has a large Wednesday evening service in which he is discussing in popular lecture style the several books of the Bible.

Dr. Chappell is also in great demand as a public speaker. In fact, he cannot begin to meet all of his invitations in Jackson alone.

Naturally, there are many more invitations outside of the city which he cannot fill. Recently, he has spoken in widely separated points of Indianapolis and Corpus Christi in the National Preaching Mission. He has recently had a series of services at the Methodist church at Starkville, Miss., and following Easter will be at the First Church, of Corinth, with Bro. W. C. Newman. He will make several commencement addresses and give several baccalaureate sermons this spring. He will be the preacher at the Pastors' School, Seashore Campground, in June. Many men and women have been received into the church. It is an interesting experience in a strong old church such as Galloway Memorial to have adults come down and profess religion in a regular service of the church.

F. FAGAN THOMPSON.

CHURCH EXTENSION NOTICE

The Section of Church Extension, of the Board of Missions and Church Extension of the North Mississippi Conference, will meet at Winona, at the Methodist church, at 10:30 a. m., April 7. Please let the secretary have all applications to the General Board in hand for the meeting. We want to have these applications before the Board meeting in Louisville, before April 29.

W. J. CUNNINGHAM,
Secretary.

NOTES FROM CROWLEY CHURCH

A quarter of the conference year has passed and Crowley church has been silent as to publicity; but it has been locally quite active under the leadership of the pastor, Rev. James B. Grambling.

Attendance each evening at the School of Missions was excellent. The instructors were Rev. Virgil Morris, Rev. Henry Bowdon, Mr. J. V. Reid, assisted by two ladies from Crowley church. There was a small exhibit of souvenirs from pioneer days in Louisiana, including hymn book and saddlebags used for many years by Rev. J. F. Wynn.

A most enjoyable event of Layman's Week was the officers' dinner served in the church basement, which included all officials, old and young, of Crowley church, the Church School, choir, and Woman's Society of Christian Service. The tables were decorated by Mrs. Toon, choir member and florist, and they were arranged in V's to represent victory. It was a great time of fellowship and instruction, as Mr. Grambling illustrated the legal set-up of the Methodist Church, from the General Conference down to the quarterly conference.

A lady, a newcomer, remarked, "I have been a Methodist a long time, but I have learned more about my church since I came to Crowley than in all my life before."

The Youth Division of the Church School has been reorganized into three departments with their own rooms and equipment. Two more pianos have been given and a new room decorated.

For convenience of transportation, the Woman's Society of Christian Service has been geographically divided into four circles. Mrs. A. C. Adams is president.

Pre-Easter services are planned, including instruction in Christian doctrine and church membership for adults and children, who will be received on Palm Sunday.

Congregations continue large and attentive. The preacher has marvelous energy, initiative, and is deeply spiritual.

ALICE GORTON WYNN.

PERSONAL NOTES AND INCIDENTS

Damages of $27,500 were awarded to a 13-year-old girl in Chicago against a drinking driver and the owners of the saloon where he had been served.

Mrs. Anna C. Lee, of Vicksburg, Miss., reports that she has been in the hospital for nearly nine months and is still not able to walk much. Her trouble began with a fall last July.

Capt. Glenn C. Rutledge, son of the late Rev. J. S. Rutledge, of the Louisiana Conference, and Mrs. Rutledge, is in the service of his country, according to information received from his mother, who lives at Walker, La.

Bro. G. W. Jones, Philadelphia, Miss., renews his Advocate subscription for two years and says that he does not think that he could get along without it since it is the medium through which he keeps informed on the news of his church.

Rev. S. S. Holladay, who has served the Delhi-Crowville charge for a number of years, has been transferred to Gilbert, La., in the series of shifts made necessary by chaplaincy appointments. Rev. J. E. Hearn has been changed from Mangham to Delhi-Crowville charge.

Bishop W. W. Peele dedicated the Methodist church at Falkner, Miss., on the night of March 18. Rev. J. Noel Hinson is the pastor. The pre-Easter revival at Blue Mountain, on the same charge, began last Sunday, with Dr. A. T. McIlwain doing the preaching.

Rev. A. R. Beasley reports good progress in his work at Hollandale, Miss. Within the past year $1,500 has been spent on church and parsonage improvements. Beginning with the pastor's salary, the budget for the year has been increased. Congregations are good and there is a deepening of church interest all along the line.

STORM DEMOLISHES GOSHEN CHURCH

Dear Dr. Duren: Just to let you know that some of our people suffered in the tornado last Monday afternoon. The Goshen church, seven miles west of Coffeeville, was completely destroyed, along with the homes of many of our people. Some were injured.

The Goshen church was established more than a hundred years ago. The membership has suffered and lost most of their buildings, but they are heroic in saying, "We will rebuild our church." They will need aid in this. Please appeal through your paper for help for these people, who are without a place to worship.

Looking forward with pleasure to having you with us for District Conference.

Cordially,
J. V. STEWART.

PLACE MISSIONARY INSTITUTE CHANGED

Announce that the joint meeting of the District Missionary Institute and District Conference of the Woman's Society of Christian Service, which was to have been held at Baldwyn, April 9, will be at New Albany. The meeting will open at 9:30 a. m.

-W. R. LOTT, D. S.

NEW EDUCATIONAL BUILDING, FRANKLIN, LA.

NEW EDUCATIONAL BUILDING AT FRANKLIN, LA.

The new educational building at Franklin, La., is a vision materialized as well as an achievement. During the pastorate of Rev. J. T. Harris, he purchased a lot with the view of an educational building some time in the future. The consummation of the dream fell to his successor, Rev. Jolly B. Harper. After some months of promotional publicity and planning, a campaign was organized with six teams, to each a quota was assigned which was to be raised in a week. On November 24, the "Kick-Off" banquet was held, and on November 30, six days later, the six teams reported in pledges and cash an aggregate of one thousand dollars in excess of the total amount assigned. The pledges were spread over ten months and they are being paid regularly.

Work on the building began on December 1 with Mr. Marvis Morris, chairman of the Board of Stewards and a contractor, as builder without charge for his services. Every firm furnishing material gave substantial reductions on prices. The Flint-Coat Roofing Company donated the roof, May Bros. Lumber Company gave the doors, and Mr. Walter Morris, painter and Church School superintendent, donated his services. The value of the building is estimated at $7,500, with furnishings, new and reworked, making an additional $1,000.

The building was occupied for the first time on February 15, and a downpour of rain was not sufficient to dampen the ardor and enthusiasm of the people who had waited too long for that day. The opening ceremonies were impressive. The Chairman of the Building Committee delivered the keys of the building to the General Superintendent of the Church School, and he in turn presented them to each department head, all with suitable addresses of presentation and responses. In the afternoon, a kitchen shower brought everything imaginable for that department—a stove, ice box, built-in sink, seven dozen each of the necessary dishes and silver, and numerous gadgets.

Already the program of the church is showing expansion as a result of the new facilities for work. The attractiveness of the departments, surpassing home or day school, is making a profound impression on the children. A large and well-equipped game room draws all ages for many week-day activities.

It is confidently expected that every bill will be paid on schedule time, and Bishop A. Frank Smith is being asked to hold the dedication service some time before the next session of the Annual Conference. The debt outstanding is amply covered by good pledges, and in this new enterprise, Franklin Methodists, under the leadership of their pastor, Rev. Jolly B. Harper, have taken a definite forward stride.

REV. C. FENWICK REED DIES

Rev. C. Fenwick Reed, who was serving as pastor at Plaquemine, La., died on the morning of March 20. The funeral was conducted from the Plaquemine church by Dr. W. L. Doss, district superintendent, assisted by Rev. W. W. Perry, Donaldsonville, La. Bro. Reed, who had been serving the Plaquemine church about two months, was taken ill soon after he moved to the charge and was desperately ill for about ten days before his death. Interment was in the Roselawn Cemetery, in Baton Rouge.

JUDGE S. D. PEARCE, OF RUSTON, PASSES

Dr. Robert W. Vaughan, of Ruston, La., reports the death of Judge S. D. Pearce, of that city, on Sunday morning, March 15. Judge Pearce was in his eighty-eight year, had been in feeble health for some time, and his death was not unexpected. He was a staunch Methodist, a great crusader for righteousness, an unfailing friend to the orphaned children, and he will be greatly missed in his church and community. A more extended notice of his death will appear later.

STORM DAMAGE AT BALDWYN AND VICINITY

The tornado which swept across North Mississippi, on March 16, completely destroyed the new brick church at Baldwyn and also Prospect church on the Marietta circuit, seven miles east of Baldwyn. The parsonage at Baldwyn was considerably damaged, but Rev. and Mrs. A. C. Bishop, who were in the parsonage at the time, escaped without injury.

The church at Baldwyn was erected in 1925 at a cost of $12,000. It was a beautiful building and well-equipped. No tornado insurance was carried on any of the buildings destroyed, and the church at Baldwyn will have to be rebuilt as it cannot be repaired. The people of that little church and community have met the disaster heroically. Many of their homes were swept away in the storm, but they are planning to rebuild their church at the earliest moment possible.

DISTRICT MISSIONARY INSTITUTE AND DISTRICT W. S. C. S. MEETING, COLUMBUS DISTRICT

The District Missionary Institute and District W. S. C. S. Meeting for the Columbus District will be held at Starkville, on April 7. The meeting will open at 9:30 a. m., and close with a consecration service about 3 p. m. Of course, active workers of the W. S. C. S. will be present, and we are anxious to have other interested workers present to get missionary information and inspiration to carry back to our local churches. Dr. Ezra Cox, of the General Board, will be the inspirational speaker—speaking at 11:15 a. m. Rev. R. G. Moore, our Conference Missionary Secretary, will be with us. Our attendance goal is a representative group from each charge.

A. T. McILWAIN,
District Superintendent.

ADDRESS OF HON. CLAUDE V. HATHORN ON LAYMAN'S DAY

At Court Street Methodist Church, February 22, 1942

(Continued from last week)

Bootleggers and gamblers care little who suffer so long as they enrich themselves. Countless thousands, aye millions, of our own people have no thought of God, no reverence for His day, no desire for His sanctuary. We see our rising generation growing up ignorant of God and of their obligations to Him.

We see morals at a very low ebb, the poor crying for bread; political corruption, not only in low places but high places as well; we see justice perverted; the vast majority of our people have no reverence or respect for the Sabbath or for the laws of God or man. Our juries refuse either to indict or convict criminals, jurors are bribed and public officials are either bought or they are so utterly incompetent that they ought to be impeached.

Open saloons and dens of vice and houses of ill fame are operated in open and flagrant violation of law and in the very shadow of our churches. Oh, you say, this is true of Louisiana, in Pennsylvania, in Kansas City, but not in Mississippi. If that is what we really think about it we are either blind, idiots, or fools. I fear the old adage is true as to each of us, "None are so blind as those who refuse to see, or so deaf as those who refuse to hear."

Most of us are prone to cuss and condemn those people who run these places, and our enforcement officers for owning and operating and permiting to be operated these dens of vice.

Frankly, they are not nearly so much to blame as you and I, and every decent citizen of Mississippi. I firmly believe that if twenty-five men, or a dozen men, would go in a body to the men who are operating these places and tell them they must close, and mean it, they would shut up shop and leave.

As I came into your city I saw hundreds of men in uniform, young men, with bright and smiling faces, the pride of a doting father, the darling of a loving mother, the beau ideal of a trusting sweetheart, the husband of a faithful wife. All with loves, ideals, hopes and aspirations just as you and I. These men are offering everything they have on the altar of patriotism. Their hopes, their ideals, their loves, their very lives that we, you and I, might be free; that freedom should not perish from the earth, and that God's altar should not be desecrated. When we think of how much they are giving, and how little we can give, we should be ashamed to stop short of our utmost.

The world today is confronted with two clashing philosophies, Christianity and paganism. Christianity seeks to promote enlightenment, understanding, goodwill and co-operation. It exalts the worth of the individual and seeks to build a democratic society in which every man has the right to freedom of worship, freedom of speech, and freedom of life. Paganism denies these freedoms to individuals and through totalitarian forms of government seeks to coerce the individual and exalt the state. It builds suspicion, distrust, malice and hate, and seeks by ruthless conquest to enslave other peoples for the building and exaltation of its own power.

The present war is a test of the ability of free people and free institutions to survive. Across the centuries Christianity has been the source of all the freedoms that have blessed humanity. She will continue to be during and after the present conflict, but the Christian Church must re-examine its foundations, its message, its life, and its strategy, and look into the future with a clear vision of all that is involved in saving the world. We sing "God save America," but God will not save America unless America does her part towards saving herself.

The world can no longer exist half Christian and half pagan—either the one or the other must fall.

When Queen Esther hesitated to go before the king, unbidden to plead for her people, Mordecai asked her, "Who knoweth whether thou art come to the kingdom for such a time as this?" Wake up Christian men and women! Who knoweth whether Christian America hath not been kept, nurtured and preserved for a time like this? What doth it profit a man if he gain the whole world and lose his soul? What doth it profit America to win the war and lose God. Our patriotic soldiers, sailors, marines and airmen can and will win this war, but we of the rank and file of the Christian Church only can save its soul. The opportunity, aye, the privilege is ours. If we fail, rest assured God will go elsewhere for an Esther to redeem and save His children.

As to the final results of this Armageddon I have not the slightest doubts. The world which to us seems so chaotic, is still under God's control. His eternal purposes are being fulfilled, and even paganism is carrying out some divine purpose hidden from our eyes.

Is it possible for paganism to win this war? I answer, no. Because of Churchill, whose bulldog tenacity has aided greatly of course? No. Because of Greece, whose spartan bravery and courage has rendered the Roman eagle impotent? No. Because of downtrodden China or under-rated Russia? No. Because of aroused America? No. BECAUSE OF GOD.

The time is near when these jugglers of human lives and liberties must fall.

I think Victor Hugo's analysis of the cause of Napoleon's defeat at the battle of Waterloo applies to conditions as they exist today. To quote: "The moment had arrived for the incorruptible and supreme equity to alter its plans. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, world depend, had complained. Smoking blood, over-filled cemeteries, mothers in tears, these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades to which the abyss lends an ear. Napoleon had been denounced in the infinite, and his fall had been decided on. He embarrassed God."

Waterloo is not a battle; it is a change of front on the part of the universe.

I know the whole moral and spiritual universe is reeling and rocking and seems on the verge of collapse, but we must remember that right is still right, and wrong is still wrong.

Let us remember that there is an unchangeable law of gravity in the moral as well as the physical law of the universe. That there are great and unyielding forces which battle for righteousness. Above and beyond our frail human efforts the stars in their courses do fight against the kingdoms of iniquity.

We may well believe, aye, we may know, that Hitler, lusting for power, with his hands dripping with blood, will be ground into defeat and repudiation by an avalanche of moral and spiritual forces let loose in the world by a God whose wrath is a consuming fire, and against whose eternal kingdom not even the gates of Hell shall prevail.

This is no time to yield our faith, nor let the light go out in a darkened sky. This is not the time for a spiritual blackout in America.

Let us remember that Christianity survived under the Caesars of Rome, and Christianity will survive the persecutions of pagan Germany and Japan. Christianity can survive without democracy, but democracy cannot survive without Christianity.

We can get a great lesson of faith, courage and hope from the Mayor of the city of Narvik, in ravished Norway. Narvik is the principle seaport on the west coast of Norway. Seized by the Germans without warning, bombarded by the British, practically destroyed by aerial battles, its harbors choked with naval debris, sacked by friend and foe alike, the city of Narvik barely escaped with its life. But out of Narvik has come one of the bravest words of the war. The Mayor of the city, in an interview with a newspaper man a short while after the city had been thus betrayed and devastated, proudly declared, "The mountains are still ours. So long as the cragy mountains are in our hands Norway still lives."

Let us remember that there are certain heritages that neither Hitler nor the entire pagan world can take away from us or destroy. We still have Mount Sinai; we still have the Star of Bethlehem; we still have the Mount of Transfiguration; we still have the Garden of Gethsemane; we still have Calvary; we still have GOD.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

O God, our help in ages past,
  Our hope for years to come,
Our shelter from the stormy blast,
  And our eternal home!

Under the shadow of thy throne
  Still may we dwell secure;
Sufficient is thine arm alone,
  And our defense is sure.

O God, our help in ages past,
  Our hope for years to come;
Be thou our guide while life shall last,
  And our eternal home!

—Isaac Watts.

* * *

As Our Theme Song

Mrs. E. V. Perry, our Conference Secretary of Missionary Education and Service, has suggested that we use as our theme song for the study of "Christianity and Democracy in America," the above hymn of Isaac Watts.

We are told that more than half of the speakers before the religious non-sectarian Sunday Evening Club, of Chicago, asked for the singing of this famous hymn, "O God, Our Help In Ages Past."

Commenting on this the editor of "Pathfinder" said:

"The solemn words of this song, expressing deep conviction and trust, are felt to be a fitting expression of the present exalted mood of the embattled nation. It takes a genius to find suitable words for a high human emotion—a genius who has felt, suffered and triumphed. Such a man was Isaac Watts, humble son of an English clothier, who was born 16 years after the death of Cromwell, in an age of militant religious conviction and practice. An independent thinker and non-conformist, he spent his life, troubled by ill health, teaching, preaching and writing books and hymns. It was fortunate that this famous hymn was provided with adequate musical expression by a contemporary, William Croft. Such words and music are notable and profound enough to inspire and sustain a nation fighting not for gain or glory but for human rights."

* * *

Point No. 1, Efficiency Aims for 1942

1. Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service.

There seems to be some misunderstanding concerning this point on the Efficiency Aims for 1942.

In an effort to meet the requirements for study classes and to get in all of the prescribed program material, many of us have arranged our year's program so that several of the programs from "For the Facing of This Hour" will come consecutively—**not once a month.**

It was our thought that these programs, like the sessions of the study class, would really be more effective coming consecutively, and that if "fifty per cent of the members" were present at 10 of these meetings (which are still regular meetings), we would reach the requirement.

However, it seems that the point may be interpreted to mean **ten monthly meetings** based on the prescribed program material.

As we understand it, there are two objectives: To increase the attendance on these days from the point of fellowship and to reach the larger number of women with the information.

We regret that this confusion has occurred and we hope soon to have a better interpretation from the office of Education and Cultivation of the W. D. C. S.

* * *

Reports! Reports!! Reports!!!

This week will be the last in the first quarter of 1942, and reports from officers in the local W. S. C. S. should be made at an executive meeting held on the 30th, and mailed immediately to the conference officers.

Conference officers are required to have their reports in the office of the Jurisdiction officers by April 15.

Since you may have misplaced your mailing list, we give the name and address of the conference officers:

President: Mrs. Paul Arrington, Waynesboro, Miss.

Vice-President: Mrs. W. F. Mahaffey, Mendenhall, Miss.

Recording Secretary: Miss Bettie Ridgeway, Ellisville, Miss.

Secretary, Organization and Promotion: Mrs. D. L. St. John, 2200 35th Avenue, Meridian, Miss.

Treasurer: Mrs. L. O. Todd, Decatur, Miss.

Secretary, C. S. R. and L. C. A.: Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Secretary, Missionary Education and Service: Mrs. E. V. Perry, Rolling Fork, Miss.

Secretary, Wesleyan Service Guilds: Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss.

Secretary, Student Work: Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

Secretary, Young Women and Girls: Mrs. Glendell A. Jones, Florence, Miss.

Secretary, Children's Work: Mrs. J. C. Burrow, Columbia, Miss.

Secretary, Literature and Publications: Mrs. H. E. Hamrick, Collinsville, Miss.

Secretary, Supplies: Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss.

Secretary, Spiritual Life: Mrs. E. E. McKeithen, Utica, Miss.

District Secretaries—

Brookhaven District: Mrs. G. C. Terrell, Prentiss, Miss.

Hattiesburg District: Mrs. E. E. Deen, Hattiesburg, Miss.

Jackson District: Mrs. W. B. Fazakerly, 636 Porter Street, Jackson, Miss.

Meridian District: Mrs. J. C. Porter, 2806 Valley Street, Meridian, Miss.

Seashore District: Mrs. John Cirlot, Moss Point, Miss.

* * *

What Have You Done?

The quarter is closing and most of us have completed our Bible Study.

Following any of our study courses comes the question, **"What can we do?"**

Mrs. Perry has suggested that we make an offering—a love gift—to be sent either to The American Bible Society, Park Ave. and 57th Street, New York, N. Y., or to The Methodist Committee for Overseas Relief, 150 Fifth Ave., New York, N. Y., to be used in supplying Bibles to the men in the service and to persons in many lands who may now read God's word.

Have you cooperated in the church-wide study of "The Methodist Meeting House?"

* * *

Do Your Boys In the Service Hear from You?

What are you doing for the boys from your local church who are in the service of Uncle Sam?

Do they hear from the church?

Some churches send copies of each Sunday's bulletin to all of the boys, some write letters once a month, some send them the home-town paper.

You may think of something else which may be done—if so will you write us, so that it may be shared with others?

Then there are the boys and girls who go from the home-town to work in defense areas—they should know that the church cares.

When your boys and girls go anywhere, write a personal letter to someone in the town to which they go—especially to the pastor of the church—so that they will keep their church contacts.

* * *

Pre-Easter Services

Women of the local W. S. C. S. should encourage and assist the pastors in holding pre-Easter services and in a special observance of Good Friday.

In the March number of "The Methodist Woman," page 17, will be found the outline for a very beautiful service for Good Friday.

A COVENANT WITH LIFE

By James H. Straughn

I made a covenant with Life,
Made in a day of grace, when born
Into a world, now fair, now torn,
To occupy until He come.
I pack my load, salute the dawn;
I fare me forth, where men have trod,
Blue skies, great days, on venture drawn,
Hope high, faith strong, my trust in God.

God knows 'twere very good to dream
Of mystic years in sweet content,
Of love, and home, and loyal friends,
Of toil, and God benevolent.
But I've a covenant with Life,
Where'er he call, whate'er demand,
I'll take my cross, I'll follow through,
I will not shirk that high command.

"It may be he will take my hand
And lead me into some far land,"
Where hardships are, where sorrows dwell;
It may be he will keep me home,
Where softness is, where all is well,—
His ways are strange, I cannot tell:
Yet, far or near, in peace or strife,
I'll keep my covenant with Life.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"To Know Him and Make Him Known"

These few words express the complete conception and experience of missions. "To know Him" is the impelling force which creates the desire "to make Him known," to share with others this abundant and satisfying life. In the early 1800's we find "The Boston Female Society for Missions," and "The Cent a Week for Missions Society." These were groups of inspired women who had caught a vision of a world needing God; they went about meeting this need to the best of their knowledge and ability. The work has continued in an ever-growing pattern, rendering greater services to more people from year to year. Today we have more than a million and a quarter Methodist women committed to a great program of service for women and children around the world. Bernard C. Clausen has expressed our ideal in these words:

"We shall yet build a world
Safe for the dreams of motherhood,
Safe for the hopes of childhood,
With Thy help, O Lord, our God."

(1941)

Our first full year as a Conference Woman's Society of Christian Service has been completed. We find we have not held all the women who signed as charter members, but we do have more societies, more members than in 1939, and an increase in total giving. Our whole conference program of worship, study and service has been strengthened by efficient leaders in all departments.

A Wesley Foundation has been opened at State College. This was done by the Conference Board of Education, but the work was initiated by the women, and $1,000 was contributed to this program by you last year. When you hear Mr. Patrick's report this afternoon you will realize how much this was needed and rejoice in your part in it.

Malvina Community Center, off to a good start last year, is established in the thinking and appreciation of the entire conference. Your generous contributions have enabled us to render a great service there.

A good beginning has been made in the Ministerial Fund, and we were able to meet some definite needs when the calls came to us. At Christmas time, checks were sent to several of the old and sick superannuates to bring some cheer, through you, into their lives.

As you know, your president represents you on the Board of the Methodist Hospital in Memphis. Here, because of increased facilities, they were able to render a proportionate increase in services. They had an excellent Annual Report.

We also worked with the State Board of Education and the W. C. T. U., trying to set up a more effective State program in Narcotic and Alcohol Education.

In Inter-racial work, we cooperated again with the A. K. A. Negro Sorority in a health program in Bolivar county. This was followed up with an Inter-racial meeting where problems were discussed and goals set up, toward which we will work. This meeting, well-attended by both races, was most satisfactory. The Mississippi Council for Inter-racial Cooperation; Anti-Lynching Institute; helping to secure an adequate fund from the State Legislature for maintenance for Jackson College; work on behalf of the Negro county schools—these activities complete the list of outside contacts made for better understanding and cooperation between the races in our State.

Your president was your official delegate at the meeting of the Southeastern Jurisdictional Board of Missions, in Nashville, in January. This was our first meeting since our Jurisdictional organization was set up and was held in conjunction with the annual meeting of the Southeastern Jurisdiction of the Woman's Society of Christian Service. At this latter meeting you had six official delegates, your full quota; Mrs. Talbert, Jurisdictional Secretary of Foreign Work, and a number of visitors from our conference were there also. This interest evidenced on the part of our women speaks well for the future of our whole program.

1942

The war brings an increasing number of problems to our missionary program. I know you are interested in the present situation. We will look at some of the fields.

China

The story is told of a Chinese sage who was asked about the destiny of China shortly after the Manchurian affair, when China was bitterly watching Japan, fearful of further war. The sage said he hoped his country would go to war; that he hoped she would be defeated in that war; and that he hoped that the defeat would drive her people back into the hills, where they could discover their country anew and whence they could emerge in a new birth.

The events that the sage hoped for have come about. The Chinese are fighting Japan; they have suffered terrible disasters; they have been driven back into the hills; and out of those hills is rising a new China, democratic in its aspirations and dedicated to an expanding future.

As schools, churches, hospitals have been bombed, they have moved inland, carrying their Christian message of education, health, and a better way of life wherever they have gone. And through all these years of war, the lives of our missionaries have been examples of steadfastness, courage and helpfulness. As someone has said, a new Bible was written for the Chinese by the lives of these Christian workers—a Bible that all could read and understand. Christian Chinese men and women, boys and girls, products of our many years of work in China, are making a great contribution to this new China which is emerging from the interior.

Japan and Korea

Japan and Korea are closed to workers, and, for the most part, all workers have been withdrawn. But our work—the churches, hospitals, schools and kindergartens—have been under the leadership of native leaders for some years, our missionaries being there only in an advisory capacity. So the work continues, we are sure, as far as it can in the war situation, and so far the interiors of Japan and Korea have not been affected seriously. Less than 1 per cent of the Japanese are Christian, but we are confident that in Japan and Korea Christian individuals and groups are carrying on the work and praying for peace.

Occupied Territory

Occupied China, Malaya, the Philippines and Burma are the unknown quantity today. A curtain has been drawn and these fields are completely "blacked out" as far as any information about them can come to us. Messages have come, through Bern, Switzerland, from China (Miss Louise Killingsworth is in Shanghai), December 26; from the Philippines, December 27; and from Japan, January 4. In each message we heard: "Missionaries Safe." At best, their activities are curtailed, and possibly there is internment and a complete cessation of work. We pray that, when the curtain is lifted, they will have suffered no worse fate.

Latin America and Africa

Latin America and Africa are the brightest spots on our map today. There is a great plea for workers to come to stations now open and to go into new areas. We feel sure Mexico will re-open her doors very soon.

Orphaned Missions

All the work formerly maintained by other countries is orphaned today, i. e., cut off from the home base. No money can go out of these countries to their missionary stations. In America we find the only free churches. We are still able to get money to all our stations which are active, even into most of China. We have a great responsibility for maintaining and advancing the Christian Gospel in non-Christian lands dur- this war time.

Our Task

We are the spiritual descendants of those pioneer women of the early 1800's. Through all these decades the vision and sacrifices of missionary women have been steadfast in the face of all difficulties. We appreciate the heritage which is ours and will permit no interest to supersede our Christian responsibility in these difficult days. Will each of you pledge with me to:

1. Strive unceasingly for tolerance and understanding of all races, nations and classes; brotherliness with all its implications marks a Christian, in the home, the community, the world.

2. Deepen and undergird the spiritual forces of the world within yourself first, then within your home, your community, your nation. Through prayer groups around the world, this spiritual force can become the foundation on which a lasting peace may be built.

3. Support our workers and work through study; a knowledge of the problems facing us at home and abroad will make us more intelligent and interested as we pledge prayer, service and money for this kingdom-building task which is so specifically and peculiarly ours today.

So many appalling forces are unleashed

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Where Is Happiness?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if any did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake, manhood a struggle, old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple. "In Christ alone." He said, "I will see you again, and your heart shall rejoice and your joy no man taketh from you" (John 16:22).

* * *

Sessions Committee to Meet Opening Day of Conference

The Woman's Society of Christian Service will open its annual conference at two p. m., on April 14, in the Trinity Methodist church, Ruston. Following the President's Message, and reports of the Vice-President, Recording Secretary and Treasurer, this short business session will adjourn for the meeting of the Sessions Committees. Each delegate will be appointed to a special committee upon receipt of her registration card.

The following committees will meet:

1. Missionary Education—(a) Children's Work; (b) Young Women and Girls' Work.

2. Supplies and Finance.

3. Student Work.

4. Organization and Cultivation—(a) District Secretaries; (b) Zone Leaders.

6. Education—(a) Literature and Publications; (b) Missionary Education and Service.

7. Christian Social Relations and Local Church Activities.

8. Wesleyan Service Guild.

* * *

Important Items

Slogan for 1942—"For Christians the only way is forward."

1. Spiritual Life.—The Spiritual Life Committee asks the cooperation of each unit in the use of the "Fellowship of Prayer" and other Lenten readings, and in supporting your minister in his special Lenten services.

Special prayer projects for March.

Foreign — Cooperative Work in West China.

Home—Retired Workers.

2. Every officer a subscriber to "The Methodist Woman." Why not a World Outlook with every Methodist woman.

3. Better planned monthly programs. (a) The material furnished is the very best; (b) The supplementary materials suggested are unsurpassed.

Why then do some societies say "The programs are dull and uninteresting? It may be that not enough time and thought is given to planning. The suggestions for program for April as outlined by Mrs. H. W. B. Detwiler are worth consideration:

Additional Suggestions for Program for April

By Mrs. H. W. B. Detwiler

Program: The Work of the Woman in the City Church.

Devotions: "Our Highest Joy, Our Father's Work to Do." (See program and devotional books.)

I. **Invitations:** A miniature copy of one of the covers of THE METHODIST WOMAN. Ask your president or membership chairman to write the invitation in the form of a personal note, which is to be mimeographed and placed inside the cover.

II. **Atmosphere:** In one section of the room display a group of lovely pictures of women of the Bible. Under each of these might be printed a quotation that Jesus said to her. In another section, represent women in the home, gather all the kitchen mottoes or poems from your women in the church. In another section, portray women in business, industry, or professional life. In still another section use pictures of women in Christian active service anywhere in the world.

III. **Devotions:** See to it that everything is in readiness for a most worshipful attitude. To help create a worshipful attitude, a small altar may be created. Use candles, flowers, a picture of "Christ in Gethsemane," or "The Praying Hands." See worship services, pages 12, 13.

IV. **Program:**

1. See suggestions for discussion on pages 31-35, in "For the Facing of This Hour."

2. A helpful monologue, "Every Woman in Back of the Whole Program," by Mrs. Henry Ebner, 3541 Pennsylvania Avenue, Merchantville, New Jersey. Price, 5 cents.

3. Have the Secretary of Local Church Activities give "An Open Letter to Your Society," by Mrs. V. F. DeVinny. See THE METHODIST WOMAN, January, 1941, page 24.

4. Dramatize the beautiful sketch "Inspirations," found in "World Outlook Circulation Guide." Free. May be secured from offices of World Outlook Circulation Department, 150 Fifth Avenue, New York, N. Y.

* * *

Department of Christian Social Relations and Local Church Activities

Dear Secretaries: The recommendations that should serve as a basis of the activities of 1942, in the area of Christian Social Relations and Local Church Activities, will be found in the January issue of "The Methodist Woman." I am sure you will study the details of this report carefully and call to the attention of your societies the special objectives for the year.

Local societies should select those interests and needs that are of most value to their own communities and promote them in line with the Efficiency Aims of the Department. This Aim (No. 4) states that each society should have a committee on Christian Social Relations and Local Church Activities promoting a specific activity each quarter, growing out of study. (This committee should meet regularly and plan and promote specific activities through the society.) This committee will promote studies in line with the total study program of the society, giving especial attention also to informal studies, such as those suggested in the new pamphlets prepared by the Department. Every study should stimulate some practical activity.

Please note that three new C. S. R. and L. C. A. study pamphlets are now available at 15 cents each; "Local Church and Community Cooperation," "Economic Relations," and the newest one, "Christian Citizenship." Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

The necessity of a well-organized Christian Social Relations and Local Church Activities Committee, meeting regularly for study, cannot be stressed too much, for upon this group will rest the responsibility of planning a special activity each quarter. We must get busy right now and not fail in the very beginning of the year.

In closing, I would like to say that we are counting on each one of you to study, plan and work that you society will not fail in meeting the requirements in the Department of Christian Social Relations and Local Church Activities.

Yours sincerely,
MRS. D. C. METCALF.

P. S.—We are asking you to take your quota of coupons for Memorial Mercy Home —50,000 for each quarter this year.

Extract from Letter of Missionary at Nanking University

"Here in Chengtu, West China, I have been at work in this union institution since October 16. Teaching boys is a new experience to me, but I believe I shall like it. I'm praying every day that I may help them grow into Christian men, so strong that they may really be Christian in their places of leadership in the future. Life on this campus is quite comfortable, much more so than in some other places. We have plenty of good food, a good house (furnished by the Methodists), and a stove in our living room. We have electricity but no running water. That is a small matter, though. Although we are able to get most things we need, prices are very high. Imported things are out of reach. For example, ivory soap is priced at $55.00 now (or U. S. $3.00). Light bulbs (not imported) are about fifty or sixty dollars each. At present our living expenses amount to over $600 a month without heat. During the winter months it will naturally be more." (This was written before December 7. We believe this missionary is still as safe as her letter indicates. Shall we complain of any mounting costs or decrease our giving while our missionaries continue to serve so joyously and at such risk and great financial cost? Truly **we know little of suffering and sacrifice!**)

—(From the Office of the Secretary of Missionary Education.)

Good sense, disciplined by experience and inspired by goodness, issues in practical wisdom.—Selected.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 29, 1942

By Rev. W. C. Newman

THE TRANSFIGURED CHRIST MEETS HUMAN NEED

Lesson Text: Luke 9:28-43

Golden Text: And they were all astonished at the majesty of God.—Luke 9:43.

Each person who has made any appreciable response to religion has what might be called a spiritual history. Most of us have not preserved, even in our memory, the various incidents in that history. Under the press of other things they have been half forgotten.

But if we would delve into memories long buried in the rubbish of more trivial experiences, we could recall some one or more thrilling hours—what our church fathers used to call "mountain top experiences"—comparable in our lives to the Transfiguration in the lives of Jesus and Peter and John and James.

Being Lifted Out of Our Littleness

For what happened to Jesus and these three disciples was not anything imposed upon them from outside themselves. It was something that happened within them. Their shining faces but reflected the exultation, the joyousness they felt as certain realizations suddenly burst upon them, lifting them out of the feeling of littleness and inconsequence, and giving them the promise of victory.

It was a thing that can happen to us, should happen to us on occasion, taking us out of the limitations of time and space and letting us feel that we are a part of that which is eternal and unconquerable.

Transfigured by Great Experiences of Worship

"And as he was praying, the fashion of his countenance was altered—" so says the Scripture.

Almost every one of us has had some memorable experience in worship. While we were praying, or kneeling at some altar, or engaged in some lovely service, the fashion of our lives was changed. But the pity is that such experiences have been altogether too few and far between. Their rarity accounts for our spiritual impoverishment.

Once upon a time we thought that the great need of our churches was for the enrichment of its worship services. Ritual, dignity, music, candlelight—and many other things have been employed to accomplish this enrichment.And all of them are good.

But even yet there are many of us who sit impassively through song and prayer and sacrement, and will not let these things touch us. Then we are tempted to say there is nothing to religion after all; it makes no change in us.

Jesus was not emotionally unbalanced; he was no mere sentimentalist. He did not make a spectacle of himself in religious observances. But he surrendered himself to the mood of prayer and worship. I doubt not that he was transfigured by this more than once, though there may have been no one to see.

Transfigured by the Communion of Saints

"And behold there talked with him two men, who were Moses and Elijah—." To the disciples this had much more than a miraculous significance. It was not simply that two men long dead suddenly were visible in ethereal light. The real meaning here is that they were not alone in the crisis that was upon them. Jesus was not facing martyrdom, nor were they facing persecution as isolated individuals who would be completely submerged in the passing of the centuries. They were a part of a long-time movement which had begun hundreds of years before, and would continue hundreds of years hence, and in which they were bound in fellowship with all the saints of every century.

"We are not alone!" What courage there is in that thought. Moses, Elijah, Amos, Paul, Martin Luther, John Wesley, David Livingston, Martin Neimueller—and thousands of others less famous. That is the grand procession in which even the humblest Christian is marching.

It is enough to cause one to exult, to be carried out of one's self, to be transfigured.

Transfigured for Work

But while great experiences of worship and fellowship can be acquired by any one of us, many are tempted to be content with such hours of spiritual ecstasy. Some of us even make such ecstasy the whole objective of religion, and feel that religion has succeeded or failed to the degree that it is able to produce and reproduce a rapturous emotional response on the part of congregations.

We can so easily understand Peter's desire to build tabernacles and stay on that mountain.

But ecstasy cannot be maintained continually. Nor can a human being live forever on the heights of emotional rapture. Unless we come down from that mountain and go to work a fierce reaction is inevitable. And the second state of such a man is far worse than the first.

People thronged around the foot of the Mount of Transfiguration. Sick people, troubled people, needy people. It was an ugly and sordid world down below. But only there could genuine religion be achieved and lived out.

So Jesus led them back down from that place of loveliness and inspiration into scenes that must have been repulsive—an epileptic boy, falling into a fit and foaming at the mouth.

Christianity was never meant to be lived under ideal conditions. We must seek experiences of transfiguration—then go to work.

Success is not measured by the amount of money a church can collect every year, but by the good it does in its own fold and among its own community.—Shaftesbury.

BISHOP EDGAR BLAKE AT VICKSBURG

A line or two to publish in the Advocate this week. Bishop Edgar Blake, from Coral Gables, Florida, is going to conduct a series of "Passion Week" services in Crawford Street Methodist church, Vicksburg, Miss., beginning next Sunday (Palm Sunday), March 29, and continuing through Easter Sunday night, April 5. Two services will be held daily, morning and evening. Bishop Blake was with us at Meridian two years ago as conference guest speaker. He delighted the hearts who heard him on that occasion. He is one of the honored retired Bishops of the Methodist Church.

His theme for the week will be, "The Ultimate Triumph of the Kingdom of God." I would like to invite ministers as well as laymen from Vicksburg territory to attend Bishop Blake's services if possible.

T. O. PREWITT, Pastor.

MISSIONS MAKE GOODWILL BETWEEN NATIONS

(Continued from page 5)

Building World Democracy

It is a recognized fact that education can be promoted in many ways, sometimes by instruction, sometimes by precept, much by example. By devoting themselves to work of a humanitarian character, animated by the spirit of unselfishness and regardless of personal dangers and hardships, the Christian workers in China, your collaborators over there, are giving an example which I am sure will have a far-reaching beneficent result.

Then from an even broader point of view, I feel that this work which you have been carrying on in my country is something that will help greatly in the long run in the promotion of understanding and goodwill not only between China and Great Britain but between nations. It is a work that goes to the heart of the people. The Confucian disciples who believe that within the four seas all are brethren and the Christian workers who preach the fellowship of men have a common ground upon which to collaborate to uplift humanity to a higher plane of mutual comprehension and mutual aid in order to build up a world which will be better and saner, a world in which all peoples can live in peace and security and enjoy the blessings of liberty and democracy.

Prayer is not only worship, it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of physical buoyancy, greater intellectual vigor, moral stamina and a deeper understanding of the realities underlying human relationships.—Dr. Alexis Carrel.

THE CHRISTIAN FIRESIDE

GENERAL CHIANG KAI-SHEK

General Chiang Kai-shek, who has been invested at Delhi with the G. C. B., in recognition of his outstanding achievement in the Allied cause, belongs to that class of Chinese which has made a spectacular leap over the centuries from China's deep but essentially mediaeval type of culture into the forefront of modern scientific culture. Born of a family of Buddhist scholars and farmers, he early joined the democratic movement in China and took part in the great revolution of 1911. He became the great Sun Yat Sen's right-hand man, and at his death in 1924 took over the leadership of the revolutionary movement. His strength was shown in those days by his steady refusal to be rushed into war with Japan by the young hot-heads of the party. His own wisdom and complete loyalty to the interests of his country, the steady development of Japan's sinister plans, and finally the invasion of China proper by Japan in 1937, gave him the unquestioned position of leadership which he holds today. He stands side by side with Churchill and Roosevelt as a defender of the world's civilization.

In all his work the Generalissimo has been nobly supported by Madame Chiang Kai-shek. She is the product of three generations of Western and particularly Christian influence. Her grandfather, Pastor Nyi, was one of the men who came under the influence of the early L. M. S. missionaries in Shanghai, Medhurst and Muirhead; he was the first ordained Christian minister in that region, and one of the pioneers of the Church. His daughter, Mrs. Soong, was largely instrumental in leading Chiang Kai-shek into the Christian faith.

—The Christian World.

THE GROCER

"Old Waddington will have to close down **now**," they said.

Everyone in the downtown neighborhood said it. It was obvious.

Old Waddington—a chubby little man with twinkling eyes behind his spectacles—kept a grocery store, an old-fashioned family business, a one-man affair.

For years he had done fairly well. Folk "ran into Waddington's" because there was nowhere else—or so they said.

Then came the day when the imposing new shop opened almost opposite. It had three big windows, a neon sign, an impressive amount of stock, an electric bacon-slicer, and four or five very smart, very spry assistants—salesmen every one of them.

"Old Waddington will have to close down **now**," said everyone. "He can't keep open in the face of such competition—keener prices, a dividend, quick service, and a motor-van!"

Well, that was ten years ago, and Old Waddington is still smiling behind his counter.

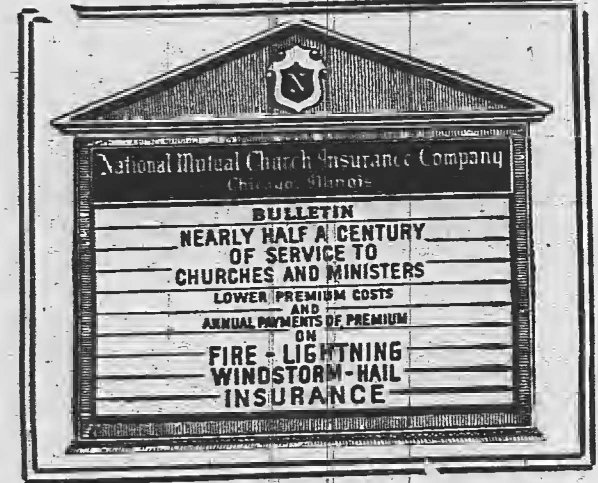
I don't say he hasn't lost customers, but he has kept open even though folk have to wait while he cuts the bacon, and must carry their provisions home.

And the secret?

I'm not sure. But I have a notion that it is partly because Old Waddington is so slow that he has time to talk, time to ask after the baby, time to give a bit of advice, time to recall the old days, time to quote his Bible . . . **time to listen** to other folks' troubles.

It's grand getting quick service, you know, and having things sent round. But when folk are a bit worried—why, it's grand to take your time over a bit of shopping!

—Methodist Recorder.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

THE SECRET OF POWER

By calling illiterate men of Galilee to the apostleship, without worldly wisdom and accomplishments, and placing them before the world as the Lord's instruments to speak to man, a full assurance was given that the work was not of man, nor of the wisdom of man, but of the wisdom and power of God. The excellency of their speech, the attraction of their personal appearance, and all that pertained to them merely human, it was manifest to all men, could not have moved the souls of men and produced such a revolution in the hearts and lives of such vast multitudes. The work done was too great, too opposite to all movements known among men, too little like this world to be attributed to a human, and therefore must be ascribed to a divine, cause. The apostles had no worldly influence upon the masses of society upon whom they operated; they had no worldly attractions, needed none, desired none, and used none. But when they approached men, it was with strong confidence in that prime article of their creed: the gospel "is the power of God unto salvation to every one that believeth." Their confidence was in the grand, transcendently great, and stupendous fact that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." They spoke of these great facts as sufficient in magnitude to move heaven and earth, and doing so, spoke of them as they really are. But in speaking of them they were not contriving how they might round off a pretty period, make an oratorical display, or show their eloquence. The story they had to tell was so vast in itself, so vital to all the best interests of all nations and people, and so perfectly filled their own hearts and absorbed their whole powers that it only appeared necessary to them to tell it in the plainest, simplest, and most artless manner, which is always the best, most powerful, and effectual way of telling any great thing in itself.—Benjamin Franklin.

YOUTH FELLOWSHIP TITHERS

The Youth Fellowship of Canal St. Methodist church has started a fund for the purchase of an organ for their church. When I heard of this I advised them that if one-half of the group would sign a tithe pledge card for one year I would help them raise the money. The results were amazing. Out of 18 regular members fifteen of them signed the pledge cards. I doubt that any Methodist group of any age can boast of such a high percentage of tithers. Imagine, 83% of a congregation tithing! What tremendous good work could be done for the advancement of God's kingdom.

In addition to tithing, this fine group of young people are working. They have raised $55 by personal pledges and procuring new customers for a local coffee concern. What more can any church expect of their membership?

In view of the very fine efforts put forth by this group of young people, I think this matter is worthy of a prominent space in the Christian Advocate, for which I am a regular subscriber and reader.

SPONSOR.

TRUSTEES OF THE ANTI-SALOON LEAGUE MEET

The trustees held a very encouraging session at the Baptist Bible Institute on March 12. It was well attended and for the first time in more than a decade the entire budget-asking was reported in full with a small balance remaining in the treasury. The asking for 1942-1943 was increased twenty-five per cent.

A committee was named to study the matter of changing the name, the method of its affiliation with the churches, and the personnel and program of the state organization. A report will be made at the next annual meeting.

The program included addresses by Mr. E. S. Lotspeich, of the Y. M. C. A., in New Orleans, on the History of the Anti-Liquor Movement in the United States; and Dr. J. D. Grey, of First Baptist church, New Orleans, on What Can I Do to Bring the Line up to the Colors. Mr. C. O. Chalmers and Dr. George Summey made informal remarks on the beginnings of the Anti-Saloon League in Louisiana.

An "Open Letter" was addressed to the President requesting a complete ban on liquor manufacture for the duration of the war, as a food conservation measure and in the interest of national defense.

Officers elected for the next year are: President, Dr. W. L. Doss, Jr., Baton Rouge; 1st Vice-President, Dr. Glenn L. Sneed, New Orleans; 2nd Vice-President, Dr. M. E. Dodd, Shreveport; 3rd Vice-President, Mr. A. W. Merritt, New Orleans; 4th Vice-President, Dr. John W. Dickens, New Orleans; Secretary, Miss Estie A. Dupree, Baton Rouge; Assistant Secretary, Mrs. C. E. Bordelon, Baton Rouge; Treasurer, M. M. Snyder, New Orleans; Chairman of Finance Committee, Dr. J. D. Grey, New Orleans; Attorney, Hon. Thos. E. Furlow; New Orleans; and Superintendent, Dr. Leon W. Sloan, New Orleans.

Committees are—Headquarters: All officers, Dr. S. A. Murphy, Rev. N. H. Melbert, Mrs. Charles H. Free, Mrs. C. F. Eikel and Rev. E. C. Gunn. Finance: Dr. J. D. Grey, Rev. J. L. Neill, Rev. H. A. Gibbs and E. S. Lotspeich. Representatives on State League Board: Rev. J. L. Neill, J. D. Grey and E. C. Gunn.

A SON'S TRIBUTE TO HIS MOTHER

Gentlemen: Recently my mother, Mrs. L. W. Cain, passed away at her home in Denham Springs, La. Sickness prevented my seeing mother in her last days on this earth, therefore it was impossible for me to tell her really how much she meant to me. In view of this fact I want to ask that you publish this letter in whole or part, that my relatives and friends may know my love and admiration for the greatest mother a boy ever had.

In my mother I saw everything that was right and righteous and holy. She had a generous and tolerant spirit; devotion to duty, and an adult sense of responsibility; a fine sense of humor; an unwillingness to hurt anything or anybody; a fair mind that was incapable of anything petty or unjust; personal cleanliness and a sense of order; moral and physical courage; compassion for the weak and a fierce resentment of all tyranny; a cheerful spirit that rose above trifles; unfailing loyalty to her loved ones (especially Dad), and the ability to love them deeply and eternally.

I know that some day I shall join my mother and other loved ones in a world that knows no pain or sorrow.

Sincerely,

L. W. CAIN, II.

WILLIAM CLABORN LUKE DIES

William C. Luke, better known as Uncle Bully Luke, died Saturday, March 7, at his home in the North Bend community after a short illness. He was 78 years old, and is survived by two daughters, Mrs. Will Fulton and Mrs. B. C. Stewart, of the North Bend community; four brothers, Dave, Monch, Watson and Edd Luke; three sisters, Mrs. Emma Cook, Mrs. Dolly Prince and Mrs. Georgia Stewart.

Funeral services were held at Coy church, Sunday, at 4 p. m., with the Rev. G. A. Broadus, his pastor, assisted by the Rev. Z. B. Kitchen, officiating.

Active pall bearers were: B. J. Milling, Mose Nance, Kit Miller, Bennie Fulton, Neal Bostic and Carrol Palmer.

Honorary pall bearers were: West Henderson, Wade Jackson, Felix Burt, Ezra Stokes, Lon Mayo, Tom Miller, and Drs. W. L. Watkins, C. M. Gully, C. A. Kirk and Claude Yates.

MT. SEQUOYAH—THE WESTERN METHODIST ASSSEMBLY

Program for 1942

June 8-13.—The East Oklahoma Conference Assembly. Dean, Dr. S. M. Franklin, Muskogee, Oklahoma.

June 15-19.—Sequoyah Epworth Training Camp. Dean, Dr. Ira A. Brumley, Conway, Ark.

June 15-19.—Oquayah Christian Adventure Camp. Dean, Dr. Ira A. Brumley, Conway, Ark.

June 22-28.—The Mozark Institute. Dean, Dr. L. Earl Snyder, Marshfield, Missouri.

June 29 to July 3.—Administrative Conference. Dean, Bishop W. C. Martin, Omaha, Neb.

July 3-6.—Laymen's Conference. Dean, Dr. G. L. Morelock, 740 Rush St., Chicago, Ill.

July 7-17.—School of Missions. Leaders, Dr. W. F. Quillian and Mrs. Helen Bourne, 150 Fifth Ave., New York, N. Y.

July 11-17.—Mission Conference. Leaders, Dr. W. F. Quillian and Mrs. Helen Bourne, 150 Fifth Ave., New York, N. Y.

July 17-19.—Sunday School Superintendents. Dean, Dr. O. W. Moener, 810 Broadway, Nashville, Tenn.

July 17-19.—Wesleyan Service Guild Group. Dean, Marion Lela Noris, 150 Fifth Ave., New York, N. Y.

July 20-31.—Leadership School. Dean, Fisher Simpson, 810 Broad, Nashville, Tenn.

August 4-15.—Young People's Leadership Conference, Dean, Dr. Walter Towner, 810 Broadway, Nashville, Tenn.

S. M. YANCEY, Supt.

Fayetteville, Ark.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

in the world: hate, military oppression, starvation, epidemics, waste of valuable raw materials, a literal pouring out of human life and values. Who can foretell what experiences will be ours, as individuals, as a nation, before we call another conference. But as Christian women we have faith in the One under whose banner we walk. We step out into the future conscious of the unlimited spirftual resources which will give us strength and courage to walk in "The Way" and a greater desire "to know Him and make Him known."

(There was an overwhelming tendency to discuss causes of war, conditions in occupied Europe, the kind of peace we might build. But for the moment it seems best to direct our thinking along the problems of our missions. We may work and pray toward the end that next year we can speak objectively about peace for God's world and His people.)

There is but one way in which man can ever help God—that is, by letting God help him.—John Ruskin.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.—Beecher.

Your Share in the Church's Work for Overseas Relief and Men in Service

The war puts two great human needs before the Church. Large numbers of our young men are called to military and naval service: the ministry of the church must follow them in their new surroundings and difficult days. Overseas, millions of war victims are hungry, homeless, without medical care, separated from family, discouraged over the future. To many of them can and must go a demonstration of Christian love. Our Bishops call all Methodists to join, sacrificially, in a Fellowship of Suffering and Service, for these two needs, through the Communion offering. Dr. O. W. Auman, 740 Rush Street, Chicago, Illinois, is the treasurer.

THE FELLOWSHIP OF SUFFERING AND SERVICE

HOW TO USE THE CHRISTIAN HOME

The Christian Home
The Christian Home
Home
Editorial

Strong Links
IN A DEMOCRACY

by Mrs. S. M. Duvall

Executive Director, The Association for Family Living, Chicago, Illinois

HOME: How important is it today? Most of us care tremendously about our families. Our deepest concerns involve our loved ones. Our greatest triumphs, our sharpest pain originate in family life. "Yes, my family comes first" expresses for most of us our conviction that of all the pressures and pulls of our vast changing world home comes first in our loyalty and devotion.

Good homes are the real victory. We live in a world of violence. The prayer of freemen, the very soul of liberty are being challenged by gigantic forces that crowd closer with each passing hour. Total victory calls for more than military success. Lasting protection of our way of life depends upon the day by day growth of people who care about each other.

We parents do not build planes or drive tanks. We hold a mightier power. We build manpower. That manpower is as strong as the homes from which it comes. Broken homes, disrupted families, indifferent parents, neglected children are the weak links in the human chain of Christian democracy. Here is the greatest sabotage. Here lies your challenge and mine.

FOR STRONG FAMILY LIFE

Strong family life is no accident. It doesn't just happen. It is the result of years of patient application of the best that is known. It begins with devoted preparation for marriage. It flowers in the loving guidance of children that sets their feet sturdy and free on the road of life. The skills of building a strong family are far more intricate than those involved in constructing a long-range bomber. Well-wishing will not build a plane, nor will good intentions suffice for a home that would be truly Christian.

The Christian Home comes to parents who care enough about their families to learn and grow on the job. Such parents need the findings of the best that is known about how children develop. They are eager for valid guidance in promoting the spiritual growth of their children in the many baffling situations that arise in the modern family. Such parents accept the challenge of parenthood. They work at the job of being a parent. And they like it.

HELP FOR THE JOB

The Christian Home can help you find joy in your job as a parent. It is a magazine that you will enjoy and use long after the month of publication is past. You will find it attractive to "pick up" in a leisure moment. You will discover its full potentialities as you use it more fully. You will consult it as you would a wise and honored counselor. You will find yourself clipping its poems, telling its stories, feeling "the lift" of its articles at the growing edge of your daily experiences. Its special course for parents will supply you with abundant up-to-date material for regular group and individual study. Its "First Steps in Christian Nurture" will prove invaluable in your planning for and using religious experiences in and through your daily family life. As church worker, as Christian adult, as loving, consecrated parent you will use and enjoy its regular inspiration.

THE METHODIST PUBLISHING HOUSE

NASHVILLE · CHICAGO · CINCINNATI · NEW YORK · DALLAS · RICHMOND · BALTIMORE
PITTSBURGH · BOSTON · DETROIT · KANSAS CITY · PORTLAND · SAN FRANCISCO

Since 1789

Please send a FREE sample copy of *Christian Home* to:

Name ....
Church School ....
Town .... State ....

CHRISTIAN HOME IS A 48-PAGE MONTHLY FOR PARENTS. 25 . PER QUARTER

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

The influence of Christian character is be . . . inward and pervasive before it to be outward—we are to be salt before can be light. . . . The Christianity of present day is hurt by a desire to be coupled with an unwillingness to be —Dr. E. Stanley Jones.

THE PRAYER-ROOM TODAY

Renew continually within me, O Lord, wondering sense of what Thou art. my perplexed and anxious mind find peace in the assurance of Thy loving working all things unto good. I seem to travel a lonely road, my heart to rest in the comfort of perfect understanding. And when I weary of being what I am, bring to afresh the sense of Thy forgiveness. me how still Thou dost own me as child, how Thou dost see in me one Christ has redeemed, and how Thou yet fashion me anew in His likeness.

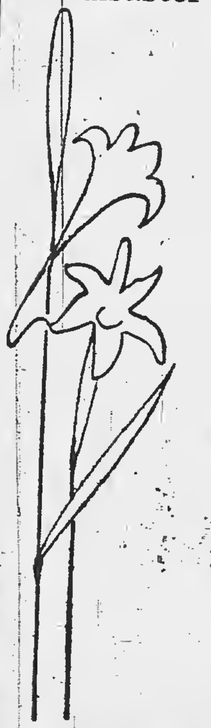
ol. 89. No. 14.

NEW ORLEANS, LA.
THURSDAY, APRIL 2, 1942.

EASTER DAY, 1942

Again the joyous notes of Easter break across a world at war. In the furious clash of savage combat, we have the scene on Calvary raised to world dimensions, and the radiance of this Easter morning beats back a darkness like that which fell upon Golgotha when Jesus was on the cross. Never was there a time when the stage setting for Easter was more perfect than now. The legions of hate and selfishness enjoy again a transient moment of triumph and the distressed followers of the Nazarene look upon a scene of world disaster with a feeling of awe and fear like that which gripped the disciples at the cross.

But, desperate as seems the hour, millions of worshippers will greet the dawn of this Easter Day with a new devotion to its message of imperishable hope. In the tramp of those millions who make their way to flower-laden altars, triumphant evil may well sense a change of attitude and outlook heralded by the confession of the centurion, who stood watch in the darkness when the earth reeled, the veil of the temple was rent in twain, and the graves of the saints were opened, "Truly this was the Son of God."



WALLET OF THE WEEK

GRAMICIDIN AND H-1 are two very powerful germicides which have been recently discovered. Both of these are obtained from the bacteria of the soil, where nature maintains its laboratory for the development of germicides to combat plant diseases. H-1 is reported to have been used with conspicuous success in Philadelphia hospitals. It was employed in ninety cases ranging from infected wounds to diabetic sores, and the results obtained were such as to lead the authorities to expect much of the new remedy.

* * *

THE CHURCH DAMAGE COMMISSION is a war board charged with the responsibility for the restoration of the churches which have suffered destruction or damage in the progress of the conflict. The Commission is reported to be blueprinting the devastated sections with a view to a regional planning for the location of churches so that the parishes of the various denominations may be so arranged as to give to every section its church and to prevent a location of churches which may not be necessary while other areas are left without a place of worship.

* * *

THE JEWISH GHETTO, in Warsaw, Poland, according to The Institute of Jewish Affairs, is the world's largest concentration camp. Inside a stockade suitable for a quarter of a million inhabitants a half million Jews live in abject poverty bordering upon starvation. They pay taxes, their craftsmen produce articles demanded by the Germans and others form a reservoir of cheap man power and work in Nazi labor gangs without expense for even their keep. Through their little recreation they preserve a bare framework of civilized existence—a race with death.

* * *

THE POPULATION OF THE UNITED STATES, by nationalities, is approximately sixty million Anglo-Saxon; fifteen million Teutonic; thirteen million Negro; ten million Irish; nine million Slavic; five million Italian; four million Scandinavian; two million French; one million each Finnish and Lithuanian; and two-thirds of a million miscellaneous. By religion, there are forty million Evangelical Protestants; twenty-two million Roman Catholic; four and one-half million Jews; two million Anglican Episcopalians; one million Greek Catholic; two-thirds of a million Mormon; one-half million Christian Scientists; and one-tenth million Quakers.

* * *

THE WORLD'S SUPPLY OF RUBBER has come almost wholly from the East Indies, but the changed conditions in the Pacific have caused attention to be focussed again on the sources of wild rubber. The rubber plantations in South America are first on the list, then comes guayule, a plant resembling the aster, found in Mexico and the southern part of Texas, and now it is found that a similar type of wild rubber may be had from rabbit brush, a weed which grows thick on the alkali flats and wastelands of the West. The guayule and rabbit brush rubber cannot compete with the East Indies, but it is a supplementary source. It is said that 25,000 tons of wild rubber are stored in the stems and roots of rabbit brush alone.

EACH AMERICAN SOLDIER going into combat is provided with a package of one dozen sulfanilamide tablets in a special container, with a slide top which may be opened with one hand and releases one tablet at a time. Directions on the box instruct the wounded soldier to take two tablets with water every five minutes until all twelve have been swallowed. The aim is to combat infections while the soldier is waiting for professional treatment. This provision marks a long stride in the progress of first aid on the field of battle.

* * *

COMMODORE MATTHEW CALBRAITH PERRY sailed seven United States naval vessels into Yokohama and concluded a treaty with the reigning Shogunate that opened Japan to the world. That was eighty-eight years ago, but the last survivor of that historic incident died at Westerly, R. I., a few days ago, at the age of ninety-eight years. He was Horace F. Sisson, who was at that time only ten years of age and served as a powder boy on one of the ships of Perry's fleet. It is truly remarkable that a survivor of that event should have lived so long.

* * *

THE CHURCH THAT FRIENDSHIP BUILT is the name of a Methodist enterprise in Philadelphia which has become a community project. It is Elmwood Methodist church, and was originally a very small group with very limited means. For over forty years the janitor's duties fell upon the congregation as did all the work of up-keep and expansion. An enterprising pastor has been able to dramatize the heroism of his people to such extent as to enlist all races and all classes in an expansion program which has come to be a marvel of community cooperation. E. W J. Schmitt is the pastor.

* * *

NORWEGIAN BISHOPS have resigned in protest against the Quisling regime, according to dispatches from Stockholm, Sweden. It is said that the ministers of Norway are solidly behind their bishops who are being led by Bishop Eivand Berggrav, of Oslo. The Quisling church reorganization is held to be a deliberate plan of the Nazi-dominated government to strip the church groups of power and thus to disarm opposition to the puppet government. The resignations followed an invasion of Trondheim Cathedral by the Nazi police on February 1, and the issuance of an edict to require children from 10 to 18 years to join the Hitler Youth.

* * *

SIR GEORGE ADAM SMITH'S death brought to an end the career of a great churchman, a great scholar and a great man. He was eighty-five years old and was a minister and once a moderator of the Free Church of Scotland. He was a professor of Old Testament of the Free Church College at Glasgow, and was Principal of Aberdeen University from 1909 to 1934. He was the author of **Isaiah,** which after fifty years is still an authoritative commentary on the great Messianic Prophet. Another classic which he contributed to the Christian world was his **Historical Geography of the Holy Land.** Less known in this country were his history of the **Kirk of Scotland,** 1560-1929, and **Our Common Conscience.**

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

CHRISTIANIZING EDUCATION

The insistent note of the Christian world today is, as never before in the history of books, that education shall have positive Christian content. Recently the House of Lords of the British Parliament spent two entire days discussing a proposal brought forward by the Archbishop of Canterbury on behalf of Anglicans, Catholics, Nonconformists and Jews throughout Britain. It grew out of an aroused moral sentiment on account of the alarming increase in Juvenile delinquency. We quote the statement of Lord Atkin because we do not feel quite certain in undertaking to interpret it. He said, "While during the last Great War the average of figures did not increase much and ranged around 300 per 100,000, by 1936 that figure had risen to 568, and in 1938 the actual number was some 26,000 boys and 17,000 girls. Two years later they had increased 41 per cent for children under 14, and 22 per cent for those between 14 and 17." He then declared it to be "the nation's duty to see that every child in every school be taught the simple elements of their duty toward their neighbor and toward God."

Lord Rochester, Vice-President of the Methodist Conference, said that in the education of the rising generation, "The Christian faith should be the basis and inspiration of all educational work," and further: "The aim and end of Christian education should be directed to bringing the children to a personal experience of the saving knowledge of Jesus Christ."

Lord Nathan, a Jew, said: "From childhood and in the school all our people should secure firm religious and spiritual anchorage." Then he added with reference to himself: "If I do not profess the Christian Faith, at least I accept the Christian standard of conduct."

The trouble with much of our American education, even that which is euphemistically called "religious" and "Christian," is that we do not even accept the "Christian standard of conduct." We dabble in love counselling and sex piffle under the vain pretext of stabilizing conduct. But even in pagan America the leaven is beginning to work, and a rotten sexology basking in the smile of religion is on the way out. We are going to get back to fundamental values just as they are getting back in England.

DEATH CLAIMS DR. H. C. MORRISON

The death of Dr. Henry Clay Morrison on the night of March 24, ends the career of a noble Christian and a picturesque figure in Methodist life. The veteran preacher, educator, publicist, and evangelist completed his eighty-fifth year on March 10. He was at the center of one of the great theological storms which swept the Methodist Church a generation ago, and to the end of his days he was a tower of strength in his opposition to a subversive liberalism and in his defense of the fundamental doctrines of Christian faith and experience. A great Christian soldier has fallen and a great apostle and promoter of Christian education at its best has entered into eternal rest. His was the fame of a devoted heart, not that of intellectual daring. Long will his spirit brood over Asbury College as that of founder and guardian angel.

NO INSURANCE!

Three times within recent weeks we have heard the words which stand as the caption of this paragraph. They were words used in connection with church losses and they meant that the disaster was complete and irretrievable. We do not write this as a rebuke, but in order to impress upon our churches the importance of at least a fair coverage of their properties against fire and storm damage. Our delinquency at this point constitutes one of the tragedies of Methodist history. Under an "extended coverage policy" every property interest may be safeguarded for a nominal sum annually. A protection in the amount of five thousand dollars would not cost exceeding fifteen or eighteen dollars, and what a help that amount would be in the hour of disaster! We know from personal experience. Some years ago we bought a house and, along with the taking of title we took out an "extended coverage policy." Within a year a storm damaged the roof and it was restored promptly. The weaker the church the greater its need for protection. Better skimp on other things and be safe. Fire and storms do not respect churches.

"INTELLECTUAL HONESTY"

"Intellectual honesty" is a phrase which is often heard in connection with the interpretation of religious values. Ostensibly it is a plea for the regard of moral principle and square-dealing in one's mental attitudes. As a matter of fact, it is more often a plea for an attitude of tolerance toward things that are doubtful than for an honest attitude of mind toward truth. Not infrequently it is a means of asking suspended judgment concerning things which are radical and revolutionary in character and it is calculated to stop the intellectual process short of honest investigation.

A few days ago we saw an account of a service in which the preacher made the "plea for intellectual honesty, a willingness to welcome any truth wherever it come from and whatever it mean, even if it seem to cut away the very foundations of the things which one believes." Back of his professed liberality was a subtle depreciation of the fixed values of faith. We understand perfectly well that an unreasoned and arbitrary position is bad, but we are not prepared to admit the honesty of suspending one's religious convictions for the sake of chasing intellectual fireflies. Such a thing is not "honesty," and it does not tend to stabilize either thought or morals. Whenever we hear a preacher prating about intellectual honesty as opposed to religious convictions we confess to some apprehension as to his Christian experience. Open-mindedness is one thing, but any substitute for faith must be **established** before the principle of "intellectual honesty" can be invoked. The mutations of science, physical and social, and the variables of philosophy are the fixed characteristics of human knowledge.

"IF I WERE THE PREACHER * * *"

How often the above expression is heard, possibly not so much among the ministry, but certainly frequently between the "brethren." "If I were the preacher," this would happen or the other, "you can make sure of that."

Hugh N. Clayton

The human personality is so constituted that we recognize ourselves as authorities in lines of endeavor followed by the other man. The old maid knows exactly how the child should be reared, every man will admit that he can doctor himself better than his physician, and everyone of us will confess that he is a better statesman, politician and diplomat combined than the President and Congress.

The other day in the Legislature of a Southern state, the constitutionality of a proposed bill was questioned. None of the lawyer members of the body would say positively that it was constitutional. However, all doubt was resolved when a former W. P. A. timekeeper solemnly assured the group that it was constitutional.

Having laid the predicate, such as it is, we approach the subject.

"If I were the preacher," I would offer the opportunity of church membership at the close of every service. The statement has been made that every service is not evangelistic in its nature and that the preacher, knowing the membership of the congregation, knows when to extend the invitation. Yet, every minister can recite instances when some one has come to him after a service, with his "heart strangely warmed." We have frequently listened to stories of these occasions by ministers and they almost invariably remark that they were not aware that this person was touched by the service.

Being a member of the legal profession, we are accustomed to a definite conclusion as the result of our efforts. The decision is rendered, we are either on the winning or losing side. The verdict is returned, the order of the court handed down and the matter reaches its end.

Possibly this colors our thinking but it seems that when there is the smallest possibility that someone might offer his heart and life to God, every possible opportunity to do so should be afforded. At most, it is a difficult thing for a person to take such a stand, in full view of the congregation. Today, he might possibly be moved to do so; tomorrow, his feeling may have lessened and his resolve weakened.

A live Christianity is one that is missionary-inclined. It is on the lookout for lives it can touch and transform. The same attitude that manifests itself with the mission should be present in the local church. We know of one minister who followed the above custom and the membership of his church increased tremendously. Of course, that is not the sole reason for such a result but it contributed no little. We believe the practice is worthy of study and use.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

FLU-ING AND FISHING

So I went fishing. There really wasn't any good reason why I shouldn't go. To be sure, I was only lately up from a month's stay in bed with an attack of flu, or a reasonably good facsimile thereof, which is as comforting to the body and as quieting to the nerves as the explosion of a depth bomb combined with a jaunt across the country in a 30-ton tank would be; but I was in the third week of convalescence and could walk from the front porch to the dining room without wobbling overmuch.

Besides, it was Monday—the day on which most good preachers try to do less than on any other day of the week. (Some petulant parishioners say such have set themselves an impossible task.) A lot of people pick certain days for doing certain things. For example, a good many laymen pick Sunday as the day to stay away from church. This preacher at least picks Monday as the day to go fishing.

The weather was fine, too. The haze of spring was in the air, and the ripple of a breeze was coming from the west—which is the time the fish bite best. In addition, I had found a four-leaf clover in the yard that morning. The omens were favorable.

So Kling (the daughter) and I got in the car and headed for Natalbany river. When we got there we found it muddy—no good for casting. We continued to Tickfaw river—same condition. We changed our course and drove to Amite river—it was muddy, too. Having run out of rivers, we went back home, disappointed, but not discouraged.

As we meditated over the course of events, we thought of Manchac and the canal that runs alongside the highway from that lakeside village to the edge of Ponchatoula, the water of which is nearly always clear, and from which sizable black bass are known to have been taken. No sooner thought than acted upon—and within a few minutes we were happily fishing.

Results (by actual measurement): One eight-inch bass, put back as too small; one that weighed one and three-fourths pounds; one that weighed two pounds, 10 ounces; happy end of a beautiful day.

The best fish are not always farthest from home.

THE AMERICAN BIBLE SOCIETY

By Edgar Cordell Powers, D. D., 33°

The American Bible Society is 124 years old, but the length of its life must be counted in deeds, not years. What does it do? Briefly, it is concerned with the translation of the Scriptures into all languages and dialects. Some portion of the Bible is now appearing in a new language or dialect approximately every six months. It is also concerned with the publication and distribution of the Scriptures, and the preparation of Bibles in Braille, Improved Braille, and Moon types for the blind, as well as the "talking books."

From 1816 to 1940, the American Bible Society has received, from all sources, $44,000,000, and during this period of 124 years, has distributed nearly 300,000,000 Bibles.

The estimated cost of a super battleship is $100,000,000. Firing a torpedo costs $25,000, and that sum will supply 85,000 Bibles. The cost of a super battleship would supply more than twice as many Bibles as the American Bible Society has distributed in a century and a quarter.

The national crime bill is $17,500,000,000 per year. In one of our great penitentiaries, 95 per cent of the convicts, the majority in their early twenties, had received practically no home training in morals and religion, nor had they attended Sunday School or church.

The American Bible Society, through agencies and colporteurs scattered over the world, distributed last year approximately 8,000,000 volumes in penal institutions, hospitals, neglected rural areas, city slums, CCC camps and to the armed forces of the United States. Two hundred thousand volumes were placed in the hands of soldiers and sailors when they were inducted into the service of their country.

The American Bible Society needs financial assistance to meet the emergencies brought about by this World War. Specifically, it needs $20,000 to supply Scriptures in their own tongue to war sufferers in Europe—refugees, prisoners of war, soldiers in service and the wounded in hospitals; $15,000 to prevent the cessation of the work of the Netherlands Bible Society in the Netherlands East Indies; $10,000 to maintain the supply of Scriptures and work carried on by the British and Foreign Bible Society in localities where the work is blockaded or where their resources are out.

Another $25,000 is needed to provide Testaments for United States soldiers and sailors through Army and Navy chaplains, and Chapel Bibles for newly commissioned vessels; $5,000 to sustain the work of the Bible Society of France in the day of its need; $10,000 to provide Scriptures for French churches.

Here is a Macedonian call multiplied by all the tongues of Pentecost and more!

—Supreme Council Bulletin.

"THIS WORLD OF OURS"

By W. W. Reid

"This World of Ours" is the title of a series of Friday missionary and humanitarian broadcasts that Dr. Leslie Bates Moss, of the Federal Council of the Churches of Christ in America, will give during April, May and June. The Blue Network and its associated stations will present these messages each Friday. They will originate in New York at 1:30 p. m., Eastern War Time.

The purpose of these talks is to present the enterprise of the Christian church as it bears on the world situation, both today and in the years ahead. Every effort will be made in these broadcasts to present in the most concrete way the things that can be done now by Christians who accept their full responsibility. Always there will be included a definitely forward look.

"The American churches can expect re-

(Continued on page 16)

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	9
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	9
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	14
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker, Calhoun City	6
Rev. W. A. Tyson, Tupelo	27
Rev. W. D. Waugh, Becker	6

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	5
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	3
Rev. H. D. Snydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	8
Rev. K. E. Clark, New Albany	12
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	2
Rev. J. A. George, Oxford	8
Rev. W. R. Goudelock, Corinth	5
Rev. W. R. Hammontree, Corinth	17
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. E. G. Mohler, Iuka	3
Rev. W. C. Newman, Corinth	12
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	12
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	19
Rev. W. B. Baker, Leland	7
Rev. A. R. Beasley, Hollandale	6
Rev. W. R. Crouch, Dublin	3
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	3
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	24
Rev. N. D. Guerry, Schlater	6
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tutula	10
Rev. R. E. Wasson, Black Hawk	14

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	10
Rev. W. M. Campbell, Lake Cormorant	3
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. N. S. Loftus, Jayess	3
Rev. J. W. Moore, McComb	2
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	7
Rev. B. M. Hunt, Hattiesburg	8
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. T. B. Winstead, Ovett	3

Jackson

Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	5
Rev. R. E. Case, Homewood	2
Rev. W. J. Ferguson, Flora	5
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	8
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	5
Rev. G. Eliot Jones, Pachuta	4
Rev. G. H. Jones, Newton	16
Rev. F. A. King, Collinsville	6
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	10
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	2
Rev. R. L. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Oliver, Pascagoula	10

Vicksburg

Rev. R. A. Allums, Gloster	10
Mrs. N. E. Cunningham, Gibson Memorial	15½
Rev. C. W. Crisler, Yazoo City	3
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. E. E. Price, Lorman	2
Rev. A. W. Wilson, Washington	2

CONFERENCE NEWS AND PERSONALS

Rev. Algie S. Oliver reports that he is enjoying the work at Hawkins Memorial church, in Meridian. He is evidently covering his field in an effective manner.

Rev. N. D. Guerry reports satisfactory progress in his work at Schlater, Miss., notwithstanding the fact that some handicaps have slowed down his progress. We appreciate his message concerning the Advocate.

Rev. D. W. Ulmer, pastor of Scotland charge, has our thanks for a good word regarding the Advocate and for assurances with reference to his own efforts in its behalf.

Rev. and Mrs. J. P. McKeithen are very happy over the arrival of a son, William Pierce, at the parsonage, Grand Cane, La. The Advocate joins their friends in congratulations and good wishes.

A letter from Rev. J. Noel Hinson reports that the meeting at Blue Mountain, Miss., in which Dr. A. T. McIlwain was doing the preaching, was being well attended, and that the interest unusually good.

Rev. Frank E. Dement, Jr., pastor at Monticello, Miss., writes in high appreciation of Dr. A. P. Hamilton, whom he knew during his days at Millsaps College. We appreciate the assurances of Bro. Dement's message.

Rev. W. B. VanValkenburgh writes us that a cousin of his was one of the early casualties of the war. He was a captain in the Navy, and we understand that a vessel to be launched next year will be named in his honor.

As will be seen from the record in the Pacemakers column, First Church, Corinth, forges ahead of First Church, Columbus, for first honors in North Mississippi. Rev. W. C. Newman is pastor of First Church, Corinth, and Rev. J. D. Wroten of First Church, Columbus.

In this column last week we quoted Rev. W. J. Ferguson, of Flora, Miss., as saying that he had been a reader of the Advocate for 32 years. He has not complained of his juvenile classification, but as a matter of fact the statement should have read 52 years, and we make the correction on our own volition.

Rev. W. H. Heath, pastor at Hickory Flat, Miss., says that he is having the best year of the four years pastorate at Hickory Flat. He is planning a program of expansion at the Ebenezer church, and he speaks in high praise of Bro. R. L. Furr, who despite his extended illness, is a great help to the church.

A note from Mrs. W. E. Moreland, of Powhatan, La., reports that Rev. and Mrs. Carl Lueg, of Natchitoches, brought their infant son David home from Memphis on Tuesday of last week. We regret to learn that the child is still seriously ill. A letter to the editor from Bro. Lueg says that David is not suffering and he asks that prayer be offered for the son and his parents.

According to the bulletin of University church, Baton Rouge, of which Rev. W. E. Trice is pastor, the parsonage building has been secured at a cost of $4,841, on which they have pledged approximately $650, to be paid before May 27. A loan of $4,200 is to be repaid in monthly installments, estimated to be about $30. The house will be located at 1503 Pickett Avenue. The building is well under way.

In pre-Easter services beginning last Sunday, at Amory, Dr. E. H. Cunningham, the pastor, had as assistants: On Sunday, Rev. G. R. Williams, of Houston; Monday, Rev. T. E. Gregory, of Central church, Columbus; Tuesday, Rev. A. Y. Brown, Okolona; Wednesday, Hon. Floyd W. Cunningham, district attorney of the First Judicial District of Mississippi; Thursday, Dr. A. T. McIlwain, Columbus; Friday, a day of meditation and silence; and Friday evening, Rev. N. J. Golding, district superintendent.

MRS. JOHN M. MOORE TRANSLATED

Mrs. Moore, wife of Bishop John M. Moore, died in the Methodist Hospital, in Dallas, Texas, on March 24. She was a native Texan, her father a Methodist preacher, and she was married to Bishop Moore in San Antonio, in 1901. Bishop Moore has been in a rather poor state of health for some time and that fact makes the going of Mrs. Moore doubly sad. The friends of Bishop Moore, North, South, East and West, will remember him affectionately and tenderly in the hour of his great bereavement.

YOUNG PEOPLE'S WORK AT MONTGOMERY, LA.

Recently, while visiting in the town of Montgomery, La., I attended services in the Methodist church several times. I was surprised to note the activities of the church, especially those among the young people.

I have worked with young people for several years and am interested in any program devoted to training youth. I feel that others would be interested in the constructive work being done by the pastor of this church and her faithful co-workers.

There being only a few Methodist young people in the town, the pastor has gone out through the country-side and interested the young people in church activities.

Worship services are conducted every Sunday, the pastor preaching every first and third Sundays, the members of the W. S. C. S. conducting a missionary program the fourth Sunday.

Every second Sunday worship services are conducted entirely by the young people. The programs are arranged by the pastor, Rev. Lula Wardlow, and the pianist, Mrs. E. C. Erwin, who is teacher of music in the local school.

The Epworth League meets every Sunday evening, presenting splendid programs. At the end of each quarter a social meeting is held, with as many as one hundred attending.

A prayer meeting is held every Thursday evening. At the service I attended, of the forty-six present, thirty-nine were young people, some walked a distance of four miles to attend.

The Church School has more than doubled in attendance.

Truly this is a remarkable piece of work, covering a period of two and a half years, when there is so much being said about the decrease in attendance and interest in the church as a whole. We can say with the editor of the Christian Advocate, "The biggest work is sometimes done in some of the smaller churches."

MRS. WADE W. PHILLIPS.

TRAINING CLASS AT JONESBORO, LA.

During the week of March 16 to 20, inclusive, the Jonesboro Methodist church was engaged in a Training School for all of the officers and teachers of the church, the Church School, and the W. S. C. S. The course was taught by the very able pastor, Rev. W. D. Milton. The text used was, "The Life of Jesus," by Rall. There were thirty-five students enrolled in the class.

Each session was a time of spiritual refreshing, offering just the type of instruction and information needed by those in places of leadership today. On the closing night a fellowship supper was enjoyed together.

The group feels very much indebted to the pastor for his earnest and sincere effort in the teaching of this course.

Beginning on Passion Sunday, Rev. Mr. Milton will lead his church in a week of Pre-Easter services.

M. D.

HOUMA HEIGHTS CHURCH TO BE OPENED

Please announce through the Advocate that the Houma Heights church has been completed and that we are planning an opening of the completed church for Easter Sunday. Dr. Holmes, our district superintendent, will preach the sermon, and we will have special music by the children of MacDonell School under the direction of Miss Wade McGraw. Other details of the program have not yet been worked out.

LUZIANNE
COFFEE
100% Good

A note further about the church. We think it is something distinctive and different. The bracing for the roof and the sheathing are left exposed and stained walnut, giving an impression of height. The walls are finished in celotex. Our flourescent lighting crowns the work, giving us a beautiful auditorium. The work that we have done this year, while costing approximately $1,000, is small compared with what was done before by Rev. Oakley Lee and Miss Ella K. Hooper, in building the church.

We would like to invite the friends of MacDonell School, and especially all those generous people whose gifts have made possible the realization of the dream of this church, to be present with us at the opening of the Houma Heights church, at 11 a. m., April 5.

M. S. ROBERTSON, Pastor.

IOWA, LOUISIANA, CHURCH PROSPERS

Dear Dr. Duren: A revival meeting of community-wide influence was held at the Iowa Methodist church, March 4-13. The visiting preacher was Rev. James B. Grambling, pastor of the First Methodist church of Crowley. The effectiveness of Rev. Mr. Grambling's preaching was evidenced by the increasing interest and attendance. The overflow room had to be used during the last three nights. A splendid spirit prevailed during the meeting with excellent results. The results, statistically speaking, were as follows: Ninety-eight persons came to the altar and rededicated their lives to Christ and their church. Seventy-one of this number were Methodists, twenty were Baptists, five were of the Church of the Brethren, and two were Presbyterian. Seven persons presented themselves for membership in the church, five on profession of faith and two by transfer. These seven have been organized into a class to study the Methodist Church and will be received into the church on Palm Sunday.

With $2,425 in the bank, the Iowa Methodist church is planning very soon to begin the erection of a small frame building to house the Children's Division of the Church School. Mrs. M. A. Sharp, a member of the local church, started the building fund by a gift of $1,000. Another $1,000 was needed, since the estimated cost of the project is $2,000. On March 3, a letter was sent out to the friends and members of the local church in advance of the persons who were to collect the other thousand dollars. On March 16, these collectors met to check up on their progress. $1,425 cash had been collected, with another $100 promised. The Iowa Methodist church has an active membership of 103.

R. E. WALTON, Pastor.

MERIDIAN DISTRICT

Almost every day brings additional good news. The latest thrilling news that has come to your reporter is 33⅓ per cent increase in acceptance of benevolences by the Enterprise charge—$100 of which was assumed by Concord church, and 60 per cent increase in acceptance of benevolences by Collinsville charge.

Recently, your reporter, who is also District Missionary Secretary, sent a questionnaire to each pastor in the district, and from this inquiry, he has learned that a Local Board of Missions and Church Extension has been organized in practically every charge, and a school of Missions has been held, or will be held, at an early date on each charge, where there is a local board.

Special mention should be made of Pachuta charge, which is composed of five churches. A school of Missions has been held in each church. The debt on the Pachuta church has been liquidated, and work is progressing on the new church at McGowan's Chapel, where the former church was burned February 1. Rev. G. E. Jones is pastor.

Just here, please permit me to make a correction. In a former report, I said the church at Binville was burned. That is the report I received from some source, but I have learned the church was not burned, but it is so badly dilapidated the members are planning to build a new one at an early date.

All the Methodist churches, the Presbyterian churches, and the Christian church, in Meridian, plan to hold a union Communion service in Central Methodist church, Thursday, April 2, at 7:30 p. m.

Rev. H. C. Castle, pastor of our church at Philadelphia, Miss., has recently organized a junior choir of the young people in his Church School. They take care of the music for the evening services in the church, in a very satisfactory manner.

Junior choirs also take care of the music at the evening services at Central church, and Fifth Street church, in Meridian.

T. J. O'NEIL, Reporter.

A DELIGHTFUL VISIT

Several of us from these parts have been in attendance upon the Woman's Conference, at Oxford, which adjourned March 19. They had a great crowd up there and a most delightful meeting. A number of most interesting addresses were made. Some of the notable speakers from the outside were Bishop W. W. Peele, of Richmond; Hon. Tom Bailey, of Meridian; Dr. R. L. Hunt, of Louise, Miss.; Dr. E. W. Seay, of Wood Junior College; and Dr. P. H. Easom. Many others had prominent places on the program. The meeting will be reported to you for publication in the Advocate. Miss Julia Wasson had a most prominent place among those who spoke at the worship periods.

Bishop Peele came home with us and preached for our people here in Durant, on Thursday evening. He made a most wonderful impression and our people are hoping that he may be able to come back and stay longer next time.

Church matters are in the forefront these days. The entire country was stirred by the suffering caused by the storm that passed across north Mississippi Monday evening. Several churches were destroyed and many homes damaged. One church on the Coffeeville charge was swept away and the beautiful church at Baldwyn was destroyed. These calamities have touched all our hearts. Many revival meetings are to be held within the next few weeks. The writer will be at Weir next week to assist Rev. J. N. Humphrey and his people in a revival campaign.

E. S. LEWIS.

TRAINING CAMP VICE AND LIQUOR CONDITIONS

The Executive Committee of the Federal Council of Churches, in its meeting March 14, underscored a growing concern among church people over the country regarding vice and liquor conditions near training camps, and voted a resolution urging that everything possible be done to protect men in the armed forces.

At the same time, members of the committee in discussing the problem expressed appreciation for the many effective steps already taken by agencies of the Federal government in cleaning up vice conditions.

Text of the resolution follows:

Whereas, the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlantic City, N. J., in December, 1940, adopted the following resolution:

"**Whereas,** during the World War the Selective Service Act, now in operation, will call up millions of young men for training in military camps and naval stations; and

"**Whereas,** during the World War the Selective Service Act of 1917 set up effective procedures on the part of our government for protecting the young men in the national service from being exploited by the liquor traffic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or the Navy of the United States, and throwing a zone of ten miles around the training camps as a protection against organized vice; therefore be it

"**Resolved,** that we call upon the President of the United States and upon the Secretaries of War and of the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Resolved: That the Executive Committee of the Federal Council of the Churches of Christ in America reiterates the action taken by the Federal Council in December, 1940, as indicated above, and hereby calls upon the President and the Congress of the United States to take such action as will give to our armed forces protection from the liquor and commercialized vice traffics in order that the physical and moral welfare of our armed forces may be safeguarded and national defense be promoted.

Resolved: That a committee be appointed to present this action to the Military Affairs Committees of the House and of the Senate of the United States, and advocate prompt protective action.

Resolved: That a copy of this action be given to the press with the request that it be published as adopted, through the country.

Resolved: That communities adjacent to army camps and naval bases and the churches throughout the country be urged to cooperate in securing necessary measures and in making them effective.

The Federal Council's Executive Committee also discussed plans for following groups of Japanese being evacuated from west coast areas with the ministry of the churches. This would involve extensive changes in the work of Japanese Christian churches already in operation.

In addition the Committee voted a resolution which appealed:

"To the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be provided on farms and in other occupations for American citizens of Japanese ancestry who by government order are being removed from designated areas along the Pacific Coast; it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened."

In a third action having to do with war-time problems, the Executive Committee authorized the establishment of a Commission to Study Democracy in Racial and Cultural Relations in America. The importance of such a study on how to make democracy work better was emphasized in the Federal Council's recent war-time statement which declared: "We are resolved to defend (our priceless national heritage of freedom and democratic ideals) from the menace of rival systems from without and from the degradation of abuse or neglect from within."

PERSONAL NOTES AND INCIDENTS

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., reports that he is hoping to have his church completed in time for the district conference which is to meet early in May. He reports everything as being in fine shape, all finances up to date, and an increase in everything.

Dr. W. A. Tyson reports a leadership training class for First Church, Tupelo, which closed on the night of March 26. Dr. O. W. Moerner, of Nashville, was the teacher. Fifty-seven students were enrolled, twenty-seven certificates given and others are to receive credit later from the Nashville office.

Rev. C. J. T. Cotten, Gonzales, La., requests prayer for Mrs. O. D. Felder, faithful member and steward of his New River church. Mrs. Felder is the mother of Rev. M. D. Felder, pastor at Springfield, La., and has been ill for about ten weeks, and twice recently a patient in the hospital at Baton Rouge.

A message from the Board of Missions and Church Extension reports that Bishop Ward and party have been released from the Wuhu General Hospital, where they were interned and have been permitted to return to their respective stations. The party consisted of Bishop Ward, Dr. Hyla Watters, of White Plains, N. Y.; Miss Harriett Whitmer, of Burr Oak, Mich.; Miss Jessie L. Wolcott, of Spirit Lake, Iowa; Miss Lillie Stephens, of Farner, Tenn.; Miss Bessie A. Hollows, of Menthuen, Mass.; the Rev. Francis C. Gale, of Oakland, Calif.; the Rev. John C. Hawk, of Blountville, Tenn.; the Rev. Albert N. Stewart, of Omak, Wash.; Miss Pearle McCain, of De-Valles Bluff, Ark; and Dr. L. C. Morgan, of Chicago, acting superintendent of Wuhu Hospital.

An appreciated note from Mrs. Walter M. Campbell, of Lake Cormorant, Miss., makes a complaint which we often receive concerning our failure to give credit for subscriptions received. It has not been our plan to give credit for single subscriptions, as that would take up quite a little more space in the weekly report, but aside from this is the fact that unless we know all the post offices through which mail is received on a charge, we cannot give credit because we have no idea to what charge they belong. We always give the credit as soon as we are informed as to this fact. Please let it be distinctly understood that campaign credit is not given in any case for subscriptions received before the close of the Annual Conference except in case of pastors who may claim credit for their own subscriptions.

Libraries are the wardrobes of literature, whence men, properly informed, may bring forth something for ornament, much for curiosity, and more for use.—Dyer.

MISSIONARY INSTITUTE, W. S. C. S., AT CLEVELAND

The District Missionary Institute and the District Conference of the Woman's Society of Christian Service, Greenville District, North Mississippi Conference, will be held at Cleveland, April 14. The meeting will open at 9:30 a. m., and close with a consecration service at 3 p. m. Dr. Ezra Cox will be our guest speaker.

A. R. BEASLEY,
District Missionary Secretary.

NOTICE GONZALES STEWARDS

There will be a stewards' meeting of the Gonzales Methodist charge, Friday night, April 3, 1942, at 8 o'clock, Central War Time, at the Methodist parsonage in Gonzales. All stewards are invited to come and bring their wives or husbands.

H. J. Wood, Chairman,
Board of Stewards; C.
C. J. T. Cotten, P. C.

DISTRICT JOINT MISSIONARY MEETINGS, NORTH MISSISSIPPI CONFERENCE

The District Missionary Institutes of the North Mississippi Conference and the District Meetings of the Woman's Society of Christian Service will be held jointly, according to the following schedule of dates and places:

Columbus District, at Starkville, April 7; Aberdeen District, at Houston, April 8; Corinth District at New Albany, April 9; Greenville District, at Cleveland, April 14; Greenwood District, at Greenwood, April 15; Sardis-Grenada District, at Hernando, April 16.

Interesting programs have been arranged and announced by the district superintendents and other charged with the responsibility of making plans for the work of the two groups. Dr. Ezra Cox will speak at 11:15.

R. G. MOORE,
Conf. Missionary Secretary.

THE METHODIST HOME, JACKSON, EASTER, 1942

Dear Friends: No task is more important to human life, or Christian civilization, than the great task of rearing children to manhood and womanhood.

The ideal place for this holy and superb work is the Christian home, with natural Christian parents to guide and direct the tender feet in the pathways of right living and high and holy service.

But where the home is broken, as is often the case, by sickness and death, by poverty and misfortune and children are left in their tender years without parents or home, then foster homes must be provided for them if they are to be reared to worthwhile, useful manhood and womanhood.

For forty-seven years this obligation of assisting and caring for helpless orphaned children has been recognized by the Methodist Church of Mississippi as a most sacred part of its great work for building the kingdom of God.

Therefore, Methodism has always sponsored and supported for nearly a half century The Methodist Home, for the care and rearing of homeless children, and it will be a backward step when this great work is neglected.

In these sacred days heralding the commemoration of a risen Lord, there can be an actual Resurrection, that will be very pleasing to the Master. A commitment to the care of children is coincidental with service to Him and your continued graces to our young people will mean a personal resurrection in their lives, heart and hopes.

So it is our sincere thought that you will bring the Resurrection days to our home and children. Should this not be a splendid way to commemorate the death and Resurrection of Him who was crucified on Calvary that the whole world might have life—abundant life?

On this happy Easter Day we would seek to show our appreciation of this great sacrifice and there is only one way it can be done: by serving that humanity that He loved to serve when He walked among men.

These children are the concern of our Christ, who said: "Suffer the little children to come unto me—."

Very sincerely,
FRED J. McDONNELL,
Superintendent.

WORK OF REV. S. S. HOLLADAY IN DELHI

The exigency of war has changed the established order of things in our Methodist churches, as well as in all channels of American life and work. These changes are being accepted in the happiest spirit by both pastors and people as a part of our service to the men in uniform and the nation.

This necessity of change moved Rev. S. S. Holladay from Delhi to fill the pulpit in Gilbert, recently vacated by Rev. Mr. Midyett.

I think that his splendid record for the past five years should receive recognition, so I will give a brief review of Bro. Holladay's work here. The results of his work are both tangible and intangible, and will live long in the hearts of a grateful people.

Bro. Holladay has an alert mind, a practical vision, and a deep spiritual faith, and these qualities inspired all of the officials and the members of the Methodist church to follow his splendid leadership, and served to make their various problems seem less formidable.

Placing "first things first," Bro. Holladay gave his immediate attention to the upbuilding of our church, and it was strengthened, and the spiritual life of the community was deepened by the accession of 95 new members.

From the beginning of his pastorate, Bro. Holladay realized the need of a church nearer the rural population, and after a survey of the outlying country he decided that Waverly would be the ideal location for this church. Bro. Holladay succeeded in interesting the people concerned, a lot was secured, and the Waverly Methodist church was organized late last summer. The tidy sum of $1,250 is now on hand for the building to be erected at a later date.

Money was raised in Delhi, during this five-year period, for painting the parsonage and for painting the inside of and re-roofing the church.

The debt on the parsonage was $1,35 when Bro. Holladay came to Delhi. This debt had been reduced to around $500 by January, 1941. Realizing sooner than most that America was drifting nearer to war, he decided to make a drive to clear this debt

The officials, church membership, friends, and many public-spirited citizens, gave their assistance, and early in the spring of last year the debt was paid.

Mrs. Holladay, a charming and capable woman, assisted her husband in his work, and she was always ready for any sacrifice that would speed the Master's work. Our love and thanks to both.

"Facing forward," we welcome Bro. Hearne and his family, and pledge to them our loyalty and support. We hope that by our united efforts we can keep some spiritual balance and order in this world of disorder.

MRS. J. W. TREZEVANT.

ALIVE FOR EVERMORE

By Charles O. Ransford

The resurrection of Jesus is not a doctrine to be believed, but an experience to be realized. The manifestation of Jesus to Mary in the garden on the morning of the resurrection and to Thomas subsequent to the resurrection when they proclaimed him as "My Lord and my God," were gracious personal revelations.

Jesus had prepared his disciples for his resurrection in the raising of the son of the widow of Nain, and Jairus' daughter, and Lazarus, and certain nameless dead whom he raised up as a testimony for John the Baptist. He had told his disciples, following Peter's confession, "Thou art the Christ, the Son of the Living God," that "he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Like Paul, the disciples had thought the resurrection incredible. Mary and Martha, who loved Jesus and had often in their own home sat at his feet to learn of him, could believe that had Jesus been present during the illness of their brother, Lazarus, "their brother had not died." They could believe dying, "he shall rise again in the resurrection at the last day."

The story of the raising of Lazarus is the most precious testimony and gracious comfort to mourning souls this world knows. But dull of understanding "and slow of heart to believe," many have still "vain faith," and "in this life only have hope."

We never understand any of the revelations of Jesus Christ until we have a spiritual experience. We may know "the Son of man hath authority on earth to forgive sins," when our sins are forgiven. We may know he can open the eyes of the blind, when our eyes have been opened and we see. We may know we "are the sons of God," because "the Spirit himself beareth witness with our spirit, that we are the children of God." We can believe "that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

We speak of the resurrection as a miracle. For the natural man it is, but for Jesus the resurrection is the normal order of life. To Mary and Martha, Jesus said, "Thy brother shall rise again." "Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

"I, myself," Jesus said, "am the Resurrection and the Life. Those who believe in me, though they die, will live: and all who are alive and believe in me will never die at all." Do you believe this? (Twentieth Century New Testament.)

This is more nearly a literal translation than any other text. The New Testament in Basic English, Goodspeed, Moffatt, and the Twentieth Century translations are in accord in the emphasis of Jesus. "I myself am the Resurrection."

To Jesus' words, Martha made answer, "I have learnt to believe that you are the Christ, the Son of God, who was to come into the world." (T. C.)

No words of Jesus or any gospel writer ever more clearly set forth the fact of the resurrection of Jesus and the way of the divine life. Consider Jesus' words, "Though they die, will live; and all who are alive and believe in me will never die at all." That is to say for the believer there is no death at all.

Tennyson in IN MEMORIAM, recounting the raising of Lazarus, says:

"Behold a man raised up by Christ;
The rest remaineth unrevealed;
But he was dead, and there he sits,
And he that brought him back is there."

And then he adds:

"My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is."

Our blinded eyes and foolish fears too often prevent us giving pause to our thoughts that we may ponder all the words of Jesus. He did not say, "I myself am the Resurrection," as if the raising up of one dead was the whole act of God, but "I myself am the Resurrection and the Life."

Human existence is not merely a life here that ends in death and then when dead the resurrection into eternal life. Man is immortal. Death is life's Selah or rest pause in life's transition and revivification. We really do not die. Jesus said, "And all who are alive and believe in me will never die at all."

"'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life, and fuller, that I want."

Jesus said, "I am come that they might have life, and that they might have it more abundantly." The Gospel and Epistles of John are virile with divine life. "In him was life and the life was the light of men." "He that believeth on the Son hath everlasting life." "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "He that hath the Son hath life."

And Paul says: "Our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." And again, "For me to live is Christ." "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day."

There could be no break in life for Paul. Whatever befell him he could take pleasure. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Dr. Marvin R. Vincent, in his WORD STUDIES IN THE NEW TESTAMENT, commenting on Jesus' words, says, "The words of Jesus, I AM, are very significant. Martha has stated the resurrection as a doctrine, a current tenet: Jesus states it as a fact, identified with His own person. He does not say, I raise the dead, I perform the resurrection, but I AM THE RESURRECTION. In His own person representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The LIFE is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Christ. This life is not affected by death."

Quoting the French theologian, Godet, he adds, "Every believer is in reality and forever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is certain never to die."

"It must be so, Plato, thou reasoneth well!
Else whence this pleasing hope, this fond desire,
This longing for immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man,
Eternity, thou pleasing dreadful thought.

"But this informs me I shall never die.
The soul secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars will fade away, the sun himself
Grow dim with age and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."

(Joseph Addison.)

IN CASE

I did not read this: She was not young nor well-groomed. She really was a wrinkled, dingy old lady, but one with a heart of the Good Samaritan.

Seeing a visiting soldier seated on the curb, she asked his friend the cause. The friend replied that this is a funny world, that his friend had just drunk too much whiskey, that the law allows it to be sold, and then would take him to the hoosegow if he did not hurry and get him off the street.

She was quick in action and with the help of the friend dragged the boy into her car and drove them to the bivouac. There they succeeded in getting him across a deep ditch and stretching him on the grass.

At this juncture the youth looked up and said, "Gee, you sure ain't pretty, but you must be mighty good."

Napoleon said, "The future destiny of the child is always the work of the mother."

What will our sons and daughters be?

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Last Supper

Perhaps at first they talked of little things
At supper-time that evening in the spring—
The upper room was dim with candle-shine
As Jesus sat with twelve, remembering.
Then quietly He said, "There is one here
Whose kiss will bring betrayal by and by."
They did not look at Judas curiously,
But each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he find
A shoddy place where he had dreamed of steel.
None placed the guilt on any other guest
Who had partaken of that gracious meal—
When there are hungry on my little street,
When I see tears or hear a heart's hurt cry
Because some one has failed to keep high faith,
May I, too, murmur, "Master, is it I?"

—Helen Welshimer.

* * *

After Twenty Years!

For twenty years the Negro women of Mississippi have been working for a training school for their delinquent youth, and for a number of years their friends among the white women's organizations have been working with them.

We are glad to report that the 1942 Mississippi Legislature not only passed the bill, but the appropriation for the establishment of the school. It will be established on the state-owned Oakley Farm of 2,700 acres, and will afford training not only in farming, but in vocational education.

When further details are worked out, we will tell you of them on this page.

To the women of the W. S. C. S., who worked so faithfully, the Negro women wish to express their appreciation.

* * *

Mrs. George M. Black

Early on the morning of March 19, the lovely spirit of Mrs. George M. Black, mother of Mrs. T. H. Fore, slipped away to her Heavenly home. Although quiet and unassuming, she has for years been a very real part of the force behind the woman's work of the Jefferson Street church, in Natchez. In appreciation of this, she was made a Life Member of the W. S. C. S., at the charter meeting of the Mississippi Conference, held in her church in October, 1940.

To Mrs. Fore and the other members of the family, the members of our conference extend sincere sympathy.

* * *

To Members of the Vicksburg District

In some manner the name of the Secretary of the Vicksburg District was omitted from the list of officers appearing on this page last week.

Reports are to go to the new secretary, Mrs. John Guyton, 1808 Cherry Street, Vicksburg, Miss.

* * *

New Secretary, Jackson District

At the Leadership Day, held in the Jackson District, Mrs. H. M. Bullock, retiring secretary of the district, introduced her successor, Mrs. W. B. Fazakerly, 636 Porter Street, Jackson.

Mrs. Fazakerly is an active member of the Grace Methodist church, and well informed concerning all departments of work of the W. S. C. S.

* * *

District Leadership Days

The District Leadership Days, featuring Miss Ruth Esther Wheaton, field worker of the W. D. C. S., were most successful.

The same general outline was followed in each district, with the secretary of that district presiding.

Mrs. Glendell A. Jones, Conference Secretary of Young Women and Girls, and Mrs. D. L. St. John, Conference Secretary of Organization and Promotion, accompanied Miss Wheaton to all of the meetings.

Speaking of the work of the Young Women and Girls, Mrs. Jones said that our Youth program calls for active participation and united cooperation of all the church groups, and she stressed the fact that youth is ready to accept its share of the church program. She suggested the use of the mission study courses, the enrichment periodicals, the study of the manual, and the planning and promotion of missionary worship programs. The special responsibility of the W. S. C. S. is for the Girls' Interest Groups, which are to be formed this year.

Miss Wheaton mentioned the opportunity membership in the W. S. C. S. affords women to serve, and discussed every phase of "Our Total Task." She stressed "fellowship" as one of the most important features and stated its value cannot be over-estimated. Need of daily prayer and Bible reading was emphasized—we must "take time" for these things, for we will not "find time" for them. The civilian defense program must be carried on, but the church is basic to the life of the community, the nation and the world, and its program must not be neglected. Miss Wheaton spoke of the need of the church today for persons with charming personalities to dedicate themselves to its work.

In the afternoons group meetings of the different officers were directed by some leader in that department, and an open forum held.

* * *

The Annual Meeting

Plans for the annual meeting of the Mississippi Conference W. S. C. S. are being completed and will appear, with the program, on this page next week.

One delegate is allowed each society, regardless of its membership. If your delegate's name has not been sent to Mrs. V. D. Youngblood, Brookhaven, Miss., please send it to her immediately.

* * *

To Secretaries of Children's Work

Thanks to those of you who have sent your reports to me. Some of you who are new may not know that you should get this report from your corresponding secretary. She has it in the book with the reports for other officers. Some of you who have served as Secretary of Children's Work for several years may have been waiting for me to send you a report, as was done in former years. If that is the case, get your blank from the corresponding secretary of your local Woman's Society and send it to me each quarter. To those secretaries whose names are on my mailing list, I send an occasional leaflet or letter with information about work for children, and a quarterly bulletin. If you are not receiving this material, please send your name and address to me in order that you may get future helps.

From Miss Ruby Van Hooser, Secretary of Children's Work, of our General Board of Missions, comes some news of interesting new plans in this area. Please study these carefully, and ask that your Council of Children's Workers study them:

In the Area of Plans for the Missionary Education for the pre-School Child:

"Growth in friendly attitudes and concern for others with a beginning of ability to help others, are the goals sought in the beginnings of missionary education of children. Plans for realizing these aims constitute the major part of the program for the nursery class and the beginners in the Church School. Therefore no special sessions, programs, or offerings in the realm of missionary education are recommended for children in the nursery class or the department for beginners.

"Parents and home life play the major part in the development of these attitudes, and skills that are basic in the beginnings of the missionary education of children."

In the light of this statement, these suggestions are offered by the inter-board committee (Board of Education and Board of Missions) regarding plans of the church for pre-school children, and their parents:

1. The Beginnings of Missionary Education Through the Church School. The beginnings of missionary education of children under six will be cared for through the regular program of the nursery class (3-year-olds)), and the department for beginners (4 and 5-year-olds) in the Church School. The Council of Children's Workers, of which the Secretary of Children's Work of the Woman's Society of Christian Service is a member, will make careful plans to see that the work of the nursery class and the beginners' department is as constructive and rich as possible. The approved materials for the nursery class and the approved materials for beginners, namely, "The Group-Graded Lessons and the Closely-Graded Church School Courses," will be the basic lesson materials to be used. It is to be hoped that all secretaries of children's work will examine this material and the suggestions for teaching contained each month in CHILD GUIDANCE IN CHRISTIAN LIVING, and that they will help the members of the Woman's Society to become acquainted with its general scope and content.

2. Study Groups for Parents. Cooperating with the plans of the Board of Education for parent education, we will urge that each year study groups of parents of children be formed to consider basic questions involved in the area of missionary education of boys

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mrs. Ratliff Heads North Mississippi Woman's Society of Christian Service

New officers of the Methodist Woman's Society of Christian Service, elected during the conference at the Oxford-University Methodist church, Tuesday through Thursday, have been announced by Mrs. N. N. Maxey, of Horn Lake, new recording secretary. Mrs. W. H. Ratliff, of Sherard, was reelected president of the organization.

Other officers are: Mrs. E. B. Nash, of Indianola, vice-president; Mrs. Maxey, recording secretary; Mrs. E. M. Sharp, of Hernando, corresponding secretary; Mrs. D. H. Hall, of New Albany, treasurer; Mrs. Walter Odom, of Durant, secretary of Missionary Education and Service; and Mrs. J. W. Hollingsworth, of Calhoun City, secretary of Christian Social Relations.

* * *

Goals for Spiritual Life Groups

March—April

1. Cooperation with pastor in Special Lenten Services. (Cottage prayer meetings, church visitations, etc.)
2. Fellowship of Prayer and other Lenten readings.

* * *

Water Valley—Birthday Social

At the birthday social of the Woman's Society of Christian Service, of the First Methodist church, at Water Valley, one of the best programs of the year was given. Mrs. I. J. Marrs was leader. A welcome was given by the president, Mrs. O. T. Parsons. Miss Eliza McFarland gave the devotional. Mrs. J. W. Hammer sang in clear tones the "Holy City." In the playlet, "The Health of India," the first scene was in an American hospital with nurses in class being addressed by Mrs. Hardy Watson, who represented a missionary from India. Scene two was in India. Mrs. Warren Ray, one of the nurses who became a missionary, was teaching a class of nurses to do personal work. A vocal trio was sung in close harmony by Mrs. R. G. Moore, Mrs. A. A. Walker and Mrs. J. B. Cowan. After a short business session of the circles, "I Am Praying for You" was sung antiphonally.

A piano duet was played by Mrs. T. O. Gore and Mrs. J. B. Cowan during refreshments. Sixty were in attendance.

MRS. J. B. COWAN,
Secretary of Publicity.
Water Valley, Miss.

* * *

To Secretaries of Missionary Education and Service

Missionary News Letter

An excerpt from a letter from Miss Helen Aldrich, Superintendent of **Frances De Pauw School for Mexican Girls, in Los Angeles**—90 girls for whom we are responsible as a Woman's Division of Christian Service: "We have had two blackouts. The first one was announced over the radio so we were ready. I have purchased a flashlight for each member of the staff. The girls have had their instructions as to what to do. Each teacher has been assigned duties as they have in fire drills. Each night at five-thirty the girls open up their beds and get out necessary things for the night, so that if they have to go to bed in the dark they will be ready. The girls are not as excited as their parents are. The mothers admit that they feel the girls are safer with us than anywhere else, but they add that if they are going to be killed they would like to be together. We can see the mother's point of view and can sympathize with them."

Our Student Counselor at State College writes: "We are especially happy about one of our fine young men, who is from an orthodox Jewish home, who has given his life to Christ during the past few months and was baptized and received into the Church on last Sunday. He has been rendering a fine service as chairman of our Commission on Peace Education during the first semester." (**Peace Education** should be one of the most important phases of all education. Our Woman's Society of Christian Service and our deaconesses and missionaries should never lose an opportunity to inculcate it in their Christian teaching.)

Miss Alice Cheney, who recently went to work at Delano, California, sends a statement made by the pastor of the Japanese church: "We are deeply grateful for this country in which we live. The fair treatment we are enjoying today is a genuine expression of the inner determination of the people who live in a great democracy, the United States of America. We are going to show our real appreciation to America by doing our utmost to defend this country from menace, both within and without. Let us cooperate with all local authorities, especially the F. B. I. They are doing their difficult job in a magnificent way. Let us stamp out all suspicious action and illegal conduct among us so we can cooperate 100 per cent. Let us pray every day for the speedy coming of a just and enduring peace; read the Bible or other helpful literature; eat regularly and keep fit. A sound mind resides in a sound body; a sound body is the result of a sound belief."

Ajmer, India. Bishop Pickett writes: "Madar Sanitorium is crowded with patients and has to refuse many applicants. Three new missions are cooperating. The Christmas seal sales inaugurated by Dr. Sherwood Hall are exceeding all estimates." (This is the institution to which Miss Maude Nelson, formerly of Korea, has been appointed.)

Miss Corbett, of **Wesley Church, Penang,** writes: "Our Woman's Society of Christian Service has had quite a good year for a small church that has more men than women; and whose women, on the whole, are reticent. Our president, Miss Dorothy Moreton, has given an excellent report, showing that we've cleared over $400 during this, our first year. This is partly for our home missionary work, partly for our local church, and partly for an expansion of our work in the community. We have had excellent attendance at our church dinner, our musical evening, and our tea and bazaar. To meet the needs of our members, cooking classes, sewing and weekly recreation with tennis and badminton have been held. We have our full number of committees. Monthly topics are in line with the ideas of the organization at home, the following topics being for 1941: The Christian Crusade, The Law of Christ, Mother's Day, Home Missions, Christians at Work in the Jungle, Christian Life in the Home, Christ at Work in China, Christian Stewardship, Christ at Work in South America, Our Bible, Youth in the World Today, Conference Woman's Society Reports and Impressions, Annual General Meeting." (How happy and grateful such news concerning the world-wide sisterhood of service should make us!)

From Honolulu came a very interesting message sent out by Jack K. Wakayama, President of the Hawaiian-Japanese Civic Association. He says: "We have long professed our loyalty to the United States. The time has now come when our loyalty is being put to the supreme test. Not only the people of Hawaii but the whole nation is watching us. Let us accept the challenge to prove beyond all doubt that we are Americans and can do our share as Americans in a common cause. Needless to say, the manner in which we conduct ourselves and the contribution we make in this critical period will determine to a very large extent our relationship with the rest of the people of Hawaii, not only during this emergency, but after the war is all over." (After all, there are many Japanese in America whose loyalty belongs to this country and everything we can do to make this known will help that much toward a better understanding between Japan and America when the time comes to make peace.)

A cheerful nurse in **Lusambo, Congo Belge, Africa,** writes on her Christmas card: "You should see our new house. It is really ideal for missionaries. It has cement floors and windows with real glass. It took me a month to get used to the reflections at night from our lighted windows, and to realize there was no one walking outside. The grass roof may go bad, but we have eternite ceilings and all hard wood, so that the ants can not get to it. We face a lovely valley, over which one can see hills and valleys, a beautiful sight, especially in the mornings, when old Sol greets us with a rosy face." (Africa's needs are tremendous and our missions are under-staffed. The Woman's Division needs many more workers who, like this one, see beauty in every opportunity.)

"**In Free China,** there is hope and intense activity. A trek there is under way, hundreds of young students and their teachers going in search of freedom. The four cooperating universities in Chengtu have invited the refugees from Japanese-controlled areas to join them on their crowded campus. Our Christian colleges are foundations of faith, and are building for a world rid of hate and strife."

And after these things, I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God. Alleluia: for the Lord our God omnipotent reigneth. Rev. 19: 1, 6b.

—From the office of Secretary of Missionary Education.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

All Aboard for Ruston, April 14-16

We understand the New Orleans District is chartering a bus to take its delegates to conference in Ruston. Other districts are seriously considering doing the same. If the bus is full, a most reasonable rate may be secured.

We must not fail to get our women to the conference meeting. Every society in the state needs the information and inspiration it will receive there!

Mrs. J. D. Bragg, the National president, new to the women of the South, will be the guest of the Louisiana Conference for the first time. Her timely messages, "For the Living of These Days," and "To Serve the Present Age," must be heard.

Dr. Mary Shannon, missionary from India, is also new to the women of Louisiana. She served for many years as principal of the Isabella Thoburn College for Girls in India. Her address on "New Things in Old India," will be most illuminating. She will also give the noon-day devotional messages which will be among the spiritual high points of the conference.

We believe that the smallest society in the State, if it will plan early to raise the funds to send its delegate, can do so with little effort.

One of the missionaries from China, who was in attendance at the Jurisdictional meeting said, "Even with bombings in China, the Christians do not cancel meetings. They change places, sometimes on thirty-six hours notice, if a town has been bombed, but they **have** their meetings and they **go** to their meetings."

Do the Christians of America dare do less?

Do Louisiana missionary women dare do less?

* * *

Presidents' Dinner to be Feature of Conference!

There will be a gathering of the clan of presidents on Tuesday, April 14, at six o'clock, in Ruston. A feature of the opening day of conference, the Presidents' Dinner, gives promise of being one of the outstanding events of the meeting. We lesser creature may also attend and bask in their glory as we gather to honor them. What a privilege to pay tribute to our leaders! And what a gathering it will be—the president of the Woman's Division, Mrs. J. D. Bragg; the president of our Jurisdiction, Mrs. George Sexton, Jr., the president of our conference, Mrs. J. B. Pollard; and the presidents of our local societies.

Mrs. George Sexton, Jr. will be the speaker of the occasion, and we all know what a privilege it is to hear a message from her. Mrs. Glenn Laskey, President of the Ruston W. S. C. S., will preside as toastmistress.

Be sure and send your president, that she may be among this distinguished group, and receive the honor due her.

* * *

Reports Now Due

Conference officers and district secretaries are expecting your first quarter reports. Mail them at once!

There are 267 societies in our conference. Let's have 267 reports! That would be a wonderful beginning for a new year that may be hard at best. The officers need your cooperation! New report books may now be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

To Spiritual Life Chairman

May I greet you by saying, "Let's be active **spiritually** in our Woman's Society of Christian Service and in our whole church this 1942!" Surely there has never been a more urgent need for preparedness in the **Inner Life** than during this present conflict of our whole world. The question comes to us again and again—"Will we be equal to the task of helping to make a better world —not when war is over, but right **now** just where we are?" The answer, I think, is given in the January issue of THE METHODIST WOMAN—"For Christians the only way is forward"—forward with Christ as our leader.

To this end, let us—

1. Have regular meetings of Spiritual Life groups. Keep group small. Have more groups.
2. Use **fully** the handbook on Spiritual Life Work, which may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents. See pages 17-18.
3. For use in Spiritual Life meetings—
   (a) "Prayer," by **Elene Ransom**, price 10 cents.
   (b) "The Presence of Jesus," by Weatherhead, price 20 cents.
   (c) "I Have a Stewardship," by Cushman, price $1.25.
   (d) Consult pages 22-24 of handbook for other materials.
4. Urge consistent use of UPPER ROOM in family and private devotions. Our private devotions should be our preparation time for Spiritual Life meetings.
5. Encourage observation of America's Prayer Minute—6 p. m. daily.
6. Have on hand prayer cards.—Secure from Literature Headquarters.
7. Follow back page of THE METHODIST WOMAN for available materials.
8. Page 23, of the February METHODIST WOMAN is most vital to your group or groups. Look it up.

From Proverbs 4:23, we have this admonition—"Guard above all things. Guard your inner life, for so you live and prosper." (Moffatt.)

My prayer is for the greatest progress in spiritual things for your group in this day of such outward armament. If I can help you in any way, please do write me in care of the address given below.

Lovingly yours,
VELMA TARVER,
(Mrs. David Tarver)
Conference Spiritual
Life Chairman.

Care Box No. 26,
Oakdale, Louisiana.

* * *

Book Review

The study for the second quarter, as suggested by the study committee, will be "Christianity and Democracy." The text—Christian Roots of Democracy In America. The following will be of interest:

Christian Roots of Democracy In America, by Arthur E. Holt. Friendship Press. 187 pages. Cloth, $1.00; paper, 60 cents.

Dr. Holt is a Congregational minister. Since 1924 he has been professor of social ethics in Chicago Theological Seminary, and in the Divinity School of the University of Chicago. The following quotations from the prologue reveal both the purpose and the style of the author: "It is the thesis of this book that the establishing of churches is important. Churches do three things which are important to democracy. They help people to worship. Worship is basic self-direction. They teach people to read the Bible. The Bible contains those great basic truths which, if accepted and acted upon, would make human association possible. Churches create in people a sense of concern for other people. They constitute a culture-transcending fellowship which reaches out beyond points of race and class and geography." "It is the contention of this book that something very important happens when we establish churches. We are saving democracy from within." To my mind Dr. Holt in these pages has established his thesis, and has made good his contention.—Dunbar H. Ogden, New Orleans, La.

SUPERINTENDENT F. H. SMITH ON ALIEN COMMITTEE

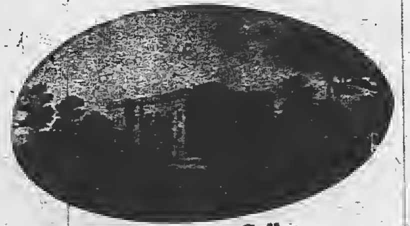
By S. E. Evans

Superintendent Frank Herron Smith, of the Pacific Japanese Provisional Conference, has been appointed by the Board of Missions and Church Extension as its representative on the Interdenominational Joint Committee on Aliens and Prisoners of War. Discussing Dr. Smith's activities, Superintendent Channing A. Richardson, of the Department of City Work, says: "Our Christian people should feel exceedingly glad that we have such a man as Dr. Smith available at this time. Immediately following December 7, Dr. Smith offered his services as counselor and interpreter; and he has been in constant demand ever since, appearing with the committees from Seattle to the Imperial Valley. . . . It is reported that 1,800 of our Japanese Methodist youth are in the army service, while 5,000 Japanese are in the armed forces of this country. . . . We ought to realize what a marvelous opportunity is opened before us by this tragedy of war. We can do the greatest service in evangelizing Japan here in America today. It will doubtless be a generation or more before the American can be welcomed as a missionary in Japan. But we can evangelize those now within our own borders."

Betty had been evacuated to the country from a British city. Visiting her parents, she found that triplets had been added to the family.

"You've made a mistake, Mummy," was her comment. "You should have done the ordering; you know Daddy stutters."

—Advance



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Note: Copy for this page failed to reach us.—Editor.)

ELISHA TANNEHILL—A TRUE FRIEND

Never has there been a truer friend than Elisha Tannehill to this writer.

Elisha Tannehill, of Pineville, La., was reared in Winnfield, La. He came to Pineville several years ago, where he was connected with Hixson Bros. Funeral Home. His health gave way about eight years ago and since then he has been a great sufferer. He passed to his heavenly home on Saturday night, February 28, 1942, and was buried from the Methodist church, Pineville, on the morning of the 2nd of March. His pastor, Rev. R. M. Bentley, was assisted in the services by a former pastor, Rev. H. E. Pfost, and the writer. A large number of friends from far and near were present. The floral offerings were many and extremely beautiful.

He leaves to mourn him, his wife, Mabel Schaedel Tannehill, and an eleven-year-old son, Fred, and many relatives and friends, among them are his mother, of Winnfield, and several brothers and sisters, who are prominent in business and social circles in the state.

The last years of his life were spent in the home of his wife's parents, Mr. and Mrs. Fred Schadel, in Pineville. No person ever had more devoted care than Elisha Tannehill during his illness. His wife and her mother and father and others have not let him go wanting for anything that he desired.

I have lost a true friend in the person of Elisha Tannehill. He and I have spent many happy moments together. The memory of our associations will be pleasing.

D. B. BODDIE.

Morgan City, La.

STEPHEN DIXON PEARCE

Last Sunday, when Bro. Hicks stood in his pulpit at Trinity Methodist church, Ruston, La., to begin the morning worship, he announced that "Judge Pearce has just passed away." The announcement, while not unexpected, brought a deep sense of grief to the large congregation that had assembled for the worship. We felt that we were not alone in the thought, "He has gone to worship, this morning, in the Church Triumphant, to join in the songs of the angelic choir, and to sit at the feet of his Blessed Master in the Glory Land."

Judge Stephen Dixon Pearce was born at old Sparta, in Jackson parish, La., April 12, 1854, and died in his home in Ruston, March 15, 1942, having lived in this life 87 years, 9 months, and 3 days. A long, noble, useful life, worthy of his peers, his profession and his church. A man of God, a high-toned citizen, a cultured gentleman, ever maintaining a high sense of honor and right, and always standing for the best in his chosen profession, and never shirking his obligations as a churchman and a citizen. He served his community in the halls of the State Legislature with distinction and honor, and for many years was an honored and highly respected Judge in this district.

He always stood for the right, and never compromised with evil. In his early manhood he became a bitter foe of the liquor traffic. In the old town of Vienna he established the **Vienna Sentinel**, with which to fight this evil. The story is told that his attack on this evil became so effective that it aroused the bitter antagonism of those engaged in the traffic. These ruffians broke into his small print shop, stole his type, and dumped it into a well. The next morning the type was recovered and in a short time the paper came back with one of the most devastating attacks the liquor traffic had known, and largely through his influence the evil in this section was overthrown. Ruston has been known for many years as one of the most intellectual, high-toned Christian communities in the state. Judge Pearce moved from Vienna to Ruston, and became one of its pioneer citizens. It was largely through his fine, noble life and influence, and that of a few other such upright citizens that this reputation has been maintained through the years.

He was a devoted, loyal, consecrated Christian, and a Methodist of the first order. He was constant in his attendance on its services, and never wavered in his devotion to his duties. He helped to organize the church in Ruston—helped to erect its first building, and gave generously of his means throughout the years. When the Louisiana Methodist Orphanage was located in Ruston, he became the first president of its Board of Directors, and for thirty-five years served in that capacity, retiring only last year when his rapidly waning strength made it impossible for him to perform his duties.

He has gone to his reward! His lofty Christian character, his noble bearing, a cultured, refined Southern gentleman of the old school, his high ideals of justice, honor and right, and his unwavernig devotion to his church and his duty will leave an indelible influence for good for many years to come. May God give us many more like him!

ROBT. W. VAUGHAN.

Ruston, Louisiana.
March 21, 1942.

"A BROTHER OFFENDED"

By Mrs. Irvin Rowland

"A brother offended is harder to be won than a strong city."

Two little boys were working in a field. As they neared the end of their rows, they saw several grown persons on the other side of the fence picking berries. The older persons simply disregarded the children. Then one of the ladies called out something to a companion; the older boy, eager to be friendly, misunderstood—he thought she was speaking to them and replied in a pleasant manner, after which a few other remarks were exchanged.

As the boys turned to their work, the younger told the older one that he had been mistaken, that the lady was not speaking to him but talking to one of the others. Suddenly, something felt crushed in the boy's heart as he realized that they would have gone unnoticed had he not misunderstood her. The woman had offended a little child by failing to extend a friendly spirit. She had lost the child's admiration and friendship.

How often we carelessly offend! Not only by failing to show love and consideration for others, but by living in such a way that our influence leads others away from Jesus. We offend by our lack of encouragement and understanding of those who have just been born again. By failing to assume our responsibilities in helping those weaker than we are, we often offend. May we ever be careful of causing offenses!

"It were better for him that a millstone were hanged about his neck, and he be cast into the sea, than that he should offend one of these little ones."

WISE OR OTHERWISE

By Rev. James H. Felts

The well-balanced man carries no atmosphere of superiority or inferiority—he is just a man among men.

Why worry about things you can't help, while there are so many things you can do reasonably well. Rejoice in what you can do and be.

"Heartening Courage for Distressing Days," by Bertrand Russell, is largely Christian philosophy with no acknowledgment of its source.

"Might is right" is a sure short-time winner. "Right is might" is an equally sure long-time winner.

Taking care of one's stomach is the best antidote for doctoritis known to those who desire good health more than fading pleasures.

The pastor who holds too many meetings in other charges might profit largely by having a heart-to-heart talk with his official board.

Three men were discussing newspapers. One said, "If I didn't read a Memphis paper I would read a Jackson, Miss., paper." The second said, "If I didn't read a Jackson paper I would read a Memphis paper." Quietly but impressively the third said, "If I didn't read the New Orleans Christian Advocate I'd be ashamed." Amen!

"Touch-me-not people" remind me of "touchous" cats when the fur is rubbed the wrong way. Phut-t-t!

True or false? Our Church has become too respectable?

HOME FOR THE AGED ON THE SUWANNEE RIVER ENDOWED
Life Maintenance or Monthly Boarding Plan
Correspondence Solicited
BURR A. L. BIXLER, Sec.-Treas.
Live Oak, Florida

THE CHRISTIAN FIRESIDE

ALLELUIA!

By Rev. Vivian T. Pomeroy, D. D.

Some time ago in Connecticut I met a charming little girl whose name was Alice Louise; but everybody called her Ally Lou. She had two golden pigtails, which I very much liked as soon as I saw them, and I thought they deserved a lovelier name. She also had lots of ideas in her head, which I liked very much.

When Ally Lou was smaller than she is now, she went to church on Easter Sunday with her father and mother. Ally Lou was very interested; she sat quietly; she noticed a great many things; she did what the other people did when they rose to sing and knelt to pray.

Ally Lou knew the Lord's Prayer and she said it when the others did. One hymn she knew, too, and she sang it quite well and loudly. She looked at her father, who was singly loudly—rather too loudly, mother thought; but Ally Lou liked loud singing and was not old enough to be embarrassed, as one sometimes is when one's father does things which other fathers don't.

But best of all Ally Lou liked the clear singing of the choir, who all were boys and men. Her mother and father could not quite understand why she was so excited about it. Indeed, she went a little red, and clutched her mother's hand; and mother nodded and smiled, as mothers do when they are pleased that their children are happy but are not sure what they are so happy about.

When church was over, Ally Lou could hardly wait to say something; and, as soon as they were in the car, she said: "Mummy! Mummy! You didn't tell me those singers were going to sing about me."

Mother said, "Why, Ally Lou, what do you mean?"

Ally Lou said, "Didn't you hear them singing: Ally Lou here, Ally Lou here?"

Mother said, "Oh, darling, of course it sounded just like your name; but really they were praising God for the victory of His Heavenly Child. Alleluia means Praise, Praise; and on this Easter Day everybody wants to praise God for His Heavenly Child, who is with us always."

Ally Lou's face fell. Then she said, "I'm Ally Lou; but I'm only an earthly child; so nobody sings for me."

Mother said, "You're an earthly child, I'm glad to say; but sometimes earthly children behave in a quite heavenly way."

"Do I?" asked Ally Lou.

And before mother could answer, father said, "Once in a while."

"What do you do then?" said Ally Lou.

And suddenly, although he was driving, father sang louder than ever, "Alleluia! Alleluia!"—**Reprinted by special permission of the author and The Christian Leader.**

National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

1,000

In the early days of one of the American theological colleges, finance became so straitened that its staff met to devise some ways of relief. Two of them, Doctors Herron and Swift, were greatly dejected. "We have no one to help us," said Dr. Herron. "No one?" answered Mr. Patterson, the other member of the staff, "Why, I know of a thousand right here."

The other two looked astonished. He continued: "Is not Doctor Herron a cipher? Is not Doctor Swift a cipher? Am I not a cipher? But Jesus Christ is surely one, and if we put one before three ciphers, does it not make a thousand?" And then they took new courage and went to that One for help, and not in vain.

The little story has in it a lesson for ourselves and our times. Never did the people of the churches need to realize more deeply that they are only ciphers, but if we put Christ first in a true sense, place ourselves with Him and depend more absolutely on His power, then will be fulfilled to us that of which one of the ancients spoke, when he said: "A little one will become a thousand, and two will put ten thousand to flight."—Methodist Recorder.

KEEP US FROM HATE

By Mrs. W. Knox Ramsay

In this world of ours today
Are war lords who would be great.
While in their lust for greed and power
We ask, keep us, Lord, from hate.

When strong war winds are blowing,
When freedom and justice are at stake,
Grant us new strength to meet the foe,
And keep us, Lord, from hate.

Hate is sin; and sin alone
Hath brought us to this fate;
What e're the cause, what e're the cure,
Keep us, we pray, from hate.

BEARING THE CROSS

The cross is the emblem of the Christian faith, and also the emblem of suffering and shame. For there the spotless Lamb of God spilt his life's blood for the sins of the world.

If we reach heaven we will have to bear the cross, for it stands in the path of every believer, and there is no way to avoid it.

For Jesus said, "If any will come after me, let him deny himself and take up his cross and follow me." He gives each of us the cross best suited for our spiritual welfare. The cross may seem very heavy, but not to compare with what he suffered for our redemption. Let us peer through the ages and behold his frail form struggling to carry the cross, but fainting under the heavy burden. "O, depth of mercy, can it be He bore that cross for me." This fact should inspire us to forsake worldly pleasures and suffer untold agonies if necessary, for his sake.

We admire the young lady who gave up her palatial home and loved ones for her faith in Jesus, and composed the beautiful song of the cross, which has inspired myriads to press forward cheerfully bearing their cross.

When we resolve to suffer and bear all things for His sake, we can rejoice in knowing we are following His footsteps.

We should memorize the dear old song, "Must Jesus Bear the Cross Alone," which is a challenge for everyone.

MRS. E. W. SOREY.

THE CHURCH THAT IS IN MALAYA

By W. W. Reid

Six years have passed since Bishop William F. Oldham attended the Golden Jubilee of Malayan Methodism. At that time the missionaries and their colleagues were able to present to him a church of 12,000 members. In 1941 they numbered 17,000 members. Among the goals set at the Jubilee celebration were the training of indigenous leadership and a renewed program of evangelism. Since that time the Chinese Mission Conference has been set up, and all of its districts were put under Chinese district superintendents. In the Malaya Annual Conference, composed chiefly of the Tamil and English Churches, four of the eight district superintendents were Asiatics. Hence it will be seen that the popular trend was indigenous leadership. The immediate future of the Church rests upon these leaders. Methodism can depend upon them to carry on the work in this crisis when all missionaries are out of the country, it is generally believed.

"What are the possible effects of Japanese occupation on the Malayan Methodist Church?" is a pertinent question. "Some idea can be gained by studying the state of the church in Japan itself, in Korea, and occupied China," says the Rev. Waldo Reinoehl, recently returned to America from Singapore. "It will probably suffer from the shifting of population to rural areas. The church will have to administer to these people in their isolation if they do not return to their homes again. We must remember that English was the lingua franca, and that with government and business offices and schools closed a large proportion of the population will be unemployed. Persecution of Christians is not beyond the realm of possibility. But our hope is in the many dependable Asiatic leaders in our churches. This emergency will bring out the best in them. It will sift the wheat from the chaff. Those who have a first-hand Christian experience will find it their surest support in this emergency. Some of the best examples of Christian living I have known are out there in Malaya.

"Pray for consistency of faith in the Malayan Church, that its members may have courage to face persecution, and that they may have the will to take up the work of the Church and carry on."

Oliver Wendell Holmes once said, "How greatly man is the omnibus of all his ancestors. All of them, good and bad, are running around inside of him."

BOOKS

Faith and Nurture, by H. Shelton Smith. Charles Scribner's Sons, New York, pp. 202, price $2.

Faith and Nurture is destined to be an epoch-making critique of religious education, not so much because it offers a final solution for the difficulties faced by a movement which has become somewhat rudderless on the sea of American education, but for the reason that its author has dared to challenge the whole enterprise in a critical review which evaluates the revolution which began with Horace Bushnell and has drifted on to the debacle threatening it in our day. He fortifies his position by numerous citations from the writings of leaders in religious education.

In theology this trend began in a resistance of the doctrine of human depravity and the type of revivalism which stemmed from it. The attack upon the doctrine of human depravity soon veered into an apotheosis of human goodness. This change was sensed by a brilliant young Methodist minister of New England, T. F. Randolph Mercein, who in 1856 published "Natural Goodness." In that book the author anticipated liberalism and the era of saccharine sentimentality which has filled countless pulpits and churches with nominal Christians who are pagans in heart.

Because of this courageous and devastating challenge, Dr. Smith has been called "neo-orthodox," "Barthian," and a dispenser of the "poison gas of continental theology." In the sense that he rejects effete liberalism's theory that one may "ooze into the Kingdom of God' by a cultural process, and in that he insists upon a transcendent experience of the Kingdom of God, he is both orthodox and Barthian. However, he clearly and specifically rejects Barthianism's "denial of the place of human action in Christian salvation" and its implicit insistence upon an "unqualified divine sovereignty" in the whole process. In that position he is certainly entitled to a Methodist clearance.

Dr. Smith is by no means alone in his appraisal of the religious education enterprise. Dr. Ralph W. Sockman, in his "The Highway of God," just published, says: "There has come a bewilderment in the minds of educators themselves," and he quotes President Hutchins, of Chicago University, as saying: "Our confusion is so great that we cannot make clear even to our own students what we are trying to do." The furor which Faith and Nurture raised at the recent meeting of the International Council of Religious Education, in Chicago, leaves no doubt as to its having struck a vulnerable spot in the armor of those who have assumed to translate religion into a gospel of self-help, and education into a social adventure bottomed upon humanistic behaviourism. The collapse of religious education is imminent unless it drastically reviews the immature postulates which have controlled its destiny thus far. It must recognize that religion is an experience, not an atmosphere, nor a mechanical cultural pattern. It must review its program in the light of the great theological affirmations of the Christian Church.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wabble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

The most upsetting chapter in the book is that which deals with the insufficiency of the evangelistic resources of the Christion Church in times of great human crisis, and the impotence which has been augmented by a sterile educational evangelism. Betrayed by the illusion of statistics, the Church has been utterly blind to the growth of paganism in its ranks. Against the drab and pessimistic outlook of our evangelistic failure, the last chapter brings the book to a close upon the high note of a plea for a Christo-centric nurture as the effective antidote for the vagaries of Religious Education based upon the shallow and romantic theory that, "Mankind is not a race of fallen angels, but of rising primates, come from humble beginnings and on the way to better things."

We wish that Dr. Smith's book might have a place on the library table of every educator in America, no matter what may be his educational position or his religious affiliation. We can think of nothing that could more effectively bring educators to grips with the greatest problem which they face. The leadership of the churches should not be without this courageous message in the dark days ahead.

Jesus in Action, by Benjamin W. Robinson. The Macmillan Company, New York, pp. 214, price $1.50.

Dr. Benjamin W. Robinson is Professor of New Testament Interpretation in The Chicago Theological Seminary and has had the educational and travel experiences which qualify him for the task which he undertakes in this book. Necessarily there is a theological background for what is here presented, but it is not a theological study of the ministry of Jesus at all. As the title indicates, it is a study of the attitudes of Jesus. In a carefully documented study of his life and teachings, he is presented as a positive personality who supported a positive program by an attitude of constant and unfailing affirmation. He even translated the negatives of the Old Testament into positive form and turned them to positive uses. The author holds that the cross was not something which He accepted with stoical resignation, but it was positively interwoven in his spiritual campaign and purpose, the dynamic of a living consecration.

Of particular interest, is the statement as to His use of the Book of Daniel. It was from that prophet that he took the vague and mystical terms, "Son of Man" and "Kingdom of God," and gave them a practical and positive value. In the pages of this book will be found a wealth of sermon material which is unusual and striking, but thoroughly effective interpretation of Jesus as man and Teacher.

The Complete Sayings of Jesus, The King James Version of Christ's Own Words, assembled by Arthur Hinds. The John C. Winston Company, Philadelphia, pp. 279, bound in cloth, imitation leader and genuine leather, prices $1, $1.50, and $2, respectively.

In this little handy pocket-sized manual, all the recorded sayings of Jesus are given in connected and chronological form. In Red-Letter editions of the New Testament, the sayings of Jesus have been printed in red, but not in chronological sequence, and they are interspersed with the record of the historical incidents of which they form a part. Here they stand out in the order of sequence which they had in His ministry. No less important is the fact that the book comes from the press at a time when the world is writhing in the agony of war and is fighting against a tide of suffering greater than ever before. The book is, therefore, as the voice of Jesus speaking directly and with infinite comfort across two thousand years. It meets the needs of people today and especially at this season when our thinking centers about the Crucifixion and the Resurrection of Jesus. Four and a half brief pages are devoted to the genealogy, birth and childhood of Jesus up to His twelfth year. The sayings take up at the baptism and they include His words as given in the Gospels, in The Acts, the writings of St. Paul, and in Revelation, most of the words given in Acts, the Epistles and Revelation appearing in an Appendix.

He Is Risen, by Harold Paul Sloan. Abingdon-Cokesbury Press, New York, Nashville, pp. 186, price $1.50.

Dr. Sloan, the author of this volume, was editor of **The Christian Advocate** (New York edition) up to the time that all the editions of that Journal were merged into the national organ. He is a vigorous thinker, a man of deep convictions, and is well known in our section. Only last summer, he was at the Pastors' School, Biloxi, where he delivered a series of lectures embodying much of the material in this book. The material was used as background and the book is in no sense to be considered as that series of addresses.

As for the book itself, it is much more than a devotional meditation upon the theme of the Resurrection. It is a **study** of the whole subject, the evidences for its reality, its differentiation from the myths which have had currency, and its bearing upon the development of the Christian Church. It is intended to produce conviction touching the fact and confidence in the doctrine which lies at the very foundation of Christian faith. This theme is as central in the ministry and preaching of Dr. Sloan as it is in the Christian movement. Many writers have traveled over the ground covered by this volume, but none have treated the subject more effectively and convincingly than has Dr. Sloan.

The Highway of God, by Ralph W. Sockman. The Lyman Beecher Lectures. The Macmillan Company, New York, pp. 218, price $2.

This volume is the seventieth in the series of lectures delivered on the Lyman Beecher Foundation at Yale University. A glance at the titles of volumes issued will reveal the utter futility of an effort to compare this volume with its predecessors. In each succeeding volume a personality has

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

addressed itself to the problems of the age for which it speaks. The present volume sustains the tradition for independent thought and ability which has been established in the seventy years existence of the lectureship.

The genius of the present lecturer is stamped upon every page of the volume. Instead of the ordinary preface or foreword, we have "guideposts," and the theme is found in Jesus' interpretation of the great wilderness preacher of His day, John the Baptist. Each separate idea of that historic appraisal is made the basis for a study of the problem, the resources and the outlook for the preacher of today. The voice crying in the wilderness is the background upon which is presented a study of the utter confusion and bewilderment which prevails in our war-torn world—a situation which calls for a "roadmender" type of consecration and service. Under the figure of the reed shaken in the wind, we have a searching analysis of the preacher who surrenders to personal popularity, "barters away his soul piecemeal in the modern wilderness of popular patronage," and who mortgages his soul by making the congregation the "norm" by which his sermons are measured. Lecture three presents the prophet—the sources of ministerial power and effectiveness, the fourth lecture deals with personality creatively related to life situations, the fifth is an exposition of the limitations of a ministry, and the last turns the searchlight upon the vacillating children of the "market place."

Dr. Sockman's charting of the problem, the responsibility, and the outlook of the ministry is a real contribution to the literature on that subject. Through the projection of his own faith and the insight achieved in a great metropolitan ministry, he sheds radiance and hope upon the shadowed path of the modern minister.

Look at the Stars! by G. Ray Jordan. Abingdon-Cokesbury Press, New York, Nashville, pp. 204, price $1.50.

Here we have a volume of fourteen sermons by Dr. G. Ray Jordan which, in addition to the charm of his style and the aptness of his treatment, have a bearing upon the period of uncertainty and world chaos through which we are passing. Those who have enjoyed previous volumes from this younger representative of the Methodist pulpit will enjoy this one also. He deals with the problems which confront us all in a day of war and growing bitterness and strife, but the messages are inbreathed with the faith and optimism which are characteristic of the man and his ministry. The one problem with which we are faced is that of finding a nucleus of Christians who are willing to stake all upon the adventures of faith in a dark day.

Getting Down to Cases, by Charles T. Holman. The Macmillan Company, New York, pp. 203, price $2.

The author of this volume is English born and American educated. He is a Baptist minister and is at present Professor of Pastoral Duties in the Divinity School of the University of Chicago. Dr. Holman has produced a volume of practical counselling, in which he seeks to give his fellow ministers an understanding of the nature of the problems of the men and women who constitute his pastoral responsibility, and along with that understanding a practical technique for helping them to meet and overcome their difficulties. The book is just what the title indicates, a study of actual cases, an analysis of the problem involved and the approach and treatment suggested. Six types of cases are studied and each type is analyzed and a procedure suggested. The last two chapters deal with the Technique of Counselling, and the Preparation of the Pastor for Counselling.

New Horizons, by Frederick C. Gill. Abingdon-Cokesbury Press, New York, Nashville, pp. 127, price $1.00.

Frederick C. Gill is a Methodist pastor in Warwickshire, England, and is also the author of other books. The twelve chapters of this book are devotional essays, built about the theme of a practical recovery of the living verities of religion as the foundation of a living and conquering church. Three of the chapters are reprinted from English periodicals. The chapters are devotional essays in which the author seems to be arguing with himself against the desperate outlook of the present world situation. The optimism is doubtless genuine, but we are not certain that the argument would be accepted by one less sure of himself than the writer is. The book is wholesome in its devotional tone, but we would not say that it is particularly strong or otherwise unusual.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

and girls. Suitable materials for such study will be recommended. As a beginning for 1942, the pamphlet, "Creating Friendly Attitudes Through the Home," by Grace W. McGavran, might be used as a basis for discussion. (Price 25 cents. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio, or from Methodist Publishing House, 810 Broadway, Nashville, Tenn.) The Council of Children's Workers of each church will see that arrangements are made for a study along this line. Classes of parents or adults already organized in the Church School need to have the importance brought before them of devoting several sessions to such an elective. Where no parents' group has been organized a beginning might well be made by inviting interested parents and teachers to come together for several weeks for a consideration of questions involved in this area. In view of the present world situation, no other study could be more vital nor more needed as we try to begin today the building of a peaceful world. The secretary of Children's Work, or any other children's leader should bring this matter to the attention of the Council of Children's Workers, if it has not already been cared for.

3. Meetings for the Parents of Children. Where such a study group as mentioned above cannot be formed, we suggest that there be held each year one or two meetings for the parents of children for the study of matters in this same area. Articles in **The Christian Home** and elsewhere might furnish good discussion material for such meetings. For instance, the article, "Where Thou Makest a Feast," by Lillian Williams, in the February issue of **The Christian Home,** might be so used.

4. Cooperation with the Home. The plan above all else involves cooperation with the home in developing right attitudes on the part of children and parents and in putting them into daily practice. This is the crux of the entire matter of Christian education. Children's classes in the Church School, study classes and meetings of parents are all without avail unless the daily atmosphere of the home is such that it encourages the attitudes of friendliness and love, about which parents and children have studied to flower out in everyday living. The Secretary of Children's Work, together with all teachers of children, will plan with the parents as to how this may be done.

In line with the new plan for pre-school children, the Woman's Society of Christian Service will no longer promote BABY SPECIALS, as has formerly been done in our section of the church. However, honorary memberships for children will be continued as they have this past year. These may be given on the part of the parents, relatives or friends of children as an indication of their deep interest in the growth of the child along the lines of Christian world friendship. At present the Woman's Society of Christian Service has two honorary memberships for children—one for the small child ($5.00) and one for children of junior age ($10). Since organizations of children for missionary education no longer exist, these honorary memberships will doubtless be renamed in the annual meeting of the Woman's Society of Christian Service in 1942, but their **purpose** will remain the same.

Study these suggestions with serious care and share them with the Children's Division Council and the Woman's Society of your church. If there is no Children's Division Council, go to your pastor, your general superintendent, and the superintendent of the Children's Division of your Church School, seeking their aid in having one organized. The guide book for the Children's Division Council is called the Children's Division Yearbook, and may be ordered from the Methodist Publishing House. (Price ten cents.)

Watch for another message concerning Missionary Education of Children. If possible, be at the meeting in Brookhaven, April 14, 15 and 16, and participate in a discussion of this vital phase of our woman's work. If you are not the person to attend this meeting from your church, ask whoever does represent your group to be sure to bring home to you the packet of helps I will have there for you.

Together with all workers with children let us try to see that all our children "grow up with a sense of membership in the world family, and with the ideal of brotherhood and never know that anyone who bears the name of Christian could be otherwise."

Sincerely,
MRS. J. C. BURROW,
Conferencce Secretary
of Children's Work.
Columbia, Miss.

"THIS WORLD OF OURS"

(Continued from page 5)

ward only as their undertaking is of the most courageous," says Dr. Moss. "The world program must not only be maintained —it must be extended."

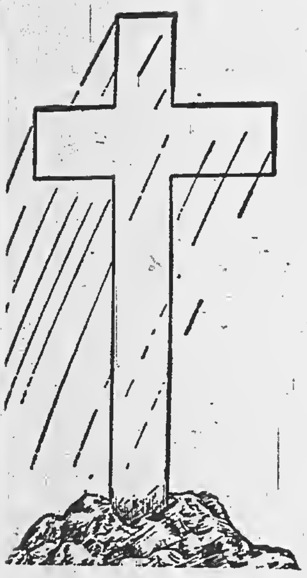
The following are the subjects:

April 3, Priorities for Faith; April 10, Healing in Your Hands; April 17, We Have No Home; April 24, The Plasma of Courage.

May 1, Slamming Doors; May 8, No Excuses for Failure; May 15, I Dare Not Hate; May 22, Be Sure Your Answer Is Right; May 29, We Are Not Alone.

June 5, We Learn Another Language; June 12, We Have Made Promises; June 19, Companions for Strength; June 26, Definitely Forward.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

That which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen.
—Frederick William Robertson (1852).

THE PRAYER-ROOM TODAY

Master, as I live my life this day, let there be something in me that refreshes Thy heart and makes Thee glad to own me as Thy servant. Help me to love men as Thou dost love them, to serve them with something of Thine own self-giving devotion. Help me to feel the wrongs of others as though they were my own, and to bear upon my heart, in humble fellowship with Thee, the burden of their sins. Let all that I do this day be an offering to Thee, an offering of ever deepening love and ever more wondering gratitude. Amen.

Vol. 89. No. 15.

NEW ORLEANS, LA.
THURSDAY, APRIL 9, 1942.

Baby Shoes

By Arthur Madison Shaw

The sunbeam pierced the knot-hole in the door
And fell in splendor on the cottage floor.
"What is that, Mother?" asked the pretty child.
"The smile of God," the mother said, and smiled.
The boy looked down—his feet were neatly shod.
He cried, "I'm standing in the smile of God!"

The boy became a noble stalwart man,
And found those shoes.—(It was his mother's plan);
And in one shoe, a neatly-folded note.—
He felt hot tears—and throbbings in his throat.
His mother long had slept beneath the sod.
She'd written: "Thus was precious Tommie shod
The day he stood within the smile of God!

Oakdale, La.

WALLET OF THE WEEK

REV. P. T. B. CLAYTON is chaplain of a British tanker, chaplain to the King, and is vicar of All Hallows Church by the tower in London. He was the founder of Toc H, the world-wide interdenominational Christian social-service fellowship. Not long ago his tanker came to San Francisco when he left it and crossed to the East Coast to join another ship of his fleet. His idea of Toc H came from a recreation center which he established and maintained in the Ypres salient during World War I. Toc H is the army name for T. H., the initials for "Talbot House."

* * *

A RECENT SURVEY, made by the United States Department of Education in conjunction with the International Council of Religious Education, reports that approximately five hundred communities scattered over thirty-eight states now release public school pupils during school hours for religious instruction. The number of elementary and high school pupils attending week-day classes is given as one hundred and sixty-four thousand and thirteen in three hundred and fifty-seven school systems.

* * *

SCARRITT COLLEGE, Nashville, Tennessee, has received an appropriation of ten thousand dollars a year for a five-year period, the same to be applied on a "living endowment" for the institution, according to recent announcement. The gift comes from The General Education Board of New York, and is conditioned upon the raising of fifteen thousand dollars a year by the College. This mark of appreciation is well-deserved and the sum of twenty-five thousand dollars a year will go far toward easing burdens in the five years ahead.

* * *

IN PROTESTANT MISSIONARY WORK throughout the world, America is first, England second, and Germany third. One-half of the total program of Protestant missions is carried on by American missionaries and supported by American churches. Among the main fields of our missionary enterprise are Japan, China, Korea, the Philippines, Hawaii, a total commitment in the Far Eastern war-zone greater than all the rest of the world combined. Forty-five hundred of the eighty-five hundred missionaries in the Pacific war-zone were Americans, and the support figure is even greater in proportion.

* * *

THE KEVSURS were one of the last minorities to join in the Soviet Union. It is a race of warriors, perhaps Georgian by race. They have been isolated from the world by the Caucasus Mountains and their customs and language have remained unchanged for a thousand years. Their religion is a strange admixture of pagan rites with traces of Mohammedan, Christian and Hebrew influence. Their insignia include the star of David, the Christian cross, the crescent and star of Mohammed, and a pagan swastika. Men and women alike wear tunics, the blouses of which are usually decorated with yellow cross-stitching and sometimes with old czarist coins.

THE PAGAI ISLANDS lie off the west coast of the Island of Sumatra. They are a kind of crude Venice of the Pacific since there are neither roads nor paths and all traffic is carried on in canoes. The men of the islands practice a decorative tattooing of their bodies and wear flowers in their hair. During the "poenen," which is a native ceremonial lasting anywhere from a day to a year, they **must** wear flowers in their hair, they are not permitted to do any work, and dancers imitate birds, tapping their feet on the ground without any kind of music.

* * *

THE SYNTHETIC RUBBER situation adds to the distress of the Allied caused occasioned by the fall of the East Indies to the enemy. Worse than that is the fact that it has opened up what promises to be one of the disgraceful industrial episodes of American life. Of course there may be unrevealed facts to counteract the ugly picture which has been developed, but it seems that every American interest involved must feel under the necessity of uncovering all the facts for the sake of business interests and as a defence of our industrial integrity.

* * *

ACORN PLASTIC seems to be one of the newest industrial developments in the line of substitute materials. It is developed from the kernels of acorns which have been crushed and the oil extracted, either by pressure or by solvents. After being treated with dyes and chemicals the white powder is subjected to a pressure of three or four thousand pounds under heat, and the plastic is suitable for various articles ranging from buttons to cabinets. The oil can be used in making soap, and glycerine is a by-product. For each hundred pounds of powder thirty pounds of oil are obtained.

* * *

THE AMERICAN MISSION TO LEPERS, which is supported by thirty-seven Protestant denominations, received three hundred thousand dollars during the year 1941. This is said to have been the largest amount ever received in any one year. The British Mission to Lepers was sent $29,000 of this sum. The British and American Missions to Lepers are supporting two hundred leper colonies in forty-eight countries, and some fifty thousand lepers are under treatment. These figures indicate how little the most of us know about the spread of one of the most malignant diseases of the human race.

* * *

TAXATION OF EXCESSIVE PROPERTY HOLDINGS in Washington City has been to the fore in the news for a second time within recent weeks. This time the taxing authorities have announced the principle that "religious institutions" have no inherent right to exemption from taxation. It appears that certain orders have enormous holdings for religious and educational purposes which are beyond the necessary requirements for such purposes and which are in some cases used only nominally for that purpose. Excess holdings of about a dozen or more orders were returned to the tax rolls.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

CELIBACY OR WORSE

The counsel which St. Paul gave the Corinthian church on the subject of marriage has been much distorted by superficial critics of his words. It appears that he was less an advocate of a morbid asceticism than an irreconcilable foe of the heathen libertinism of a Rome-dominated civilization. Licentiousness had become so completely the order of life that sex relationship was to St. Paul the symbol of the social corruption and depravity which blackened the rule of the Empire. He was insisting upon Christian marriage as against its pagan perversion, and he sought righteousness in social relations as against the practice of promiscuity.

It is not easy for us to reconstruct the social atmosphere of the day in which the Apostle was writing. But one who has had the privilege of even a brief survey of the shameless carvings and the obscene art which have been uncovered in the ruins of the ancient city of Pompeii can fully understand his reaction. The evidences of lust and licentiousness are unquestionably such as to justify St. Paul's attitude. The evidences of sexpromiscuity and utter social degeneracy in Pompeii were not obliterated by the baptism of fire and volcanic fury to which it was subjected, and after lying buried for nearly two thousand years the stench and stigma still shock the nostrils of decency.

One wonders, however, whether we may not be developing social conditions similar to those which seem to have been at least one of the reasons for St. Paul's counsel to the Corinthian Christians. Are not "free love" and "nudism" finding increasing tolerance if not hospitality in our thinking? The iniquitous suggestion of "trial marriage" which a glamorous politician proposed a generation ago is being revived under a plea for "more liberal sex relations," and for a condoning of the act of those "who steal a sacred bit of their future before the minister has stamped his seal of approval." We need to take some serious thought concerning marriage as a holy institution of our civilization, and to prate less about its being the consecrated threshold of the home wherein is generated the impulse and the power for holy living? If we give a little more consideration to the matter of the social impurities and the scandalous practices of our day, we may be a little less inclined to criticize the asceticism of the man who fought pagan looseness and social indecencies in the first Christian century. We do not propose to be stampeded by "Victorian code" and senseless distinctions between "chastity" and "virtue." We are for the personal purity which the experience of redemption implies and we do not propose to be instructed by "a young animal in its mating season of life struggling against the meeting of any craving for primary satisfactions by other than socially acceptable means."

AN ERA OF RELENTLESS CRITICISM

As was to be expected, the widening sweep of the great war in which we are engaged has caused practically everything in our civilization to be brought under searching review. In England it took form at the Malvern Conference, where criticism of the ills of the economic order were recognized as being rooted in Christian dogma. On account of the fact that Britain has been longer engaged in grappling with a foe constantly knocking at its gates, greater progress has been made toward the recovery of the fundamental factors of a constructive and stable civilization than has been the case with ourselves.

We in America have not gotten entirely clear of a material emphasis in our thinking, but there is certainly a clarifying of purpose on the part of every factor in the make-up of our social and economic structure. Perhaps it may be said that the hopefulness of our situation lies in the fact that this literature of criticism is developing within church ranks, instead of outside as was the case a quarter of a century ago. Some of the great spirits and best thinkers of the churches are making helpful contribution to a volume of searching but wholesome criticism issuing from the religious press. This unsparing appraisal of our own shortcomings will do much to prevent the irresponsible and confident dogmatism of doubt and repudiation which developed during the first World War.

SARDINE TROLLEY SERVICE

The war is being made an excuse for many things, some of which do not seem to us to be justified. We have in mind the side-seating of trolleys with increased standing room in the middle, a sardine type of service. If such a thing should become necessary, then no argument could be offered against it. We do not think, however, that the patrons should be subjected to the discomforts of riding sideways and strap-hanging until such is an **actual necessity.** We are unalterably opposed to forcing a streamlined service upon the public except when and if it may be necessary. The fact is not relieved by engaging car cards when one feels that he is being made the victim of a parsimony garnishd as patriotism. It is perfectly legitimate to deny the public tires for private automobiles, but public service corporations should not be allowed to take advantage of those who have made the sacrifice and made it willingly.

THE YOUNG ADULT FELLOWSHIP

Dr. A. P. Hamilton

One of the most striking developments in our church growing largely out of the great depression, has been the young adult movement. For some years we had been suffering the greatest loss of membership in the age group from about twenty-four to thirty-five years. The church seemed able to carry its adolescents over without serious losses, but when adulthood was reached there seemed to be an ever-widening gap between youth and middle-age so far as active membership was concerned.

As the economic order of our society became alarmingly worse in the depression, there came also a drop in the curve of participation in church activities on the part of those in the above-named age group. Young adults coming out of college with high hopes and enthusiasm were given the cold shoulder by a world that was not organized to receive them.

Disappointment and chagrin seized many young men and women, especially those just married who were eager to start a home, or those who were trying to find places in the economic set-up. The future seemed dark in these years of despair and futility. But man's extremity has always proved God's opportunity. A few of our church leaders caught the vision of an enlarged opportunity for the church, notably the Division of Adult Work in our church.

We are a long way from the millennium yet, and it might be said that so far the surface has only been scratched, but at least we have felt and discovered the potentialities which lie in this area of the work of the local church. And in a programme of this sort much is already accomplished by mere recognition of the task, and in the making of a start, however feeble it may be at first.

If anyone doubts that the field is white unto the harvest in this area of the work of the church, just let him make an appeal to these younger men and women of his own local church and see what a quick and eager response he will get. I know, for I have tried it out.

One of the determining factors in this new interest exhibited by the young adults in their church, and by the church in them, is the development of a comprehensive study plan for various interest groups, through the Adult Student and other channels. The Adult Student has undergone a complete reorganization in the last few years, and is one of the most inviting and inspiring publications of the church.

The possibilities of the work among the young adults is just beginning to dawn upon the church now since it is being vividly brought to our attention that the war is making its most sweeping inroads on our membership right here. I know one flourishing Young Adult Fellowship that has already lost all the young men of its membership except three, and the end is not yet. What opportunities the church has here for building a background of spiritual and moral support in these men and women who are going to have on their shoulders soon the complete burden of ordering the world, and of weaving its spiritual patterns!

The church must keep constantly alive, not only to the needs of its young adults who are continually going out into this warring world, and to the task of preparing them for the shocks of such an unChristian order, but also it must be ready to receive them back into its ranks with a programme of readjustment to a post-war world worked out and organized for action. "Are we able?"

A. P. H.

WHY SO STERN?

"A military court imposed stiff sentences today on the first persons convicted of drunkenness since restrictions against the sale of liquor in the Hawaiian Islands were lifted," says a recent press dispatch from Honolulu. Five women and 17 men were fined $100 to $500 each and sentenced to jail terms ranging from one to six months. Why this sudden sternness of attitude? Does it not suggest that intoxicants may have played a tragic part in the Pearl Harbor episode?—Zions Herald.

FOOD FOR GREECE

There is much uneasiness in this country, especially among Christian people, as to the delay in coming to some arrangement for sending food to the starving Greek people. It is generally admitted that conditions in Greece are so exceptional that there is a fair chance of such food being honestly distributed to those who need it. The need is, without doubt, appalling. A memorandum issued by the Greek Government states that 40,000 persons in Athens and the Piraeus alone, including a high proportion of children, died of famine and diseases caused by underfeeding between October 1, 1941, and January 26. We should be glad of some assurance that our Government intends to respond generously to the appeal of the Greek Government to "the civilized world, those who remember with them that they owe some debt to the Greece of the past and the Greece of the present."

—The Christian World.

"HE IS RISEN"

Just three simple words! But they contained dynamite. They were words of greeting used by the disciples as they met one another during those eventful days immediately following the resurrection. They were words of cheer, of comfort and of power. They betokened a change in the lives of the disciples, for they were such words as man had never before spoken. Simple, unpretentious words they were, but made new by a new content. By them the world was changed—the world within and the world without. Human history was turned into a new channel and a new calendar was started. Those words gave us a Savior and the church and Christianity with all its institutions and its gracious, healing ministry. These blessings did not, could not proceed from a closed tomb. They had their beginning when the stone was rolled away and Mary and Peter and John were permitted to look into an open sepulcher which had surrendered its victim. What saith the man who declares there is no resurrection of the dead when he beholds all that faith in this resurrection has wrought in the world? There still is magic in those words, "He is risen," for they remind us that we have a Savior who is alive forevermore. Christ's followers make no pilgrimages to his tomb for he is not identified with the dead, but with the living. "He is risen," and shall ever remain the Master of life and of death.

—Religious Telescope.

CHAPLAINS' TASK INCREASINGLY IMPORTANT, DIRECTOR THINKS

By S. E. Evans

Director S. Arthur Devan, of the Commission on Army and Navy Chaplains, regards the increased importance which the present situation gives to religious work carried on within the Services by chaplains as the most important impression gained during his recent extensive tour of camps in the western and southwestern sections. "Troop movements are going on all over the country," he continues. "Large forces are being sent abroad. No one except a limited number of housekeeping troops expects to stay long in any one place. Regiments and divisions are here today and gone tomorrow. The only effective religious work for most of these men is that which will be done by the religious leaders who come with them and go with them, here or abroad. Chaplains and those who support them have a greatly increased responsibility. We must still keep our camp communities as free as possible from commercial vice, and welcome the men to our local churches. But the local churches will not follow the men and will have very limited opportunity of ministering to them at all. Chaplain work is vastly more important under these conditions than it ever was before. We must get this understood by our church people.

"The chaplaincy as a whole and the Commission on Army and Navy Chaplains are the most remarkable demonstration of advancing Christian unity that this nation has ever seen," says Director Devan. "We may be proud of our chaplains. . . . As a whole they are a splendid group of servants of Christ working cooperatively in His name. . . . We need not feel any feebleness on the part of Protestantism. In the Navy, it is the custom during the five weeks of training, to require all men to attend divine worship. At San Diego, the director attended one of these services and watched the sailors marching to the theater where it was to be held. The line of blue suits and white hats stretching from curb to curb seemed endless. 'There seem to be still some Protestants left in the country,' I remarked to the chaplain beside me. 'There certainly are,' was the response. There were 2,600 sailors at church that morning, and it was the third Protestant service of the day."

Dr. Devan reports a widespread appreciation of the work of the Commission, even by chaplains belonging to communions which are not members of it. "The attitude of commanding officers generally . . . was very favorable to chaplains and many desire to forward it in every way.

"On the West Coast a very greatly increased seriousness is noticeable on the part of the men. They are very close to the war there. Most of the men I saw are really on their way overseas and they know it. Chaplains report greater church attendance and a sober turn of mind as generally prevailing. Certainly the camps are very quiet. One notices an absence of laughter and good-humor, even in recreation halls. For a great group of healthy young men, the quiet seems unhealthy and disconcerting. The director was invited to witness a formal military ceremony at Camp Callan, where 8,000 men were marching, and marching very well, too. He asked a chaplain whether these fellows regarded the whole thing as a lark. 'Not any more,' was the answer."

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	10
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	9
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	14
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker, Calhoun City	6
Rev. W. A. Tyson, Tupelo	27
Rev. W. D. Waugh, Becker	10

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	5
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	3
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. K. E. Clark, New Albany	13
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	2
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	5
Rev. W. R. Hammontree, Corinth	17
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. Z. A. Jumper, Potts Camp	11
Rev. E. G. Mohler, Iuka	3
Rev. W. C. Newman, Corinth	62
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	12
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	4
Rev. W. R. Crouch, Dublin	3
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	3
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	24
Rev. N. D. Guerry, Schlater	4
Rev. W. O. Hunt, Webb	5
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	15

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	10
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	7
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	2
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	7
Rev. B. M. Hunt, Hattiesburg	9
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. A. M. O'Neil, Petal	7
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2

Jackson

Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	5
Rev. R. E. Case, Homewood	2
Rev. W. J. Ferguson, Flora	5
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	4
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	4
Rev. Murray Cox, Enterprise	8
Rev. G. Eliot Jones, Pachuta	4
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. B. Shearer, Scooba	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	107
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	2
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Ulmer, Pascagoula	11

Vicksburg

Rev. R. E. Alsworth, Edwards	3
Rev. R. A. Allums, Gloster	11
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. E. E. Price, Lorman	2
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

CONFERENCE NEWS AND PERSONALS

Mrs. E. L. Spann, Brandon, Miss., has our thanks for her generous commendation of the Advocate and for her own fine spirit in remembering a superannuate friend.

Col. J. H. Johnson, Conference Treasurer, comes through with his third statement and distribution for the North Mississippi Conference year. The total receipts for Benevolences for March were $956.12.

Rev. O. S. Lewis pastor at Court Street church, Hattiesburg, issued a beautiful art folder program for his Palm Sunday and Easter services, on one page of which was a personal message to the congregation.

Rev. Sam E. Ashmore is getting well into the work of his new field at Indianola, Miss. He is very much pleased with his people and is naturally looking forward to a great year.

Rev. N. S. Loftus reports the finding of a friendly and cooperative spirit among the members of his congregation at Jayess, Miss. He is manifestly very happy and hopeful as to the future.

Rev. W. B. Baker reports having received twenty people into the church since conference, with good congregations, and all finances up to date at Leland, Miss. That is a comprehensive report tersely stated.

Mrs. Malva T. Jackson, Moss Point, Miss., places us in her debt by an appreciation of the Advocate expressed both in words of commendation and in the spirit of sharing it with her friend. This more than doubles the force of our appreciation.

Rev. William D. Waugh, pastor at Becker, Miss., is beginning his ministry in the Methodist church by carefully looking after the details of the work he is assigned. Such a course followed through will result in an effective and helpful ministry.

Dr. A. P. Hamilton, of Millsaps College, an associate editor of the Advocate, was in town Thursday and Friday of last week for a meeting of the Classical Association, and on Friday paid an appreciated call at the Advocate office.

Rev. and Mrs. James Heflin, of Abbeville, Miss., announce the arrival of a seven-pound baby girl, Ethel Annell, at the hospital in Oxford, on March 24. Both mother and baby are doing nicely and expect to be home to their friends in Abbeville in a short time.

In a business note to the office from Mrs. W. H. Gardner, the former Miss Katherine Bryson, of Tupelo, she says they are enjoying their fourth year at Calhoun, Georgia, which is their third charge in that district. The editor of this paper started them on their ministerial career at Thomaston, Ga.

Rev. A. W. Coody reports that work on the charge at Fisher, La., is going well despite a lag in attendance due to bad weather. The charge has practically doubled its financial budget for the year, and has built a parsonage costing about $1,650, only $500 of which remains unpaid.

Bishop J. Lloyd Decell, of the Birmingham Area, has been somewhat indisposed recently and spent a time in a Birmingham hospital recuperating. Many friends throughout Mississippi and throughout this entire section will be deeply interested in his early and complete recovery.

Friends of Dr. Henry T. Carley, Ponchatoula, La., will regret to learn that he is not fully recovered from his recent attack of flu. He got out for a short time, but his physician found it necessary to send him back to bed for further rest and recuperation. His condition is not alarming, but could become serious if neglected.

Rev. J. W. Ward, district superintendent at Greenville, Miss., reports that nineteen of the twenty-one charges in that district have increased their acceptances on Benevolences, aggregating a total of more than twenty per cent increase for the district, and nine of the charges have increased the pastor's salary.

MRS. J. H. HICKS RESIGNS AFTER A QUARTER CENTURY OF SERVICE

Inverness, Miss., March 7.—After serving as president of the Methodist Missionary Society of this place for more than a quarter of a century, Mrs. J. H. Hicks has resigned and has been made honorary president of that worthy society of Christian service.

MRS. J. H. HICKS
Inverness

Mrs. Hicks' many years as president have been marked by much progress, spiritual and material. With her co-workers, she has seen the one-room frame church building give way to the modern brick structure of today. The comfortable parsonage is built beside it. There are lovely shrubs and flowers, of which we are justly proud, and we know that the Woman's Society of Christian Service has had a prominent part in this progress.

The perfect coordination of the different departments into a smooth-working whole reflects much credit upon her wonderful leadership and ability. Her firm faith and devotion to the cause, coupled with her lovely personality, great tact and fine Christian character, have been no small factor in the remarkable progress made.

Mrs. Hicks was our first zone chairman, and was presented a life membership therein.

She is now chairman of the Golden Cross.

A FELLOWSHIP TEA AT VERONA

On Monday afternoon, March 30, the W. S. C. S., of Verona, Miss., entertained in the home of Mrs. Gilmer Garmon, with a fellowship tea for all the women of the church. The members of the society whose birthdays came in this quarter were the hostesses.

Mrs. G. A. Baker directed the group of twenty-two in games and contests and gave a report of the conference at Oxford, after which sandwiches and tea were served.

The society plans a birthday party each quarter for this year, at which voluntary offerings will be given for the local treasury rather than birthday gifts.

FELLOWSHIP SUPPER AT POCAHONTAS, MISS.

On Thursday evening, March 26, at eight o'clock, a most delightful group meeting of the membership of the church was held in the Sunday school rooms.

Under the capable and efficient leadership of the president of the Woman's Society of Christian Service, Mrs. Hubert Ratliff, a delightful plate supper was served.

The pastor, Rev. T. J. Nelson, proved an ideal toastmaster. His well chosen words in presenting the aims and purposes of the Fellowship meetings met with enthusiastic approval.

Dr. J. M. Sullivan, of Millsaps College, brought a most interesting and inspiring message.

The meeting was brought to a close in the main auditorium, with celebration of the Lord's Supper.

REPORTER.

LUZIANNE
COFFEE
100% GOOD

IMPORTANT NOTICE!

Louisiana Preachers and Church Treasurers

Please send all money raised on Communion Sunday for the Fellowship of Suffering, except that part retained for local use, to your Conference Treasurer, instead of to the General Treasurer. Also money for all other general purposes, such as Race Relations, World Comradeship, etc. This is important for the reason the General Treasurers either send the money back to the Conference Treasurer's office, or issue duplicate vouchers to the Conference Treasurer, either of which entails a good deal of additional and unnecessary work. By sending direct to the Conference Treasurer it helps to keep the record straight for your charge and for the conference. Reports are made monthly to the General Treasurers.

Thanking you, I am,

ROBT. W. VAUGHAN,
Treasurer., Louisiana
Annual Conference.

Ruston, Louisiana.

MILLSAPS COLLEGE, FIFTIETH ANNIVERSARY, APRIL 12-15, 1942

Sunday, April 12—Church Day

11 A. M.—Fiftieth Anniversary observed in all the Methodist churches of Mississippi.

7:30 P. M.—Alumni Service, Galloway Memorial church. Professor G. L. Harrell, presiding. Invocation, Dr. G. T. Gillespie. Music, Millsaps Singers. Alumni Sermon, Dr. Nolan B. Harmon, Class 1914. Music, Millsaps Singers. Benediction, Dr. Clovis Chappell. Symphonic Band Concert, Capitol Street Methodist church.

Monday, April 13—Student Day

10:20 A. M.—Student Program, Murrah Hall.

8:00 P. M.—Omicron Delta Kappa Founders' Day, Galloway Hall.

Tuesday, April 14—Alumni Day, Murrah Hall

10:40 A. M.—Dr. B. E. Mitchell, presiding. Music, Millsaps Singers. Invocation, Dr. D. M. Nelson. Greetings from the Mississippi Colleges: Representing the Senior colleges, Chancellor A. B. Butts, University of Mississippi; representing the Junior colleges, President J. M. Ewing, Copiah-Lincoln Junior college. Address, President T. H. Jack, Randolph-Macon Woman's College. Music, Millsaps Singers. Benediction. (Our Guests of Honor today are the Alumni of the College).

4:00 to 6:00 P. M.—Alumni Reception, President's Home.

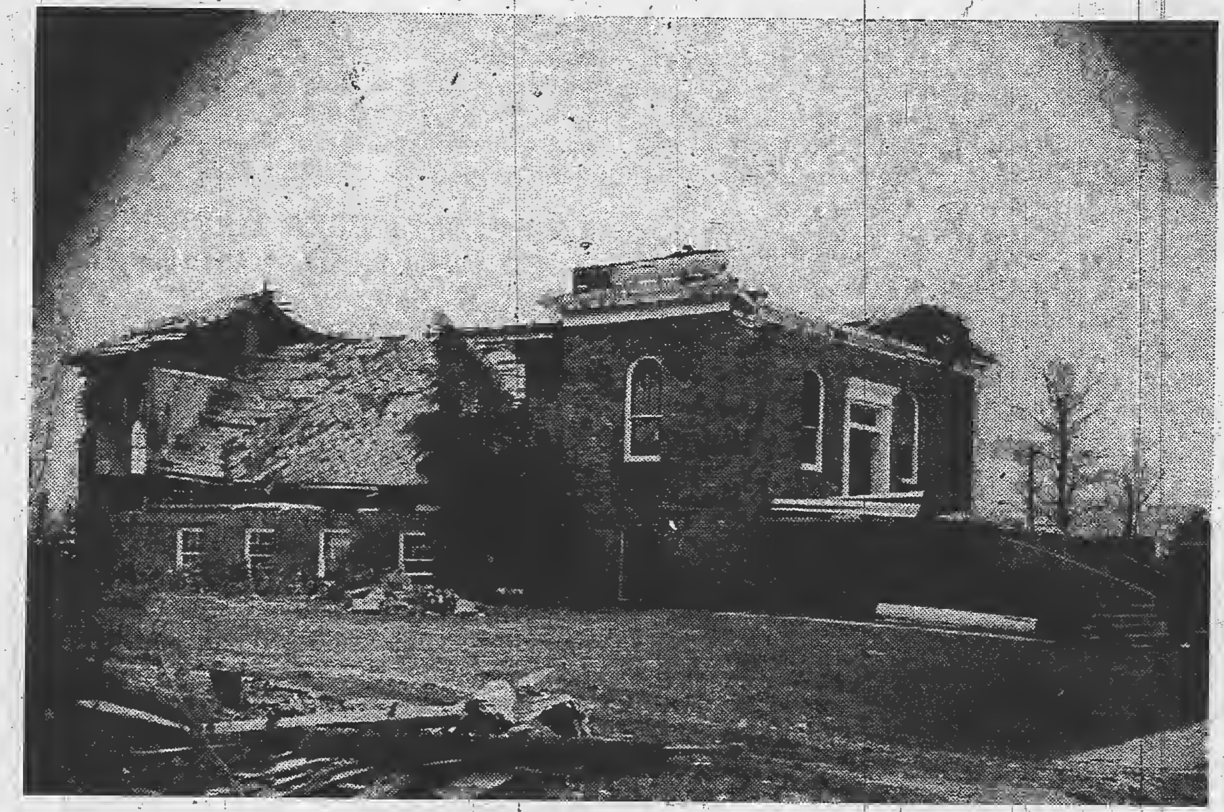
7:00 to 8:00 P. M.—Symphonic Band Concert, Galloway Hall.

7:00 to 9:00 P. M.—Alumni Dinner, Mr. T. H. Naylor, presiding, Galloway Hall. Speakers: Dr. V. L. Wharton, Mr. Fred Smith, Mr. Richard Lauderdale, Dean W. E. Riecken, Dr. M. C. White, Mr. R. L. Ezelle, Mr. A. B. Campbell, Rabbi Julian Feibleman.

Wednesday, April 15—Founders' Day

10:40 A. M.—Mr. J. T. Calhoun, presiding. Invocation, Dr. J. M. Sullivan. Music, Millsaps Singers. Address, Bishop J. Lloyd Decell. Vocal Solo, Mrs. Armand Coullet. Benediction, Dr. J. Reese Lin. (Our Guests of Honor today are the families of the founders of the College.)

2:30 P. M.—Memorial Services, Dr. A. P. Hamilton, presiding. At the tomb of Major Millsaps and at the graves of Bishop Galloway, Bishop Murrah, and Dr. A. F. Watkins.



STORM-WRECKED METHODIST CHURCH, BALDWYN, MISS.
Contributions for assistance in rebuilding the church may be sent to Rev. A. C. Bishop; Paul Haines, Treasurer, or Ben Caldwell, Chairman, Building Committee, Baldwyn, Miss.

THE BALDWYN TORNADO

The tornado struck Baldwyn at 5 p. m., March 16, 1942. This is a town of about 1,200 people, five churches, a consolidated school, a bank, two theatres, etc. As a result of the storm, 8 people were killed, 107 injured, 36 hospitalized, 100 homeless 35 homes completely destroyed, the new $100,000 school building destroyed, and three churches destroyed. There is hardly a home that was not damaged. All the business houses but three or four were damaged. One-half of the merchandise badly damaged or destroyed. It is estimated that the total property destruction was $750,000.

Beginning Tuesday night, March 17, Baldwyn was under martial law. The governor of Mississippi ordered a detachment of State Guard to come here to assist in preserving order and prevent looting. Guards were placed at all streets leading to the business section and at homes where there wre likely to be plundering done. They were here for four days.

Members of several posts of the American Legion aided in guard duty and in other ways. The Highway Patrol directed traffic and helped to preserve order. Several companies of C. C. C. boys worked for days in helping to clear away the wreckage. Troops of Boy Scouts from all the neighboring towns furnished messengers, guards and etc., and their work was invaluable. The county and state highway trucks and tractors were sent to help clear away the trees and debris. Doctors, nurses, ambulances, fire trucks, and portable light plants were sent from nearby towns and hospitals.

The Red Cross has been of invaluable service. A kitchen was set up and food served to the storm victims. The Red Cross office will be maintained here for at least two months. There are thirteen workers, including four nurses and two doctors.

One week later the water, lights and telephone service had not been completely restored. It is reported that the government has lifted the priorities on building materials for this area.

The Methodist church was a beautiful building, costing $18,000. It is almost a total loss. We have a membership of about 160. Three of our members are seriously injured, while many were not seriously hurt. Ten Methodist homes were completely destroyed, and at least twenty-six damaged. The pastor, his wife and little girl escaped injury. There was a $250 damage to the parsonage. There was no insurance on either the church or the parsonage.

It appears to be impossible for the local congregation to rebuild the church and repair the parsonage without help from other sources.

Ben Caldwell is chairman of the building committee, Paul Haines is treasurer, and A. C. Bishop, pastor.

BIBLE CONFERENCE AT HOUSTON, MISS.

Dear Dr. Duren: We have recently had with us in a Bible Conference Dr. M. L. Smith, and I feel that since these conferences are new that it will be well to make a report on the success of the conference.

Dr. Smith began the conference Sunday evening, using as his subject: "The Historical Background of Christ's Life"; Monday, "Jesus' Life as Portrayed in the Four Gospels"; Tuesday evening, "The Main Teachings of Jesus"; Wednesday evening, "Jesus and the Book of Revelation."

Our attendance Sunday evening was approximately fifty, and increased each evening with approximately one hundred and twenty-five Wednesday evening. The entire community was given an invitation and was well represented.

Several in the town remarked that they did not understand how we were able to secure such an outstanding man with such a practical application of the Bible. We feel that the conference was a great help to our community.

Dr. Smith is truly a Christian gentleman. It was a delight to have him in our home and to know him as he really is.

Very sincerely yours,
GEORGE R. WILLIAMS.

Never is truth more indispensable than in the hour of prayer.—Rev. C. E. Jefferson.

PERSONAL NOTES AND INCIDENTS

Rev. Dan P. Yeager, pastor of the Williamsburg charge, reports good progress and manifestly his spirits are rising with the coming of spring weather.

Miss Dorothy Simpson, daughter of Rev. and Mrs. E. D. Simpson, of DeKalb, Miss., was honored by her sorority, Beta Sigma Omicron, with a novel ship party, at which time she was presented with a crested bracelet for the best pledge notebook.

Mr. G. R. Bennett, Madison, Miss., says that this paper was the first paper which came into his home when he married and that it had been in his home before ever since he could remember. Bro. Bennett and his wife celebrated their fortieth marriage anniversary on March 9.

The Easter calendar of First Methodist church, Amory, Miss., was presented by the Young Men's Bible Class in honor of eighteen war-service members of the class. Nine of the men are in the Army, seven in the Air Corps, and one each in the F. B. I. and Radio service.

Rev. J. B. Shearer reports a great welcome at Scooba, Miss., and every indication of favorable progress in his work. With him recently was Rev. J. D. Slay, for Religious Emphasis Week in the Junior College and a training course in the local church. Bro. Shearer reports that Bro. Slay's work was entirely satisfactory to all concerned.

We received a few days ago from the Pentecostal Publishing Company, Louisville, Ky., a copy of the New Orleans Christian Advocate of Dec. 26, 1860, C. C. Gillespie, editor. It appears to have been the paper of G. H. Sharp, and we presume that it was sent from the treasures of Dr. H. C. Morrison, who died a few days ago. We appreciate this thoughtfulness on the part of the Pentecostal Herald and we treasure the time-honored heirloom very much.

The local press states that Dr. H. B. Trimble, dean of the Candler School of Theology, Emory Universary, Atlanta, was the preacher in the pre-Easter services at Tupelo, Miss., All of the churches participated in the union services in the morning, at which time Dr. Trimble's message dealt with the last week of the life of Christ. Dr. Trimble preached at night in the First Methodist church, of which Dr. W. A. Tyson is pastor.

Dr. D. B. Raulins, and district Advocate representative, E. W. Day, of Ringgold, La., are proposing to make the month of April Advocate month in the Ruston District. We think that is a good idea and we pledge them full cooperation and every assistance possible. We understand that Bro. Day has already secured more than his quota, but that is no surprise to us, for such has been his record for many years.

The "Talent" plan adopted by the Booneville, Miss., Methodist church, for raising the Benevolences was a splendid success. Rev. Thad H. Ferrell, pastor, organized a committee of 100 women who did a splendid piece of work, as is evidenced by the fact that the $600 for Benevolences has already been sent to the Conference treasurer. The committee of 100 was assisted by others who made freewill offerings for the cause.

Rev. T. F. King, pastor of Second Church, New Orleans, reports the reception of two children representing the fifth successive generation of their families to become members of Second Church. They were Chrystelle Wallace and Ada Jane Patterson. Ada Jane Patterson is a granddaughter of Bro. M. B. DePass, of that church, and her great grandmother was the first baby to be baptized in Old Crapp Street Church, which was the predecessor of Second Church.

AN OPEN LETTER TO PRESIDENT FRANKLIN D. ROOSEVELT

Whereas, the United States has been in a state of war since December 7, 1941; and

Whereas, the American Businessmen's Research Foundation has already brought to your attention, Mr. President, the latest available figures showing that more than three and three-quarter billion pounds of grain are annually consumed in the manufacture of alcoholic beverages, including beer and wine, together with 150 million pounds of sugar and 163 million gallons of molasses; and

Whereas these are of high energy food value and essential for national defense, and since there are more than 500,000,000 gallons of hard liquors in storage, which is admitted to be five or six years supply on hand, based on the present rate of consumption; therefore be it

Resolved, that we, the Board of Trustees of the Anti-Saloon League of Louisiana, in regular annual session, in the city of New Orleans, March 12, 1942, earnestly request you, the President of the United States, as a conservation measure to reserve these foods so essential for the national defense by eliminating the manufacture of all alcoholic beverages, including beer and wine, for the duration of the war.

Resolved, that this "letter" be signed by the President and Secretary of this Board of Trustees, and verified by the State Superintendent; and further, that a copy be sent to each of the two Senators and eight Congressmen from Louisiana; to the Governor of Louisiana, and copy to be retained in the files of this Board.

Glenn L. Sneed, Vice-President; James C. Whitaker, Secretary; Verified by Leon W. Sloan, State Superintendent.

WORKING OR SHIRKING CHRISTIANS?

It is indeed amazing to note the number of people who feel that if they contribute financially toward the support of the church and attend services occasionally, they are thereby relieved of all other responsibility. The actual work is usually left for others "more capable of doing it," to quote the very familiar excuse. Personal evangelism, visitation, executive and routine work of the church and its auxiliary organizations are placed entirely on the over-burdened shoulders of the pastor and that faithful little group of workers to be found in every church.

Needless to say, the pastor and his select little band of workers cannot work efficiently or successfully enough to avoid criticism from those idle, self-satisfied individuals on the sidelines who have labeled themselves incompetent by their own refusal to work. These people nearly always think (and say) they could do a better job than those who are doing it—and very often they are right. Many of the critics are better qualified in many ways to do the work of the church than many of those who do it. Very often they have more time, more money, greater opportunities and educational advantages that should enable them to become excellent workers. The fly in the ointment is that they don't and won't do any of the actual work.

At no time should we minimize the importance of giving to the church and attending its services, but unless these things are supported by individual participation in the work and purpose of the church they are body without soul. Too many of us seem to regard the church as a show which we pay to see and which we feel free to criticize on any and all points. It is quite true that the church often stands in need of criticism, but not from uninformed, nonparticipating individuals who have no knowledge of the problem involved and no intention of doing anything constructive about such problems.

We are never our own masters, much as we like to think we are, but when we become a part of the church we are then directly responsible to God Himself for the on-going and up-building of His Kingdom. We need to realize it is more of a privilege than a duty to work for God. It is by wholehearted and whole-souled participation in the work of the kingdom that we become heirs to the kingdom. There will be no unearned crowns in heaven. God is going to reap where He did not sow, and thus the responsibility for a good harvest is placed squarely on our shoulders. Obstacles and adverse conditions do not excuse us from duty. We are expected to surmount obstacles and overcome adversity by the power of a working, seeking faith. If we fall by the wayside when discomfort, inconvenience, or hardships confront us we are lost and can hope to have no part in the ultimate reward of victory.

This does not mean God will exact the same return from the one-talent man as He will from the ten-talent man, but He will exact the same proportionate return. There is something that each of us can do, no matter how badly we are handicapped or how limited our ability. God does not expect perfection or unqualified greatness among His imperfect children, but He does expect and demands faith, obedience, and the best service we are able to render. It is very sad that we fail to give God the very best we have in our minds, in our hearts, and in our labor and possessions. These things are a just and honorable requirement, and the sooner we come to terms with God and realize we won't get to heaven on someone else's shoulders the better off we will be—also, the world will then be a much better place in which to live.

RUTH FRANKS WHITTON.

MAN'S DUTY TO WOMAN

Let him learn to be grateful to woman for this undoubted achievement of her sex, that it is she—she, far more than he, and she too often in despite of him—who has kept Christendom from lapsing back into barbarism—kept mercy and truth from being utterly overborne by those two greedy monsters—money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each nobler deed, and inspired with each patriotic and holy inspiration, by the retiring fortitude of some Spartan or more than Spartan—some Christian mother.—Moses, the deliverer of his people, drawn out of the Nile by the King's daughter, some one has hinted, is only a symbol of the way that woman's bet ter instincts always outwit the tyrannical diplomacy of man. Let him cheerfully remember, that though the sinewy sex achieves enterprises on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So everywhere; man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, her comfort.

Above all, let not man practice on woman the perpetual and shameful falsehood of pretending admiration and acting contempt. Let them not exhaust their kindness in adorning her person, and ask in return the humiliation of her soul. Let them not assent to her very high opinion, as if she were not strong enough to maintain it against opposition; nor yet manufacture opinion for her, and force it on her lips by dictation. Let them not crucify her emotions, nor ridicule her frailty, nor crush her individuality, nor insult her dependence, nor play on mean jests upon her honor in convivial companies, nor bandy unclean doubts of her, as a wretched substitute for wit; nor whisper vulger suspicions of her purity, which, as compared with their own, is like the immaculate whiteness of angels. Let them remember that for the ghastly spectacles of her blasted charity, they are answerable. Let them multiply her social advantages, enhance her dignity, minister to her intelligence, and by manly gentleness, be the champions of her genius, the friends of her fortunes, and the equals, if they can, of her heart.—Rev. F. D. Huntington, in N. O. Christian Advocate, Dec. 26, 1860.

AN INTERESTING MISSIONARY LETTER

Wellington, New Zealand,
January 9, 1942.

Dear Philathea Class and other friends:

You will probably be as surprised as I am to be getting this note from me from this place. This has indeed been an interesting mystery trip. Passengers are told nothing, and for weeks we had fun studying maps and guessing. It has been cold and windy for some days. We passed snow-covered mountains this morning and this gave us a thrill. I am taking a few minutes out to drop you a few lines. You know it is always so thrilling getting into a port that is hard to come inside. They say the whole of the country has only 2,000,000 people. This seems to be a good-sized city. Of course, none of us knows whether we shall be allowed off or not, but anyway it is good to see land again, and we can mail some letters.

During these five weeks we passengers have become like a family. During the past week we have been kept busy playing deck games. We have a tournament on, and although it has been cold and windy, we have had fun playing. I have never in all my life played as many games. At night we have such dim lights that we cannot read, so we play games or do hand-work. We have church on Sunday and a nice entertainment on Sunday evenings. We have good food and splendid fellowship. God has been so wonderfully kind to bring us here safely.

For the past nine or ten days I have been studying the language. Pearl Palmer, the other Methodist for India, is returning for her third time, and she has consented (in fact, it was she who proposed it) that we have a little language school. There are only three of us for the same language, a darling Presbyterian couple, newly-weds, and myself. This being a small ship, places for quiet are hard to find, but the chief steward has been kind enough to lend us his cabin from nine to ten daily, except Sunday. Pearl is an excellent teacher, and I am pleased with what we have learned these few days. None of the Indian passengers speak Urdu, but there is a very nice young Afghanistan on board who uses the same characters, and he helps some. Pearl and I are trying hard to make these days really count. They are very full and crowded with plenty to do. I like to get up early for Bible study and then after breakfast get ready for class. I have plenty of reading material but have used up my wool, so I have no weaving to do.

There are all kinds of passengers on board. We have about 79; ten or more got off at Honolulu. Of this number there are about twenty-five missionaries, five from Canada under the United Church of Canada, some under the Christian Alliance, three Swedish who hope to get into China but feel that it will be impossible. There are lots of business people, couples and young men. Many will likely not get to the places where they had hoped to go: Manila, Singapore, etc.

Well, here it is nearly 11 a. m., and we have anchored out, away from the wharf. Numbers of officials have come on and gone off. The ship's crew have all gone through inspection, but nothing has been done to us, no passport inspection and no word about getting off. We are just waiting to see.

I trust this will find each and all of you happy. I must tell you how you helped me to have a real Christmas. You know I wrote you that your shower packages would be saved until Christmas, which they were. Christmas eve night Pearl gave us a happy evening with the children's pageant and chorus. We have eight children ranging in age from two and one-half to fourteen. Pearl got up early Christmas morning and started her Christmas for the day, before we cleaned off our dresser. She got out her big red candles and dressed it up. Then our packages were piled on top. She opened most of hers in Honolulu, but I kept mine, hoping I might have a chance of opening them on Christmas, which I did. It was a glorious day and our Christmas sermon was given by a fine missionary, who described so beautifully the types of people who saw Jesus on that first Christmas. He was so real to my heart that day and oh how I do thank Him for giving me an opportunity to see Him! New Year's eve the business people dressed up in fancy dress and spent the time dancing. We sat on the side-line and watched and played games. At 11:30 we missionaries went down to the dining room for a beautiful watch service. The coming of the New Year means much because of that good time of Christian fellowship together.

The anchor has been weighed and we are going into the docks. Must get up and see what is going on. Do excuse this hastily and poorly written letter, but just know that you are constantly on my mind. Lots of love to each of you and very special thanks to those who made Christmas for me.

Three cheers! Allowed off shore!

This is a beautiful and quaint little city. Flowers in bloom everywhere, but this is said to be one of the windiest cities in the world, called "Windy Wellington." We are all down at the bank getting New Zealand money so we can mail letters and get a few things. This is summer—women are wearing summer hats as well as winter, a general mixture of clothes. Wish you were here with me.

Heaps of love,
MAUDE (Nelson).

(Miss Nelson is a granddaughter of A. T. Nelson, deceased, of Homer, La., and a niece of W. A. Nelson, deceased, of Shreveport.—Editor.)

WISE OR OTHERWISE

By Rev. James H. Felts

Don't make the mistake of judging a man's worth by his funeral service.

"What Ulysses did with his sails Paul did with his soul."

Solomon's trouble? He built pagan temples along with God's temple.

Our trouble is not that God no longer speaks, but we fail to hear.

"The last chapter in the book is the best if the story is well written. The last chapter in life is the best if life has been well lived."

"If all good people were white and all bad people were black, what color would YOU be?"

Twelve hundred Methodist college young people met recently in Urbana, Illinois, "but they did not attempt to solve all the problems of their world by adopting a set of resolutions." Amen.

"Happy is the man who knows his weakness and never allows himself to be juggled into an indefensible position." W. C. N.

We have world chaos in spite of the church. We are slowly, desperately, coming to Christian sanity in spite of the world.

When a joke has the effect of a funeral announcement, it might rightly be called dead, or too old for service.

If we judged merit by hearing and smelling, whiskey shops would dissolve like mist.

How vast is your ignorance? Mine is so vast that I have almost given up criticism of my brethren.

The present war is a throwback to "The Good Old Days." I have decided to live at least twenty-five years longer to see the real dawn of the good new days when we will "do unto others as we would have them do unto us."

Anger and good digestion are never on good terms. Worry and a sound heart do not live together long.

Too many of us think we have prayed when we tell God about world chaos and spiritual leanness. Old-fashioned consecration would improve things no little.

The happiest fellow I happen to know just now is a man whose philosophy of life is, do without what you can't have cheerily; want what you have and use it wisely.

True or false? Giving a man a black eye improves your own eyesight?

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Conference Hymn

The voice of God is calling
Its summons unto men;
As once He spoke in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?

I hear My people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see My people falling
In darkness and despair,
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, Thy summons,
And answer, "here are we!
Send us upon Thine errand
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But Thou canst use our weakness,
To magnify Thy pow'r."

From ease and pleasure save us,
From pride of place absolve;
Purge us of low desire,
Lift us to high resolve.
Take us, and make us holy,
Teach us Thy will and way,
Speak, and behold! we answer,
Command and we obey!

—John Haynes Holmes.

* * *

Annual Meeting, Mississippi Conference W. S. C. S.

The annual meeting of the Mississippi Conference W. S. C. S. will be held in the Methodist church, in Brookhaven, April 14, 15 and 16, 1942. The tentative program is as follows:

Tuesday, April 14—Afternoon

Presiding—Mrs. Paul Arrington, President,, Mississippi Conference W. S. C. S.

Theme—"Mobilizing for Christ."

1:30 P. M.—Organ Prelude. Conference Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. M. L. McCormick, pastor, Brookhaven Methodist church.

2:00 P. M.—Greetings. Organization of the Conference. Announcement of Committees.

2:15 P. M.—"Spiritual Morale": Mrs. E. E. McKeithen, Secretary, Spiritual Life.

2:30 P. M.—Special Music.

2:35 P. M.—"Conservation of Human Values": Mrs. L. J. Power, Secretary of Supplies (15); Deaconess Sallie Ellis, Moore Community House, Biloxi (10); Deaconess Maude Fail, Wesley House, Meridian (10); Mrs. J. S. Breyer, President, City Mission Board, Meridian (5); Deaconess Catherine Ezell, Rural Work, DeSoto charge (10); Deaconess Lillian Pugh, "Gulfside," Waveland (10); Deaconess Ruth Carryer, Wm. Johnson Bethlehem Center, Jackson (10); Miss Dorothy Webber, Department Christian Social Relations and Local Church Activities, Woman's Division, New York (10).

3:55 P. M.—Hymn.

4:00 P. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

4:30 P. M.—Benediction. Sessions Committees: Organization and Promotion; Christian Social Relations and Local Church Activities; Missionary Education and Service; Wesleyan Service Guilds; Student Work; Young Women and Girls; Children's Work; Literature and Publications; Supplies; Spiritual Life.

Evening

Presiding—Mrs. W. F. Mahaffey, Vice-President, Mississippi Conference W. S. C. S.

7:30 P. M.—Holy Communion: Rev. R. H. Clegg, district superintendent; Rev. M. L. McCormick, and visiting ministers.

8:15 P. M.—Special Music.

8:25 P. M.—"Our Allies": Mrs. W. F. Mahaffey.

8:40 P. M.—"Woman's Responsibility In This Crisis": Mrs. Paul Arrington, President, Mississippi Conference W. S. C. S.

9:15 P. M.—Benediction.

Wednesday, April 15—Morning

8:30 A. M.—Morning Watch: Mrs. E. E. McKeithen, Secretary, Spiritual Life.

9:00 A. M.—Conference Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. J. W. Sells, pastor, Crystal Springs Methodist church.

9:15 A. M.—Business: Minutes of Executive Meeting; Reports of Research Committee; Appointment of Tellers.

9:25 A. M.—"Preparedness Through Study": Mrs. E. V. Perry, Secretary Missionary Education and Service; Mrs. D. R. Little, Secretary, Missionary Education and Service, Southeastern Jurisdiction.

10:05 A. M.—Hymn: "O, God, Our Help in Ages Past."

10:10 A. M.—"Coordinating Our Efforts": Rev. I. H. Sells, Executive Secretary, Conference Board of Education (10); Mr. R. P. Neblett, Jr., Field Secretary, Commission on Interracial Cooperation (10); Mrs. L. W. Alford, Chairman, Association Southern Women for Prevention of Lynching (10).

10:40 A. M.—"The 1942 Meeting of the Southeastern Jurisdiction W. S. C. S." Mrs. D. L. St. John, Secretary, Organization and Promotion, Southeastern Jurisdiction.

10:50 A. M.—Business.

10:55 A. M.—Special Music.

11:00 A. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

11:30 A. M.—"Our Insignia": Mrs. Stanley Wilson, Secretary, Christian Social Relations and Local Church Activities.

12:15 P. M.—Announcements. Benediction.

Afternoon

1:45 P. M.—Hymn: "Spirit of Faith Come Down." Scripture and Prayer: Rev. C. W. Wesley, pastor, Hazlehurst Methodist church.

2:00 P. M.—Business.

2:10 P. M.—"Passing In Review": Mrs. D. L. St. John, Secretary, Organization and Promotion, assisted by six district secretaries.

3:00 P. M.—"Victory In Finances": Mrs. L. O. Todd, Treasurer. Pledge Service.

3:30 P. M.—"Our Reserves": Mrs. J. C. Burrow, Secretary, Children's Work (15); Mrs. Glendell A. Jones, Secretary, Young Women and Girls (15); Mrs. R. E. Rollings, Secretary, Student Work (15).

4:15 P. M.—"Recruiting": Miss Mary Thornton Lindsey, Chairman, Missionary Personnel.

4:30 P. M.—Business: Recommendations.

4:45 P. M.—Benediction.

Evening

7:30 P. M.—Hymn. Scripture and Prayer: Rev. John W. Moore, pastor, Centenary Methodist church, McComb.

7:45 P. M.—Memorial Service: Mrs. W. F. Mahaffey, Vice-President, Mississippi Conference W. S. C. S.

7:55 P. M.—Special Music.

8:10 P. M.—"Inter-American Relations": Miss Dina Rizzi, student at Scarritt College, from Brazil.

8:30 P. M.—"United Methodism Facing Its Task": Miss Bettie Brittingham, editor, "The Methodist Woman."

9:00 P. M.—Benediction.

Reception—Church Social Hall (informal), with Brookhaven W. S. C. S. and Wesleyan Service Guild as hostesses.

Thursday, April 16—Morning

8:30 A. M.—Morning Watch: Mrs. E. E. McKeithen, Secretary, Spiritual Life.

9:00 A. M.—Hymn: "The Voice of God is Calling." Scripture and Prayer: Rev. T. E. Nicholson, pastor, Wesson Methodist church.

9:15 A. M.—Business: Reports Standing Committees: By-Laws, Miss Bettie Ridgeway (5); Legislation: Mrs. B. F. Lewis (5); Status of Women: Mrs. Wm. Weathersby (5); Scarritt Associates: Miss Louise Tucker (5). Representative on Orphanage Board: Mrs. Eurie M. Weston (5).

9:45 A. M.—"Our Weapons": Mrs. H. E. Hamrick, Secretary, Literature and Publications. Forum: Literature and and Publication, Miss Bettie Brittingham.

10:10 A. M.—"Enlisting Business Women": Mrs. J. B. Pearson, Secretary, Wesleyan Service Guilds.

10:25 A. M.—"Our Records": Mrs. B. F. Lewis, Historian.

10:35 A. M.—Invitation for 1943 meeting.

10:40 A. M.—"All Out for God": Dr. B. M. Hunt, pastor, Main Street Methodist church, Hattiesburg. Installation of Officers.

11:00 A. M.—Worship: Dr. Albea Godbold, pastor, St. John's Methodist church, Memphis, Tenn.

11:30 A. M.—Adjournment.

Anyone, however eloquent, can teach others the truth and beauty of his religion better with his life than with his lips.

—Selected.

Probablby I shall not see you again in this world; but if we are good children, the Atlantic will not always roll unmannerly between us; but in another life, if we very much wish to manifest hearts, and compare notes, the spiritual Atlantic will contract so that we can step across it, and shake hands when love's need arises.—Letter from Garth Williams to Henry James.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Zone Chairman Goes to Conference at Oxford

We arrived at the Oxford Methodist church, registered, and got our room assignment, just in time to slip into the auditorium for the last of Mrs. Ratliff's message. "We need to re-think or get a new philosophy of life for these times," was one of her remarks. It brought to our minds the theme which was on our program sheet—"To Know Him and to Make Him Known." Which in these times is truly the task of the church and of church women!

The Tuesday afternoon program was devoted to the Christian education phase of our Woman's Society—ways in which we are cooperating with Children's and Young People's workers and students "to Know Him and to Make Him Known." Rev. Shed Hill Caffey stressed the urgency of Christian education today. Miss Ethelene Sampley said the Wesley Foundation at M. S. C. W. was continuing its good work, but for awhile had been a "Wesley" without the foundation. The termites had undermined the building. In the remodeling they are going to get a much needed prayer room. She suggested that we use the $5.00 plan—give $5.00 for each student away from our church in college.

We were delighted to hear from our new student work at State College. Mr. Harold Patrick proved to us that he had been on the job in organizing a religious program for the 554 Methodist students on the campus at State. An opportunity to learn churchmanship is given through the council and board of stewards, which is composed of twenty-one boys. A deputation program enables the boys to assist in churches in nearby towns. They are going into social action with a juvenile delinquency project. Personal counseling, social activities, and Sunday services are included in the program.

I was glad to learn something about the Methodist Youth Fellowship. Mrs. Golding told us it was a program of worship, study, world friendship and recreation. Fifty per cent of the Methodist Youth Fund channels through the treasury of the Woman's Society of Christian Service.

Mrs. Woodson told us of our material weakness—of the 75 Vacation Church Schools held in the conference last summer, only 35 reported.

Wednesday morning our missionary projects were "The order of the day." Dr. Seay had brought with him the five A Capella choir from Wood Junior College. This group spoke for the work the school is doing. Miss Brown told of the work at Malvina Community Center. Nursery school, mother's club, clinic, church school—we know that Miss Brown must be a "Jack of all trades."

Miss May Webster, deaconess at Rust College, told of her work with the students there. Lack of equipment works hardships, but the students are anxious to learn so that they may help their race. We wished we had been more thoughtful last Christmas after she told how they had decorated their tree, but there was nothing to put on it.

Brother George made us see the field of missions within our own conference in helping needy ministers.

Mr. Bailey told us of the May Act, which gives the Office of Army Encampment the right to close to soldiers any place where there is danger of disease. Along with this is the appropriation for a detention home, where girls who follow in the wake of the army camps may be rehabilitated. He told us we had an important part in supporting these laws.

Dr. Eason told us of the advance made in the state in Negro education. The Legislature increased the appropriation for salaries of Negro teachers, and increased the appropriation for the Training School at Jackson from $19,000 to $30,000. A reformatory school for Negro boys will be established. Mr. R. P. Neblett, Jr., from the Commission on Interracial Cooperation, told us of the new set-up for Mississippi.

Miss Ruth Wheaton was a "resource person" from New York. She answered our questions and "linking the known with the unknown," used a defense postage stamp in making the points in the 1942 Efficiency Aim stick! Women in the W. S. C. S. hold an important place in building good-will, interracial understanding, and brotherhood in our United States. We need be careful lest we neglect this important task of the church in doing war work through other agencies.

We were glad to have as a fraternal delegate from the Mississippi Conference, Mrs. E. E. McKeithen.

The following slate of officers was elected for the next two years: President, Mrs. W. H. Ratliff, Sherard; Vice-President, Mrs. E. B. Nash, Indianola; Corresponding Secretary, Mrs. E. M. Sharp, Hernando; Recording Secretary, Mrs. N. N. Maxey, Horn Lake; Missionary Education and Service, Mrs. Walter Odom; Secretary of C. S. R. and Local Church Activity, Mrs. J. W. Hollingsworth, Calhoun City; Treasurer, Mrs. D. H. Hall, New Albany; Secretary of Student Work, Mrs. Albert Stuekenschnieder, Columbus; Secretary of Wesleyan Service Guild, Mrs. Jasper Webber, Mathiston; Secretary of Young Women and Girls, Mrs. N. J. Golding, Aberdeen; Secretary of Children's Work, Mrs. Maurice Woodson, Olive Branch; Secretary of Literature and Publications, Miss Mamie Jones, Hernando; Secretary of Supplies, Mrs. J. D. Blake, Houlka.

District Secretaries: Aberdeen, Mrs. J. D. Carpenter, Water Valley; Columbus, Mrs. Z. O. Graham, Kosciusko; Corinth, Mrs. L. K. Carlton, New Albany; Greenville, Mrs R. M. Yarbrough, Indianola; Greenwood, Mrs. A. Y. Sturdivant, Glendora; Sardis-Grenada, Mrs. Gaines.

MAVIS TURNER.

* * *

Itta Bena—First Quarter's Report

Planned pograms have been given each month.

We have nine subscribers to the "Methodist Woman and World Outlook." Both magazines have been used in our program work.

The Upper Room, boxes, and letters have been sent to boys in camp by the Secretary of Student Work.

The Spiritual Life Group met regularly.

Bible and Mission Study classes have begun.

Pledges are being paid regularly.

MRS. H. V. THORNTON.

* * *

Jonestown W. S. C. S. Meeting

The W. S. C. S., of Jonestown, met in the home of Mrs. J. N. Gentry, at three-thirty o'clock, March 24, with thirteen members present. Miss T. H. Watt opened the meeting with prayer. Mrs. H. M. Haney, president, presided over the group for a brief business session. She gave a most interesting and informative report of the North Mississippi Conference, held at Oxford, March 17-20.

The Bible Study for the afternoon was under the capable direction of Mrs. W. P. Prowell and Mrs. C. C. Holloman. The lesson subject, "New Testament Mileposts on the Way of Love," taken from Dwight J. Bradley's book, "Our Times—What Has the Bible to Say?" A most profitable time was spent in study and discussion of the principles of love as found in the life of Jesus and His early followers.

A brief executive meeting followed for the purpose of making out the quarterly reports.

MRS. W. D. WOOTEN.

WYNON STEWART ELECTED TO HEAD METHODIST STUDENTS

Wynon C. Stewart, sophomore in the School of Agriculture, was elected president of the Methodist college students of Mississippi, at a conference held at the University of Mississippi, February 13-15.

The 18 delegates from Mississippi State College and their Wesley Foundation director, Harold M. Patrick, were in charge of all the worship programs of the conference and one recreation period. The conference theme was "Resources of Christian Reconstruction."

Stewart is chairman of the social action committee in the local Wesley Foundation. His home is at Poplarville, Miss. He was elected by acclamation and succeeds Lyman Coker, of Ole Miss, as president of the state organization.

The other officers elected were: J. W. Chatham, Jr., from Millsaps College, vice-president; Ester Mae Maddox, of M. S. C. W., secretary; and Ellenita Sells, Millsaps College, deputations chairman. Miss Ethelene Sampley, the Wesley Foundation director for M. S. C. W., is the state director of Methodist student work, and Miss Virginia Thomas, instructor of religious education at Millsaps, is the permanent treasurer.

—The Reflector.

When Alexander's painter brought the portrait of the conqueror to him, he was charmed to see that it was painted with his hand resting on his brow, thus covering a little deformity. God give us all the hand of mercy that covers the deformities of others, which Christ gave his life to hide—the charity which can hide a "multitude of sins."—A. B. Simpson.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Features of Conference Program, April 14-16, Ruston, La.

Tuesday Afternoon

The President's Message, Mrs. John B. Pollard; Report of Vice-President, Mrs. J. J. McKeithen; Report of Recording Secretary, Mrs. Glenn Laskey; Report of Treasurer, Mrs. C. C. Carver.

Meeting of Sessions Committees.

Tuesday Evening

President's Dinner, honoring Mrs. J. D. Bragg, President of the Division; Mrs. George Sexton, Jr., Jurisdiction President; Mrs. John B. Pollard, Conference President, and all presidents of local societies. Mrs. George Sexton, Jr., will be the speaker of the occasion. Mrs. Glenn Laskey, president of the Ruston W. S. C. S., will serve as toastmistress.

8:00 o'clock—Address: "For the Living of These Days," Mrs. J. D. Bragg.

Communion Service—Conducted by Dr. D. B. Raulins, district superintendent of the Ruston District.

Wednesday Morning

Opening Worship—Mrs. David Tarver.

Report of Research Committee.

Election of Officers.

Program on Youth Work—Mrs. E. A. Sartor, Secretary of Young Women and Girls' Work; Mrs. Ed Conger, Secretary of Children's Work; Mrs. G. W. Pomeroy, Secretary of Student Work.

Messages from Deaconesses working with students—Miss Mamie Chandler, Normal; Miss Thelma Hubbard, Tech; Miss Betty Glasson, Southwestern.

Address—"The Church and the Soldier," Dr. B. C. Taylor.

Address—"To Serve the Present Age," Mrs. J. D. Bragg.

Noonday Devotional—"Impedamenta," Dr. Mary Shannon.

Luncheon — Louisiana Methodist Orphanage.

Wednesday Afternoon

"We, the Districts, Speak"—Mrs. J. H. Thatcher, and the following district secretaries: Mrs. T. D. Chapman, Mrs. S. J. Fairchild, Mrs. G. J. Tinsley, Mrs. E. C. Gibson, Mrs. C. C. Hightower, Mrs. Walker McDonald, Mrs. Ira Campbell.

Messages from Deaconesses Doing Urban Work— Mrs. Mary Freeman, Business Girls' Inn, Shreveport; Miss Julia Southard, St. Marks, New Orleans.

Supplies—Mrs. C. I. Jones.

4:30 P. M.—Al fresco Tea at country home of Mr. and Mrs. T. L. James.

Wednesday Evening

Address—"New Things in Old India," Dr. Mary Shannon.

Thursday Morning

Morning Worship, Mrs. David Tarver; Memorial Service, Mrs. G. W. Dameron; Panel on Christian Social Relations, Mrs. D. C. Metcalf and assistants; Wesleyan Service Guild, Mrs. Hugh Hoff; Report of Jurisdictional Meeting, Mrs. J. H. Thatcher; Missionary Education and Service, Mrs. G. W. Dameron; Literature and Publications, Mrs. J. J. Davidson, Jr., "Information, Please," Mrs. W. M. Ledbetter and Mrs. George Sexton, Jr.; Pledge Service, Mrs. C. C. Carver and district secretaries; Noonday Devotional, "Stone and Rock," Dr. Mary Shannon.

Thursday Afternoon

Reports of Standing Committees.

Installation of Officers—Conducted by Mrs. W. M. Ledbetter.

* * *

State Council of Church Women is Organized

Establishment of a permanent State Council of Church Women was passed at a meeting of religious representatives of the Methodist, Presbyterian, Christian, Evangelical-Reformed, and Episcopal denominations, held in the Episcopal Student Center of L. S. U., Tuesday.

Mrs. J. H. Sharpe, president of the New Orleans Company of Church Women, presided over the gathering. The need for such inter-denominational emphasis arises from the stress placed on the Migrant effort within the state.

Mrs. J. H. Sharpe was appointed state chairman of the Council; Mrs. L. B. Driscoll, chairman of Migrant Work; and Mrs. John E. Kerner, chairman of Promotion.

A report of the home mission council was given by representatives on the work done among migratory people in 1941. The Rev. Kenneth L. Smith, of Hammond, gave a detailed account of the origin of this work within the state.

Mrs. Winnie Wells Lende told briefly about the 3,000 people she had reached during her service and cited the health conditions among them. She also spoke of their ingenuity in inventing time-savers for use among themselves. She also described the appreciation shown by these folk for all the interest and personal contact rendered by the United Church forces.

Miss Helen White, mid-western Migrant supervisor, outlined the 1942 program of service. Mrs. Lende will continue as Migrant nurse and will be aided by the Rev. and Mrs. E. B. Waite, who have just returned from doing work in the Rio Grande valley of Texas. Miss Ann Powlas will act as community worker with them.

The president of the Alexandria council has invited the newly organized committee to hold their first annual meeting in Alexandria.

Those present at the meeting were: Mrs. J. H. Sharpe, president of the New Orleans Council of Church Women; Mrs. L. B. Driscoll, New Orleans, president of the Presbyterian Synod; Mrs. John Koerner, New Orleans; Miss Helen White, mid-west Migrant supervisor, Home Mission Council of North America; Mrs. M. H. Holloman, president of the Alexandria Council; Mrs. W. A. Long, Shreveport Council of Church Women; Mrs. W. H. Miller, president of Women's Auxiliary, Louisiana Diocese of Episcopal church; Mrs. C. M. Wise, Education Secretary of the Diocese of Louisiana, of the Episcopal Church. Mrs. F. J. Fairchild, Baton Rouge, representative, Louisiana, president of Louisiana Council of Christian Relations of the Methodist Church; Mrs. Henry H. Wall, Baton Rouge; Mrs. E. G. Kuenzler, president of the Louisiana Regional Women's Guild of the Evangelican-Reformed Church; Miss Edna Landeoff, New Orleans; and Mrs. Glenn Hutton, president of the Baton Rouge Council of Church Women.

* * *

Missions More Than Ever

Repeatedly workers in our churches raise the question as to whether it is wise or possible to say much about missions today, in view of the widespread withdrawal of missionaries from the fields abroad and the present disruption of all missionary work by war.

We should emphasize missions today more than ever because of the new opportunities opening up to Christian missionaries. President Y. C. Yang, of Soochow University, China, points out that the unselfish and sacrifical service rendered the Chinese by the missionaries during these years of peril and suffering has changed the world attitude of China toward the missionaries. Even amid the war needs the government places planes at the disposal of these missionaries. The church has opportunities to work as never before. Further, he indicates that the Chinese leaders are looking ahead, seeking earnestly for the spiritual values, ideas and motives adequate for their new civilization that is to be: and that the Christian church is in a significant position to guide and to serve. This is the day of our opportunity; and opportunity does not wait indefinitely.

This same leader emphasizes that mankind must be saved in **both** East and West or it will not be saved at all.

The Church is in the world on a mission. This is a day of unequaled need and of vast opportunity. God seems always to release new sources of power in the face of urgent need and an imperative opportunity. As workers together with Him must we not look upon this crisis hour as the time to redouble our labors for Christian missions?

* * *

Relief Appeals

In these days of many appeals for relief of the suffering, we find springing up here and there many independent organizations. These claim to minister to those in need in many sections of the world. Many are without stabilized connections and are not bona fide organizations.

It has been brought to our attention that some of these organizations have secured mailing lists of presidents of our Woman's Society of Christian Service in various sections of the United States and are making direct appeals for money or asking for opportunity to present appeals in person. We feel this is serious enough to require a note of warning and counsel.

The Methodist Church has established its own organization through which relief appeals may channel and which is recognized as functioning in a most efficient manner and at minimum expense. This is called the "Methodist Committee for Overseas Relief," headed by Bishop Herbert Welch, with headquarters at 150 Fifth Avenue, New York City, which is our Methodist Building.

Any gifts which individuals wish to make should channel through this office. It will

(Continued on page 16)

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 12, 1942

By Rev. W. C. Newman

THE MISSION OF THE SEVENTY

Lesson Text: Luke 10:1-24

Golden Text: The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Luke 10.2.

From the beginning Christianity has been dependent upon the voluntary, unpaid labor of its loyal adherents. True that for a long time the church has headed its work with salaried ministers, but this, comparatively speaking, is an innovation, and even these paid leaders are helpless without that numerous body of Sunday school teachers, stewards, deacons, elders, vestrymen, committees, and a whole host of untitled folk to whom the church often owes even more than to its designated leaders.

Today's lesson is the story of how Jesus enlarged the scope of his work and teaching by commissioning seventy earnest laymen to go ahead of him and prepare the people for his coming.

Working Together with God at God's Work

To many of us latter day Christians the work of the church has become tedious and hard, taking us away from our pleasures, interfering with our business, demanding our time. And many of us do church work grudgingly, and only after we have been pressed into service.

But that is because we are so shortsighted that we cannot really see what it is we are asked to do.

God is bringing his kingdom "on earth as it is in heaven." He is doing this, although it may take a million years to accomplish it. And he gives us the happy privilege of helping Him to perform that glorious work.

This is the thing that the seventy saw so clearly, and they went forth at Jesus' suggestion without reluctance, eagerly glad to have a share in God's eternal purpose.

The Joyous Fellowship of Christian Labor

One cannot read about Jesus, nor ponder his words, nor analyze his plans without seeing that his church was intended to be not so much an ecclesiasticism as a fellowship.

Not that he ever intended the church to become a fraternity, an exclusive club, an association of the elite. Every once in a while some proud Methodist says to me, "Our church has the most cultured people of this town in it." But the church is not a culture club. It is, or ought to be, a fellowship in which any person of any class or condition would find himself warmly welcomed.

And warmest of all ought to be the friendliness of those who work together in the church. Two by two Jesus sent out the seventy, that by sharing their labors, their joys would be many times multiplied. Our church work will be joyous to just that extent in which we make it a fellowship.

Work—the Revelator

"Blessed are the eyes that see the things that ye see—" said Jesus to the returning seventy, who were all excited at not only the success of their work, but at the expansion of their own understanding. Jesus' purposes were much more clear to them when they returned than when they started out on that journey of labor.

It is always so. When we work at some noble task our eyes are opened as never before. Even more than study does work enlarge our visions, quicken our sensitiveness to God, clear our confused and doubtful thinking.

How often have I seen it happen! How often has it happened to me! Some disinterested person, saying scornfully that religion is "all bunk," then for some reason getting tied into a job in the church, and suddenly coming to a strong and delightful faith. And I have sometimes become terribly discouraged, sitting in my study, gloomy and disheartened. Then upon going out to visit some member of my congregation who is in trouble, and needs me, finding my doubt and discouragement entirely displaced by happy faith.

The Waiting Harvest

A contemporary novelist is appalled at the thought of all the wasted time there is in the world. In one city like New York or London, he says, each average person wastes at least three hours of every day in absolutely useless pursuits, or in perfect idleness. In one city of two million people, 673 years of time are thus thrown away every single day. An astonishing and disturbing thought.

But I know something even more distressing. We Christians are wasting innumerable and golden opportunities of far more worth and significance than time itself. Every day we throw away many chances to work in the fields of the "Master of the harvest," where souls and not money would be our objective.

It is well that we "pray the Lord of the harvest that he send forth laborers"; but while praying so, let us not linger too long in praying for others to work. Let us get up and go into the fields, answering our own prayer.

LATEST NEWS FROM THE MISSIONARIES

By W. W. Reid

The Rev. and Mrs. Donald F. Ebright, missionaries of the Methodist Church in Cawnpore, India, and their three children, arrived in New York on March 28, after an uneventful voyage across the Indian and Atlantic Oceans. They are on regular furlough of a year, most of which will be spent in Kansas. Mr. Ebright's father is the Rev. Frank H. Ebright, of Kansas City, and Mrs. Ebright's parents are the Rev. Dr. and Mrs. Benson Baker, recently retired after thirty years of missionary service in India.

The Rev. and Mrs. Charles W. Mosebrook, missionaries in Singapore, who were last heard from in Capetown, South Africa, arrived in New York on March 28. In the same party from Capetown were three missionaries of the Woman's Division from Malaya: Miss Della Olson, Miss Bonita Bloxsom and Miss Lila Corbett. Miss Louise Lambert, also of Malaya, who was with them in Capetown, was obliged to remain there because of illness, but expects to be able to return to the United States in May.

The Board of Missions and Church Extension has received the following information from Acting Secretary of State Sumner Wells concerning Methodist missionaries in Bulgaria: "Department has received telegram from the American Legation, Berne, Switzerland, transmitting message from Swiss Legation, Sofia, Bulgaria, which reports that Miss Mellony F. Turner (American School, Lovetch, Bulgaria) and Miss Esther Carhart (same school) are well and not in financial need and until further notice will remain there."

A cablegram from Dr. Elbert Moffatt, treasurer of the Methodist church in India, to the Board of Missions, announces the safe arrival of the Rev. and Mrs. David C. Stubbs, former missionaries in Japan, in India. They have been assigned to educational work in Gujarat. Mr. and Mrs. Stubbs left in December for Singapore where they were to teach, but the outbreak of war changed their plans and they were successively in the Philippines, Java, and now India.

Dr. Moffatt also cables that the Rev. and Mrs. Charles D. Patterson, Malaya missionaries who recently reached India, are planning to remain there. They will probably be appointed to school work there, since Mr. Patterson is an expert teacher of industrial schools.

Dr. Moffatt also cables that the Rev. H. B. Amstutz, of Singapore; the Rev. Gerald V. Summers, of Borneo; and the Rev. Tyler Thompson, of Singapore, who were earlier reported to be en route from Singapore to India to join their families, have not been heard from. Mr. Amstutz and Mrs. Summers, he says, desire to remain in India; and Mrs. Thompson plans to return to the United States.

Through a cable received by relatives in the United States, it is learned that the Misses Evelyn Wolfe, Olive Hodges and Elizabeth Kilburn, missionaries of the Woman's Division in Japan, are safe in their stations in Yokahoma and Sapporo, and are continuing with their teaching.

Reports indicate that three men, formerly associated with the Methodist church in Malaya, but more recently with Netherlands schools, are still in Sumatra: the Rev. Armin Klaus, the Rev. J. C. Hamel and H. F. Clancy.

Miss Freda Chadwick, missionary in Medan, Sumatra, arrived in New York on March 4.

A cablegram from Miss Roxana Mellinger, Methodist missionary in Burma, dated March 23, states that she, Miss Mabel J. Reid, Miss Maurine E. Cavett and Miss Lela Kinter, all of Burma, had flown into India and were safe in Bombay.

THE CHRISTIAN FIRESIDE

A HORSE VALHALLA

By Blanche McKnight

Do you know that aging horses in Uncle Sam's service, who are no longer fit for active duty, may be sent to one of the remount depots in the United States, where they can spend their declining days in equine luxury?

This has been made possible by an edict of the War Department which provides that condemned horses or mules of conspicuous merit need not be sold or destroyed, but may be retired to remount pastures to end their days.

The three remount depots are located at Front Royal, Virginia; Fort Robinson, Nebraska; and Fort Reno, Oklahoma. With their wide pastures and ample hay they offer a haven where a few of these deserving veterans may be supported at little expense.

In the select company enjoying the grasslands at Front Royal, which serves the eastern half of the United States, are the beautiful thoroughbreds, "Jeff" and "Kidron," war-time mounts of Gen. John J. Pershing. Kidron, a French thoroughbred, is now 32 years old, and Jeff, a Virginia Halfbreed, is 31.

On July 14, 1919, Kidron was the proud charger at the head of the Paris Victory Parade, down the Champs Elysees, and under the Arc de Triomphe. Jeff, although much larger and heavier than the average hunters or jumpers seen in show rings, during the years immediately following the war was a consistent ribbon winner in New York, Pennsylvania, District of Columbia and Virginia. Jeff was a gift to General Pershing from the Jefferson Foreign Post of the American Legion, and was ridden by him in the grand Victory parade in New York City in 1919. Now these two famous "soldier horses," tried and true, are taking life easy. When they feel like it they go out to pasture, but if they prefer to remain in their "spic and span" stalls, each equipped with an individual cake of salt and a watering trough, they do so.

At Fort Robinson and Fort Reno, as at Front Royal, there are many old-timers in the horse kingdom who are taking life easy after an eventful career in the United States Army, and who deserve Uncle Sam's blessing, "Well done, thou good and faithful servants."—Our Dumb Animals.

Good nature will always supply the absence of beauty; but beauty can not supply the absence of good nature.—Addison.

National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

THE WEALTH OF INDIA—AND JAPAN

When Mohandas K. Gandhi offered Chiang Kai-shek a spinning-wheel and yarn (Gandhi's trade-mark), those who make much of symbols had a glorious opportunity. It may have been that Mr. Gandhi wanted to convince the Chinese generalissimo that the future of yellow and brown men depends upon an abandonment of modern industrialism, a thesis that Mr. Gandhi fervently believes. Or, it may have been that the Indian saint wanted Chiang to know that the common people of India can be counted on to join humble, horny hands with the common people of China in a struggle for democracy.

However all that may be—and only the future can tell—the counted as well as the storied wealth of the sub-continent are both in the Japanese eye. India has probably been the ultimate goal of Japanese conquest, ever since the dreams of the New Order were born. Japan knows that India is a great undeveloped treasure-house.

The greatest deposits of high-grade iron ore are to be found here. A third of the world's manganese and three-quarters of its sheet and block mica are produced in India. The vast country (about equal to all of Europe except Russia) is second only to the United States as a producer of cotton. More sugar, believe it or not, comes from India than from any other country. Bengal, which the Japanese would reach first, in case of invasion, is responsible for twice as much jute manufactured goods than all the rest of the world. Coal is to be found almost everywhere; rice is raised in huge quantities; tea is one of India's best exports.

And all this is only a hint of what a nation lacking in most of the essentials for industrial prosperity can find in India, land of contrasts and home of 352,000,000 people.

—Youth.

MORATORIUM ON MORALS

A prevalent delusion in time of war is that crises alter the moral structure of the universe. Being emotionally involved in the neurosis of war-time hysteria, men easily hoodwink themselves into believing that the law of the harvest may be evaded in the moral realm. Furthermore, they unquestioningly accept certain preposterous lies which in peace-time they would treat with utter scorn.

An unfortunate example of this deplorable condition is the recent statement of a high-ranking army official that this country needs **morale** more than **morals.** He concluded from this that anything which would give the American soldiers a thrill should be encouraged, without consideration of its social effects. Sexual promiscuity should be made easily possible. Any variety or quantity of liquor should be placed within reach of the soldier when he is not on duty. According to this view, **any** type of conduct may be justified on the alleged ground that the soldier is fighting to make the world safe for Christian values.

After achieving some difficult feat on the battlefield, military men who have previously been known for their immorality are suddenly heralded from the pulpit as good stewards of Jesus Christ. In short, by some queer quirk of things, mischief becomes the ally of righteousness, evil contributes to the preservation of good, and men sin in order that grace may abound!

The English language contains no word which adequately describes the wretchedness of this situation as it is manifested in the several areas of American life. Negro share-croppers and the "poor white trash" are told that it is unpatriotic to object to the unmerciful exploitation which is carried on by certain wealthy landlords. The reason given is that objections cause friction, and friction weakens morale. And we need **morale** more than **morals!**

All these and other violations of Christian morality are tolerated because of the widespread fallacy that in times of crisis the ethical structure of the universe may be thrown out of gear. Foolishly mistaking outward conformity for basic harmony, we allow economic immorality to undermine the bases of a vital peace. Enticed by the crafty advertisements of the liquor industry, we gullibly mistake "high spirits" for spiritual dynamics. The inevitable irrationalities of war unleash our animal lusts, and we gladly misconstrue gross sensuality to be an ally of the high and noble. Thus we dupe ourselves into believing the damnable lie that a pagan **morale** is better than Christian **morals.** We forget that any effort which vitiates the moral structure of the nation is worse than a failure.

Only a radical ethic can cleanse this rotten state of affairs. Our sole salvation lies in an undeviating belief that right is always right, and in an unquenchable conviction that wrong is always, everywhere, among all people, and in every circumstance the improper course of action. By a steadfast maintenance of this belief, we may avert the ethical anarchy which otherwise will shortly dissipate our beloved nation.

—H. W., in Christian Horizons.

FOR THE NEW YEAR

Every day is a good day after one is fifty. This statement brought forth the reply, "Every day is a good day; some are just better than others."

So seek to make each day better than the one just preceding. Through the centuries the Church has sought to make every day a better day, a day filled with more hope, more cheer, more love. When one looks back over the pages of history one is convinced that it has succeeded. Success in the past insures success in the future. What has been done can be done again. History repeats itself.

What if there were no churches? What a riot of trouble this world would be in! All persons seeking to bring about a better world deserve and merit your daily prayers.

These four lines have been of help to some; they may be of help to you:

"Life is mostly toil and bubble;
Two things stand like stone:
Kindness in your neighbor's trouble,
Courage in your own."—Gordon.

May you heed the Church's call, and may your life be made richer and better for having answered.—W. W. Filkin, in The Voice.

Heh, Heh—"You say your sister makes up jokes; then she's a humorist?"

"No, she works in a beauty parlor."

—Selected.

COLUMBIA, LA., YOUTH FELLOWSHIP

Rev. W. D. Wendt has the Youth Fellowship well organized at Columbia, and he and his people are doing some excellent work. On a recent Sunday evening the regular meeting was held in the social hall, with Nina Sue Harris presiding. In a program interspersed with Scripture reading and song, was a discussion of, What Does the Cross Mean to You? on which Ralph King, Jr., Harry Busch, Jr., and Carolyn Lee made remarks, and Marjorie Morris spoke of The Man on the Cross. This was followed by the Lighting of the Cross, in which Hildarine Robinson, Nina Sue Harris, Bunkie Traylor, Urcine Brandin, Vivian Wendt and Francis Gartman took part. Following a trumpet solo in which William Wendt was accompanied by Mrs. Wendt, the meeting was dismissed by the pastor. Others participating in the service were: Mr. Wayne Blanks, Bettie Traylor, Pauline Meredith, Mildred Ann Fluitt and Bettie King. The Counselor is Mrs. Lee Wells; Young Peoples' Counselor, Mrs. Flo Morris; and Superintendent, Miss Berte Hearne. Light refreshments were served following the program.

ON THE HORIZON—BY MRS. JOE BROWN LOVE

Mrs. Joe Brown Love, of Denton, Texas, is the writer of the dramatic service of worship which will be distributed by the Board of Education, for use in the local churches of Methodism on Methodist Student Day, June 14. Under the title, "On the Horizon," the service depicts in a thrilling manner the challenge which Methodism faces to provide for its quarter-million young people, a type of training and inspiration which will prepare them for the exacting and comprehensive duties incident to world re-construction. It presents the valid hope that "on the horizon" may appear Methodist youth who are "home-trained," "college-trained" and "heart-trained," eager to be used in service to mankind.

The program, now on the press, will be produced in a quantity of 200,000 copies, according to Dr. Harry Wright McPherson, Director of the Board's Loan Funds and Executive Secretary of the Division of Educational Institutions. Copies will be sent soon to all Methodist pastors and church school superintendents, and additional copies as needed in the preparation of the program for public presentation will be available on request.

Mrs. Love, herself a well-known youth worker, is the wife of our Wesley Foundation Director at Denton, where she serves with her husband in representing Methodism on the campuses of Texas State College for Women and North Texas State Teachers College. She received her education at Southwestern University and at S. M. U., and holds a Master's degree in speech from the latter institution.

Before going to Denton, Mr. Love was for some years Director of the Wesley Foundation at Louisiana State University in Baton Rouge. Mrs. Love's father, Dr. George F. Winfield, is a member of the Mississippi Conference and is pastor at Magnolia.

What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.

TALLULAH METHODIST CHURCH

TALLULAH, LA., CHURCH DEDICATION

Please announce in our Advocate that Bishop A. Frank Smith will dedicate the Tallulah Methodist church on Sunday morning, April 26.

The church building was initiated and partly completed during the pastorate of my father, Rev. H. W. Rickey. It was under construction at conference time, in the fall of 1929, when Rev. W. H. Giles was sent to Tallulah. The debt was liquidated during the pastorates of Rev. C. K. Smith and Rev. D. W. Poole.

This is the first appointment I've had where my father had served as pastor before me. I find the impressions made by a godly father and a saintly mother have lasted through the years.

Please invite the former district superintendents, pastors and members of the Tallulah church to the dedication.

The building is attractive, well planned, and honestly constructed. It is located in the heart of this rapidly growing community, with beautiful grounds that are well kept. It is a credit to our little city, and a monument to the foresight and generosity of our church.

HENRY A. RICKEY, Pastor.

AN OBITUARY

After a lingering illness of several months, Mrs. Cecil Colvin passed on to her reward on March 19, 1942. Mrs. Colvin was Miss Sybl Green, the daughter of Mr. and Mrs. L. M. Green, of Hico community.

Mrs. Colvin was born November 5, 1911. In early childhood she joined the Methodist church at Harmony Chapel. She was very active in all the church work of the community, especially young peoples' work. She was a very devout, sincere Christian, with a bright experience of God's grace in her soul.

She was married to Mr. Cecil Colvin, of Troup, Texas, April 22, 1934. To this happy union one child was born, Celia Ann. Mrs. Colvin was for some years a teacher in the public schools of Louisiana. She moved her church membership to the Methodist church in Troup, where her husband joined her in their church relationship. She was very active in all church activities until her health failed her. During her illness she was resigned patiently to her suffering. She never murmured, never complained, but always seemed to look beyond where these things do not come.

Hers was a happy Christian home—a home where God was served in love and meekness, a home where the Bible was read and studied as the way of life—Eternal Life. Her home was a home of prayer and devotion to her Lord and Master. All who knew her believed in the sincerity of her devotion.

Funeral services were held in the Dubach Methodist church, amid a gorgeous display of flowers woven into wreaths of harmonious colors. These only spoke of her many friends from far and near. The Rev. Stanley Carter, pastor of the First Methodist church at Carthage, Texas, and a former pastor of Mrs. Colvin's, held the funeral. He was assisted by Rev. Guy M. Hicks, pastor of Trinity Methodist church, Ruston; Rev. C. K. Smith, pastor of the West Monroe Methodist church; Rev. Karl O. Bayer, pastor of the Troup, Texas, Methodist church; Rev. J. W. Ailor, pastor of the Dubach Methodist church; Rev. Robert Fling, pastor of the Troup Baptist church; Rev. C. E. White, Superintendent, Louisiana Methodist Orphanage; and Rev. L. W. Smart, pastor of the Lisbon Methodist charge.

Besides her husband and daughter, Mrs. Colvin is survived by her parents, Mr. and Mrs. L. M. Green, of Hico; three brothers, Ira, Marvin, Ragan and Felton Green, of Ruston; three sisters, Mrs. R. E. Hester and Mrs. E. W. Stinson, of West Monroe, and Miss Dela Green, of Ruston. She was laid to rest in the Dubach cemetery.

"Swing softly, beauteous gates of death,
To let a waiting soul pass in;
Achievement crowns life's purpose
And victory is forever won.

"Swing softly, softly, heavenly gates,
Thy portal passed, no more to roam,
Our traveler finds her journey o'er,
And rests at last in 'Home Sweet Home.'"

L. W. SMART.

Go, do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasm or delights, but in its heart of aspiration.—[illegible]

SOME SCRIPTURAL IDEAS OF SOUL

By J. D. Ellis

Matt. 2:20. "They are dead which sought the young child's (psuche) soul." Herod and his soldiers sought the soul of the child Jesus to destroy it. "Souls killed" and "souls slain" occur often in the Old Testament.

Matt. 6:25. "Take no thought for your (psuche) soul, what ye shall eat." The soul eats, and the soul drinks. (Luke 12:19.)

Matt. 20:28. "The Son of man came . . . to give his (psuche) soul a ransom for many.'

John 10:11. "The good Shepherd giveth his (psuche) soul for the sheep."

John 10:15. "I lay down my (psuche) soul for the sheep."

John 10:17. "Therefore doth my Father love me, because I lay down my (psuche) soul for the sheep."

John 13:37. "I will lay down my (psuche) soul for thy sake."

John 13:38. "Wilt thou lay down thy (psuche) soul for my sake?"

John 15:13. "Greater love hath no man than this, that a man lay down his (psuche) soul for his friends."

A dead man has laid down his soul.

Jesus became a dead soul for his sheep, and his soul was resurrected. (Acts 2:31.)

Acts 15:26. "Men that have hazarded their (psuche) souls for the name of our Lord Jesus Christ."

To put the "soul in jeopardy" is a subject of both Testaments. (Judges 5:18, 2 Sam. 23:7, 1 Chron. 11:19.)

Acts 27:10. "This voyage will be with hurt, and much damage, not only of the lading and the ship, but also of your (psuche) souls."

Acts 27:22. "I exhort you to be of good cheer, for there shall be no loss of (psuche) soul among you, but of the ship."

The saving of 276 souls on the ship from drowning, was the saving of the people themselves in their entire being:

Had they drowned, they would have been drowned souls.

Rom. 11:3. "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my (psuche) soul."

Rom. 16:4. "Greet Priscilla and Aquila . . . who for my (psuche) soul laid down their own neck."

Phil. 2:30. "For the work of Christ, he was nigh unto death, not regarding his (psuche) soul."

Heb. 4:12. "The word of God is quick and powerful, and sharper than a twoedged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints and marrow."

Man is a soul organism which includes bones which are joined: The "marrow" is a soft, fatty tissue which fills the cavities, and is the source of vigor and health in the soul organism. Bones and tissues are parts of soul organism.

Spirit usually stands for the vital principle in the soul organism.

To "Watch over souls," is to watch over people in their interests, and in their entire being and personality. (Heb. 13:17).

James 5:14-20 shows that if a man is sick, by prayer we may save him from death; and if we correct an erring man we shall "save a soul from death."

I Pet. 3:20. Eight souls were saved by water."

Noah and the members of his family were in the "Kibotos," Box, and were kept from drowning.

Occasionally a soul today is saved by a fire escape, or by a rope or ladder.

I John 3:16. "Hereby perceive we love, because he laid down his (psuche) soul for us, and we ought to lay down our (psuche) souls for the brethren."

Rev. 8:9. "And the third part of the creatures which were in the sea and had (psuche) souls died."

Rev. 16:3. "And the second angel poured out his vial upon the sea, and it became as the blood of one dead; and every living soul died in the sea."

Jesus certainly taught that men who suffer martydom for his sake lose their souls, and they lose themselves.

Matt. 10:39. "He that loseth his (psuche) soul for my sake shall find it." He shall find it by a resurrection unto life eternal.

One Sabbath day, Jesus, just before healing a man with a withered hand, said: "Is it lawful on the Sabbath days to do good, or to do evil? To save (psuche) soul, or to destroy it?" (Luke 6:9).

Mark 3:4. "To save (psuche) soul, or to kill?"

Jesus made a splendid contribution to the preservation and longevity of that man's soul by restoring his withered hand, and healing him of his disease.

"A righteous man regardeth the soul of his beast." (Prov. 12:10).

Man is nobler than a beast, and Jesus had regard for human souls in their suffering.

When James and John wanted to call fire down from heaven to consume certain Samaritans, Jesus said: "Ye know not of what spirit ye are: For the Son of man did not come to destroy the (psuche) souls of men, but to save." (Luke 9:55-56.)

Jesus frequently used the word soul for man as an entity, in his entire being.

It is also true, that in Scripture, soul has wide meaning and applications

The King James translators thought so, because they translated the word soul into such words as "mind," "heart," "heartily," and "us" in the New Testament.

Mind and heart stand for such things as mental disposition and will.

According to James Strong's Concordance and Hebrew Dictionary, the translators translated the word soul into such words as "appetite," "lust," "mind," "desire," "pleasure," "heart," "body," "dead," "fish," "creature," "thing," "persons," "mortally," "life," "discontent," "myself," "herself," "yourselves," "themselves," etc.

At Num. 23:10, they translated "my soul" into the word "me":

"Let my soul die the death of the righteous."

On the margin the translators say: "Hebrew: my soul."

James wrote about "a man two souled" (1:8), and he used the word soul in the sense of constancy, or inconstancy.

A man with "two souls" is vacillating and unsteady.

Men who limit "soul" to human beings, or to an essence in man distinct from the body, need to look farther into the Scriptures.

Paul wrote with accuracy when he said that man is "a body psuchikon," a soul organism, and he was in agreement with Jesus, who frequently used the word soul for man in his entire being.

There is the record at Matt. 10:28, which shows that Jesus once drew a distinction between body and soul: "Fear not them which kill the body, but are not able to kill the soul: But rather fear him who is able to destroy both soul and body in Gehenna."

One of my commentaries says that Jesus drew a distinction between the body and the animal life in the body, both of which God can destroy.

There is nothing in man that God is incapable of destroying, and he requires loyalty, according to the instruction of the preceding verses.

Men can destroy preachers, but they cannot destroy their loyalty.

The soul can "follow hard after," (Psa. 63:8) and we do "the will of God from the soul." (Eph. 6:6.)

Also, we can "relax in soul." (Heb. 3:13.) Whatever be the teaching of Scripture in any place concerning soul, there is nothing taught which destroys man's hope of eternal life, based upon promise.

There is no truth gathered from any source, which overturns the pact of his Majesty, the Lord Jesus Christ, who is the resurrection and the life.

P. S.—Two typographical errors in the former article: "some," body, should read "soma." "Will be external," should read "will be eternal."

McCONDY CHURCH TO BE DEDICATED

Please announce in the Advocate that our new brick veneer church at McCondy will be dedicated Sunday afternoon, April 19, at 3:30. Bishop Peele will preach at that hour, after which he will hold the dedication service.

All former pastors and every one interested in any way are cordially invited to attend this service.

G. H. LEDBETTER, Pastor.

LOUISIANA W. S. C. S.

(Continued from page 12)

be understood, of course, that this does not in any way apply to gifts which should regularly channel through the Woman's Society of Christian Service for established work, but only for those who may wish to contribute to some over-and-above gift for suffering humanity.—Mrs. J. D. Bragg, President, Woman's Division of Christian Service, Board of Missions and Church Extension.

As we draw nearer, each for ourselves, to the Master, we shall feel that we have approximated to all those who stand round the same centre, and draw from it the same life. In the early spring, when the wheat is green and young, and scarcely appears above the ground, it comes up in the lines in which it was sown, parted from one another and distinctly showing their separation and the furrows. But, when the full corn in the ear waves on the autumn plain, all the lines and separation have disappeared, and there is one unbroken tract of sunny fruitfulness. And so, when the life in Christ is low and feeble, His servants may be separated and drawn up in rigid lines of denominations and churches and sects; but as they grow the lines disappear.

—Alexander MacLaren, D. D.

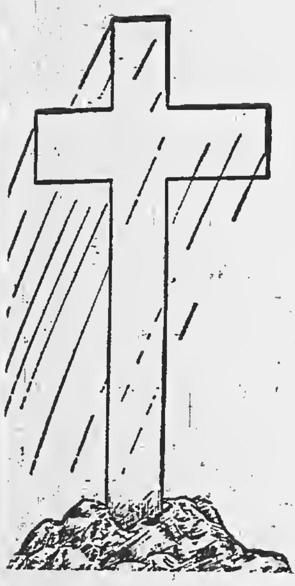
Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Oh, my native country, that thou might-
be the first nation in this age of the
orld that might pass through the judg-
nts of God, and be cleansed, thereby
be happy!—Isaac Penington (1672).

THE PRAYER-ROOM TODAY

Forgive me, Lord, that after so long in
fellowship of Thy Church I am still so
and so ineffective a member of Thy
. Forgive me that I have claimed so
of my heritage, that I have lived in
while spiritual wealth was for my
, that I have gone about with un-
eyes in a world of wonder and
uty. Forgive me that so little of Thy
e has reached others through me, that
have been so poor an instrument for
y use. And teach me even yet to abide
Thee, that I may be indeed a living and
life-giving member of Thy Body. Amen.

l. 89. No. 16.

NEW ORLEANS, LA.
THURSDAY, APRIL 16, 1942.

For the Winter of Our Souls

By Maude White Hardie

Give beauty for the winter of our souls
O God, we pray. A spirit-landscape bleak
Enfolds us: we, who stood upon spring knolls
But yesterday, sure that we heard Thee speak
In hope, promising life's new green ahead:
We, who breathed deep through days of summer sun
When growth seemed nature's law, and men were fed,
And light and darkness scorned to merge as one:
We, who faced autumn's wind without a chill,
Believing harvest worthy of its price,
Though birds gathered for flight on bronzing hill,
And deep dry leaves rustled their sacrifice.
O Thou, who waits till trees are bare
  To send snow's covering of white,
Upon our spirits, stripped of all that's fair,
  Send power to shine through this, our winter's night.

WALLET OF THE WEEK

A WAR SAVINGS BOND purchase, made through the Office of Indian Affairs in Alaska, represented a total of one hundred and ten thousand six hundred and forty-five dollars. This purchase was made by thirty-one native cooperatives between Point Barrow, northermost American settlement, and Attu Island, at the tip of the Aleutian Islands. A check for the total amount handed Gov. Ernest W. Gruening represents the largest single purchase of war bonds yet made in Alaska.

* * *

THE ROCKEFELLER FOUNDATION, according to the annual report of Mr. Raymond Fosdick, President, spent nearly nine and a half million dollars in scientific studies, public health, relief and humanities. Among the things specially noted is the appearance of a new scourge of malaria in Brazil believed to have been imported from Africa, and the development in the war centers of Europe of the deadly typhus menace from which an epidemic might spread at any time and become even more disastrous than war.

* * *

IN THE CHOIR OF WESTMINSTER ABBEY, following an air raid, a large type copy of the Book of Common Prayer was found open at a page bearing these words: "They have set fire upon the holy places and have defiled the dwelling place of thy name even to the ground. Yes, they have said in their hearts, let us make havoc of them altogether, thus have they burnt up all the houses of God in the land." Such was the voice which spake from the dust and ashes of the historic cathedral following the raid which rained bombs upon the sacred place.

* * *

THE MUSK OX, which is now confined chiefly to Greenland, has a highly developed instinct of defence. Whenever a herd is attacked by dogs or wolves they form a circle with the calves in the center. With the heads turned outward, they present a formidable circle of horns and hoofs. In this defensive formation, they present a dangerous battery of horns and their sharp hooves are equally effective in combat. This instinct of defence runs throughout animal life where protective defences or speed may be used for safety.

* * *

THE TOLTECS, an ancient and vanished race of the Republic of Mexico, is one of the mystery races of the West and so little has been found that slow progress has been made in piecing together the story of those mythical empire builders of the past. Recent discoveries in Tula, state of Hidalgo, Mexico, seem to furnish substantial evidence that the buried city found there may have been the capital of the ancient people. If this should prove to be the case it will upset the conjectures which have been made by archaeologists who have studied remains found in other locations.

AMERICAN FRIENDS are conducting enterprises on a wide scale. More than forty-four tons of clothing have been sent to England since the beginning of the year, and it is planned to ship an even greater quantity to internment camps in France. Other countries helped include France, Mexico, Santo Domingo, Finland and China. Help is being rendered distressed Japanese in Los Angeles, San Francisco, Portland and Seattle, and a temporary office for relief has been opened in Honolulu.

* * *

THE NUMBER OF ANIMALS employed in the present war activities is estimated at two million three hundred and eighty-five thousand. Of these one million are in use by Russia, nine hundred and sixty thousand by Germany, three hundred and seventy-five thousand by Japan, and fifty thousand by the United States. It appears that the English use the fewest animals of any of the parties to the war. Presumably the most of the animals in use are horses and mules, but there are some dogs, camels, and other beasts of burden.

* * *

POPOCATEPETL, a volcano located in the state of Puebla, in the southern part of Mexico, is nearly eighteen thousand feet high and is the great active volcano of the Western hemisphere. A romantic story is told of the Spanish conquistadores securing molten sulphur from its crater with which to make gunpowder for their use in the conquest of Mexico. Scientifically it sounds apochryphal, but it is doubtless true that the necessary supply of sulphur might have been obtained in that manner.

* * *

A STUDY OF PREACHERS' SONS was made by Dean Emeritus Charles Reynolds Brown, of Yale University. A survey of one hundred leaders of American industry revealed the interesting fact that five were the sons of bankers, five the sons of merchants, five the sons of manufacturers, seven the sons of doctors, eight the sons of lawyers, ten the sons of teachers, and thirty were the sons of ministers. The other thirty were scattered among miscellaneous vocations. Evidently the discipline of the parsonage, economic and religious, tends toward the development of industrial leadership.

* * *

SORGHUM SYRUP, once a common product of the Southern farm, has been so completely abandoned as to have become almost a forgotten factor in the agriculture of the section. War necessities have revived interest in its cultivation. The Government is to plant a ten-thousand-acre tract of land in Louisiana to sorghum, from which it hopes to realize eight hundred thousand gallons of alcohol for war uses. Its sugar content is lower than that of sugar cane, but that is offset by the lower cost of production and its wider adaptability to soils and climate

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

PRAISE WITHOUT APPRAISAL

In discussing the expressions of the religious press regarding the new Primate of the Church of England, **the Christian Century** indicates what we believe to be a decided weakness in the attitude of the church toward ecclesiastical leaders. It is that those who are most concerned with what may be involved in such leadership leave to secular minds and interests the offering of a real appraisal of it. In the case of the new Archbishop of Canterbury, there was general satisfaction and much laudatory comment in the religious press, but a serious appraisal of the outlook under the new leader was left to a representative of a journal of popular opinion.

Naturally we have no direct interest in the Anglican Church as such, but we are deeply interested in what is implied by the facts pointed out. It makes no difference whether it be assumed that the religious forces lack perspective and insight, or whether we attribute to so-called secular representatives a feeling of necessity for justifying their comment, the effect upon the public mind is the same. Laudatory commendation may be accepted by those who are interested, but it is unconvincing to Philistines in or out of the fold.

By and large, men have an interest in religious leaders because of what they are and because of what they may do. They are not greatly moved by ecstasies of praise for which no justification is offered. It may be true, as Victor Hugo says of Job, that "The man of the dunghill is translated by the man of Sinai," but it is not true that the man of the dunghill can add to the stature of the man of Sinai by unsupported praise. Our contemporary pulpit and press could be helped by the discovery that the foundation of the Christian Church consists of a vast army of profound prophets and great thinkers, not amiable and commonplace honey merchants. We need enough acid to stain the litmus paper if the sweetness of our piety is not to become insipid and unbearable, and a few "bulls of Bashan" might give an atmosphere of reality to our work.

THE FAMILY AS A SYMBOL OF CHRISTIAN LIFE

The family was once a positive entity in the experience of the race. It was a group gathered about a fireside with a patriarchal center. It was the primary social, educational, and religious unit of life. As such it did more than all other things to fix the horizon of achievement for those who represented the group and for the race as a whole. It was not an accidental development, but was the contribution of the Hebrew race to the social and religious structure of life. It may have been too restricted to permit an understanding of social responsibility such as we have today. There was achieved, however, a stability and a fixedness in the finer things of life which we have lost.

The family is no longer a fireside, it is a sociological abstraction. Our garage concept of the social unit which gave us our civilization may have contributed to our sense of social responsibility, but it took something from our sense of mission. The danger in a defiant freedom is that it is likely to become an altar upon which the substantial and the imperishable values of life may be sacrificed. The ideals of the past should not become the idols of the present, nor should freedom be a crucible in which eternal values are dissolved. We need to recover, not the form of a family life which belongs to the past, but the values which express the gold of human experience.

GOOD SPIRIT PREVAILS

Reports reaching our office have been the most encouraging that we have received in a long while. Great Easter services are reported, there has been a prompt and liberal meeting of all financial obligations, and a good spirit prevails throughout the territory covered by this Advocate. Only in one or two instances have we heard even a discouraging word. If we can forget plans and programs for a time, it seems likely that we may have one of the greatest years of a generation.

The mood of the people is in every way friendly to the message and the ministry which offer comfort and strength for the days ahead and for the distresses which they may bring. No Advocate campaign which we have had has found more cordial and unanimous support, nor have words of warmer commendation come to us touching the paper and the place it fills in the lives and homes of our Methodist people. We earnestly hope to make the Advocate a messenger of cheer and a source of help and strength for the days and experiences through which we are passing.

DRY RIBBONS RESTORED

Typewriter ribbons which have become too dry for satisfactory use may be restored either by moistening with kerosene or by a few drops of sewing machine oil on the edge of the ribbon. The oil will soon penetrate the entire roll. Care should be exercised not to use too much oil, as it will tend to spread on the paper and spoil the writing. When properly applied a dried ribbon can be made as good as new.

WORLD'S RADIUM SUPPLY

The radium stock of the world is perhaps the most uniformly distributed metal known. There is scarcely a reputable hospital in the world where a supply of radium is not available, small as it may be. It is found in pitchblende and other uranium minerals, but in such minute quantities as to be almost microscopic. If the radium supply of the world were gathered into one package it would weigh but two pounds, but it would have a commercial value of eighteen million dollars.

KEEP THE "CHURCH FIRES" BURNING

Believing that many laymen should bring matters near their hearts before the Church, we have asked Mr. J. G. Houston, Lay Leader of the North Mississippi Annual Conference, to contribute the following "Guest Editorial."

H. N. C.

The transformation of a nation of 130,000,000 people from a peace-time to an all-out war basis involves tremendous changes in every aspect of our national life. Especially is this true because our peace-time life has been one of unparalleled luxuries and indulgences. We have become accustomed to so many modern conveniences and to enjoy such a high standard of living that the transition to a more simple existence, based more on elemental needs, will be rather painful and confusing.

Fortunately, this is coming step by step, and not all at once—as has been the lot of millions of human beings, crushed by the ruthless heels of the invaders—but nevertheless as the energies of America are concentrated more and more on the war effort, the good things for civilian use will dwindle to less and less.

Thousands of peace-time industries are being rapidly converted to war-time industry, various types and kinds of business are being disrupted, millions of men are changing the nature of their work and the place of their work. The army of absentee workers is growing as fast as the fighting army, and every kind of business and industry engaged in peace-time work is feeling the pinch of the shortage of manpower.

Every community is beginning to feel the loss, not only in the numbers of men who are gone, but also in the leadership of these new in the social and civic life. The Church is no exception to this rule—men on Boards of Stewards, Church School superintendents, Church School teachers, loyal rank and file churchmen are rapidly being called to the colors of their country or some phase of our war effort.

The situation presents a challenge to those of us who, because of age, physical condition or dependents, remain at home. It is up to us to keep the "Church Fires Burning," to see that there is no let-down in the great spiritual service that the Church alone can render.

There will be many broken hearts because of sad tidings from the front, many lonesome hearts because of the absence of father, husband, or son from the hearthstone, there will be bitter hearts because of war's economic tragedies, rebellious hearts because of fancied wrongs and unjust privations, cynical hearts because of wrecked faiths, and selfish hearts because of unusual opportunities for material profits.

More than ever the services of vital, wide-awake spiritually alive churches will be needed, more than ever pastors will need the help and support of their laymen to strengthen and lengthen the arm of the church.

Aside from our duty to God in such a crisis there is a patriotic value of the highest order involved, citizens morale can not be maintained except on a spiritual basis. We are not going to be willing to sacrifice, endure, suffer, and give until it hurts, unless we believe that God is interested in the outcome of this struggle, unless we believe that spiritual values, such as justice, freedom, human rights, Christian ideals are involved. Unless we believe that out of this "Holocaust" of human suffering, mankind will grope his way to a higher social order, one that will dignify a human being in the enjoyment of his inalienable rights, and glorify God in His universal Fatherhood.

Will we laymen at the home front accept the challenge and fight as hard to conserve our spiritual heritage as our boys on land and sea, in the air and under the sea, fight to preserve for ourselves and for millions of the less fortunate of the earth's peoples. our democratic way of life?

The church needs our redoubled efforts—the church alone can generate the spiritual power for such a crisis.

Others Say. . .

THE IDEAL AND THE PRACTICAL

One of our friends,, who is a keen analyst of conditions within the church, periodically harangues us on things as they ought to be. He points out with uncanny skill all of the existing weaknesses and evils, and demands that something should be done about them. It is not possible to contradict his arguments because they rest on obvious facts. His eloquence is converted into a deep silence, however, the moment we ask him how the evils should be corrected and the weaknesses should be removed. Our friend has a very clear understanding of the ideals for which the Church ought to strive, but, he is, by his own confession, incapable of saying by what practical methods the ideals should be reached. In order to learn this, we find it necessary to turn from our friend with a keen mind to a simple, not overly gifted, and long since sainted country preacher who once told us in our student days: "Always remember in your ministry that you must work with people not as they ought to be, but as they are."—Here we have the problem of the Christian minister. If he loses sight of the ideals, his ministry will not be very successful. If he sees only the ideals, and is not sufficiently practical to strive and struggle toward these ideals with his people, his ministry will be a hopeless failure. Hence, the Christian minister and every leader in the church must always keep his eye on the ideals, that is to say, he must live with his head in the clouds; but he must, at the same time also, keep both feet on the ground. We believe, that all movements within the church which emphasize the right ideals in the field of preaching, education, liturgy, music, organizational life, and so forth, have an important duty to perform. We believe with equal conviction, however, that theoretical ideals will never become realities, unless we are sufficiently judicious to employ the proper practical means toward their realization.

—Editorial in American Lutheran.

FREEDOM FROM LEPROSY

By Eugene R. Kellersberger, M. D.
General Secretary, the American Mission to Lepers

"I thought leprosy existed only in Bible times!" exclaimed a graduate of a great eastern university to one of our doctors the other day.

Actually, expert leprologists now believe that there are from five to ten million victims of leprosy in the world, and that approximately one person out of every 185 in the earth's population is such a victim.

Not only is there ignorance of the fact that leprosy exists, but there is ignorance of what is being done about it. Comparatively few people have ever heard of Mary Reed, of Pere Damien, of Dr. Hansen, or of Carville, of Culien, of Chiengmai. Recently, I was guest speaker in a beautiful church where a window of stained-glass depicted the healing Christ. Among the select group of leaders to whom I spoke, however, there was practically no knowledge of the five leprosaria of that denomination. They had a picture of the healing Christ in glass, but they knew nothing about his healing ministry as it is being carried on today by the American Mission to Lepers through various denominations.

We can obtain freedom for all from leprosy only when we dispel the superstitious fear of people about leprosy. I have had charge of 1,488 patients with leprosy in my own colony and I have seen over 7,000 cases in Africa, in America ,and in the Far East. Without fear I have touched them in treatment; and I have seen the germ under the microscope hundreds of times. The disease is not inherited and is hard to contract. It is a family disease, thriving under primitive living conditions. But "once a leper, always a leper" is no longer true. Early cases are being cured, and many others are being arrested or being made free from infection. Children are being protected and education is being carried on to show people what leprosy really is. Faithful workers are ever seeking a complete cure. Encouraging results have been obtained with diphtheria toxoid, but it is too early to state its real value.

We can obtain freedom for all from leprosy only when we can dispel the cruelty and the callousness of the world toward the suffering of its victims. We know that one Easter Sunday morning, several years ago, in South China, sixty lepers were shot. The comment of one of my American friends was that that was a good riddance. That is the way some people feel about leprosy. Recently, two patients were on the way to our Federal Hospital in Carville. When they missed the train and someone found out that they had leprosy, they were tied to a freight car in the hot sun, and food was thrown at them as it would be to a dog. They had to be rescued by health officials. In my station at Bibanga, a woman came to me who had lost her fingers, who had been deserted by her husband and had her three children taken away from her. When she came to her family, they said, "We don't want you because you are a leper." Another leper who came to me went home twice because we had no room for him. His family cursed him from the day he was born. Finally, he took a dagger and killed his father—because there had been no room for him.

We can obtain freedom for all from leprosy only when we can overcome the greed of commercialism. It is almost impossible to find a place in the world where you can

(Continued on page 13)

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	10
Rev. G. A. Baker, Verona	4
Rev. E. H. Cunningham, Amory	9
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	2
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	14
Rev. T. F. Sartain, Vardaman	2
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker, Calhoun City	6
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	5
Rev. V. C. Curtis, West Point	7
Rev. T. E. Gregory, Columbus	14
Rev. J. N. Humphrey, Weir	2
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	3
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	3
Rev. J. D. Simpson, Crawford	4
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	6
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. K. E. Clark, New Albany	13
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	2
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	5
Rev. W. R. Hammontree, Corinth	17
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. C. L. Ivy, Marietta	2
Rev. Z. A. Jumper, Potts Camp	11
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormack, Fulton	3
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	67
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	12
Rev. C. L. Rogers, Ripley	17

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	4
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	4
Rev. J. C. Wasson, Lula	3

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. A. L. Davenport, Vaiden	24
Rev. E. C. Driskell, Pickens	3
Rev. N. D. Guerry, Schlater	4
Rev. W. O. Hunt, Webb	5
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	15

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	10
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	7
Rev. E. L .Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	12
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	2
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	2
Rev. D. H. McKeithen, Bogue Chitto	2
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	7
Rev. B. M. Hunt, Hattiesburg	9
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. A. M. O'Neil, Petal	7
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2

Jackson

Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	5
Rev. R. E. Case, Homewood	2
Rev. W. J. Ferguson, Flora	5
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	5
Rev. G. P. McKeown, Brandon	7
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	4
Rev. T. M. Brownlee, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	2
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. B. Shearer, Scooba	2
Rev. H. W. F. Vaughan, Decatur	2

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	107
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	2
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Ulmer, Pascagoula	11

Vicksburg

Rev. R. E. Alsworth, Edwards	3
Rev. R. A. Allums, Gloster	11
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	3
Rev. E. E. Price, Lorman	2
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

CONFERENCE NEWS AND PERSONALS

Rev. W. J. Reid, recently assigned to chaplaincy duty with an artillery division, is located at Camp Claiborne, La. He was formerly pastor at Rayville, La.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., is still much pleased with his charge and is enthusiastic about the outlook for his work in those two churches.

Rev. Marlin McCormack, pastor at Fulton, Miss., now in his third year of service, is looking after the details of his work with the care and faithfulness characteristic of his ministry through the years.

Rev. E. W. Day, pastor at Ringgold, La., sends a good list of subscriptions, and says of his work for the Advocate: "I have never had any trouble in selling it. We must first sell ourselves before we can sell others."

Mrs. Josie Gann of Lena, Miss., says that she has ben a subscriber to the Christian Advocate for thirty-five years, and that she counts it one of the treasures of her life. She is now eighty-three.

Rev. Sidney A. Seegers, pastor at Park Avenue church, Shreveport, is pressing his people to begin the rebuilding of the parsonage, since delay may prevent their getting the material needed for its remodeling.

The editor wishes to say to the friends in the Meridian District that he is back home again and has recovered his speech. The lost portfolio reached home before we did and the skies are therefore a little brighter.

Dr. Henry T. Carley was in the city on last Thursday for a check-up of his condition, following his recent illness. The editor is sorry to have missed him, but we are glad to know that he seems to be improving steadily.

Friends of Bishop J. L. Decell will be happy to learn that he is back home again following a slight indisposition from influenza. He is taking everything quietly for another week in order to make a complete recovery before he takes up his full schedule of work.

Napoleon Avenue Methodist church will hold an elaborate centennial celebration of that church beginning April 26 to May 3. This is really a celebration of the centennial of German Methodism in New Orleans since the two coincide.

Rev. H. W. F. Vaughan, pastor at Decatur and Hickory, Miss., was the only pastor absent from the session of the Meridian District Conference last week. Bro. Vaughan was in Washington, D. C., for examination, following his application for chaplaincy service.

Rev. J. L. Neill, district superintendent, had a very good district conference and has his work well in hand, as will be seen by the statistical summary published elsewhere in this issue. The spirit of the conference was all that could be desired, it was a great day, and the outlook for the year is especially good in the Meridian District.

A note from the church secretary says: "Easter Sunday, First Methodist Church, Tupelo, saw every place filled with chairs through vestibules, to doors. Largest attendance at Church School in several years. More than half benevolences raised, and all bills paid to date. First unit of new Education Building completed, and used for first time."

It will be gratifying to the Methodists of the Mississippi Conference to know that $88,000 was paid recently on the indebtedness of the Methodist Hospital in Hattiesburg. This leaves a balance of $35,000, no part of which is due before 1946. That is a marvelous record and those having charge of that interest are to be congratulated upon their success.

A note from Rev. Carl Lueg, Natchitoches, La., says that apparently the X-ray therapy has arrested the trouble from which his little son David is suffering. Physicians do not offer any encouragement, but the temporary arrest of the disease offers a ray of hope to their burdened hearts. Bro. Lueg expresses his appreciation of the sympathy and prayers of their many friends in the experience through which he and Mrs. Lueg are passing.

Rev. J. W. Holliday, pastor of Tremont circuit, in the North Mississippi Conference, for the past five years, has had the remarkable experience of having built and dedicated three new churches on his charge. We doubt that that record can be excelled anywhere when the type of charge is taken into consideration. Bro. Holliday says that there is an uplook in all his work and he has received in the neighborhood of 275 members during the time that he has served that charge.

Rev. J. Cude Rousseaux, pastor of the Covington charge, reports the reception of twenty-one members at Mandeville on Easter Sunday, all of them except one on profession of faith. There are still others to follow. Another interesting fact is that one of those whom he baptized was an elderly woman who has been in a wheel chair for many years. Bro. Rousseaux says that Dr. R. B. Paine and his daughter, Miss Ella, were of great assistance to him in instructing the class for reception into membership.

REV. C. F. REED—RESOLUTIONS OF RESPECT

At a meeting of the Pine Hill Cemetery Committee, a feeling of profound sorrow was caused by an announcement of the death of Rev. C. F. Reed, who had recently been the pastor of this charge and whose valuable activities and wise guidance had been most helpful in organizing its work.

It was resolved by the members of this committee to make this simple expression of appreciation and esteem of their late beloved pastor and to extend to his bereaved family their deep sympathy and sincere condolences.

His earthly labors ended, he has gone to a faithful servant's reward, and we have a cherished memory.

Signed: Members of Pinehill
Cemetery Committee.

Sicily Island, La.
March 26, 1942.

CHANGE IN MEETING PLACE, COLUMBUS DISTRICT CONFERENCE

On account of the delay in completing the handsome new church building at Eupora, the Columbus District Conference, which was scheduled to meet at Eupora will meet at Brooksville, on Friday, May 1. The Conference will open at 9 a. m., and close about 4 p. m. We hope to have Bishop Peele with us.

A. T. McILWAIN, D. S.

DR. HENRY MILBURN FAUST

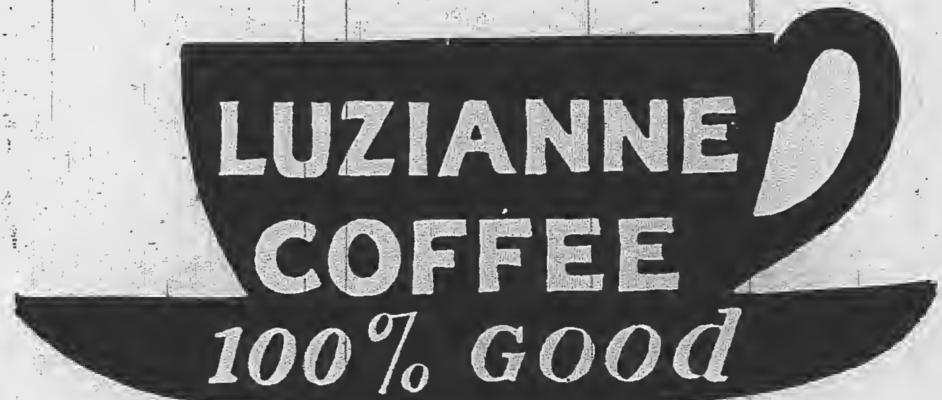
In the death of Dr. Henry Milburn Faust, of Gold Dust, La., the communities which he served so long as a medical practitioner have lost a faithful servant and every good cause has lost a steadfast friend. Dr. Faust was born near Franklinton, La., August 22, 1873. His medical training was had at Tulane University and Memphis Hospital Medical College, graduating from the latter institution in 1902. He completed forty years of the practice of medicine in March of this year.

He was a sincere Christian, a member of the Presbyterian church in Bunkie, La., and he was a devoted husband and father. He is survived by his wife, a son and a daughter, who with a host of friends are sorely bereaved in his passing.

INDIANOLA METHODISTS PRESS FORWARD

The Methodist people of Indianola, Miss., worship in a very beautiful and well-equipped church. The building was erected in 1927-28, during the pastorate of the Rev. J. D. Wroten. Last year while the Rev. W. C. Newman was serving his fourth year as pastor of the church, the members of the church paid the balance on the church debt, which was something over $5,000.

This conference year the church assumed the askings for Benevolences which was



$1,200. **At this time this entire amount** has been raised. Also the amount for Conference Claimants, $210, has been paid along with $68 for the Bishops' Fund, and all other items as District Work, Conference Entertainment, etc., a total of $1,567, **all paid in Full.**

We think this is a very fine achievement, especially considering that the conference year is not yet half gone. All other bills of the church are paid in full to date.

We have splendid leadership in the Indianola church. Mr. E. A. Tanner is District Lay Leader, and Judge J. M. Forman is Associate Lay Leader. Mrs. R. M. Yarbrough is District Secretary of the Woman's Society of Christian Service. Mrs. E. B. Nash was recently elected Vice-President of the Conference Woman's Society of Christian Service.

The preacher that is sent to serve the Indianola Methodist church is very fortunate indeed. All church groups work together in a splendid way. There are no factions in the church whatsoever.

Easter Sunday morning there were forty-six adults and young people in the vested choir, and that evening the choir consisted of thirty-six children from the Junior Department, making a total of eighty who were in the choirs on Easter Sunday. At the evening worship hour nine children were received into the church in a beautiful and impressive candle-lighting service.

SAM E. ASHMORE, Pastor.

LAFAYETTE METHODISM PROSPERS

Dear Dr. Duren: The Easter season has been very fruitful. I received a class of children and a class of adults into the church Sunday, had good crowds at the regular Easter morning service, and at special Good Friday and Sunrise Easter services. Easter orphanage offering was $200.

First Church has remodeled the basement of the building into a College Young People's Department and an Intermediate Department, has furnished a social room with furniture, curtains, games and other equipment, has built a stairway from the basement to the first floor of the educational building, and will soon have a beautiful outdoor bulletin hoard (if old man priorities permits).

Davidson Memorial, in North Lafayette, is getting along even better than I had dared hope. The building (a remodeled dwelling) is already too small for the congregation, the Superannuate and the Bishops' apportionments are paid in full for the year, other finances are up to date, we have sixty members, and a building fund started to purchase a site sometime in the future for the permanent church building. Our first orphanage offering will exceed thirty dollars, and we are operating a scout troop at Davidson Memorial which is being chartered tonight. Rev. E. H. House, a local preacher attending S. L. I., is in charge of the work there.

The Protestant Student Center (a rented dwelling) is a cooperative enterprise of the Presbyterian, Baptist and Methodist churches, across from the campus of S. L. I., Louisiana's third largest school of higher learning. Miss Betty Glasson, deaconess furnished by the Woman's Council, is in charge of the Methodist student work there, and is doing a splendid work. The Methodist churches surrounding Lafayette (Abbeville, New Iberia, Franklin, Opelousas, Gueydan, Rayne and Crowley) are cooperating in the operation of the Center, and a member of the Welsh congregation, Mr. John Campbell, recently sent a contribution which greatly helped in furnishing the new Center. An indication of the widespread interest in the work there is the "shower" given by the White Chapel congregation, near Bunkie, for the Center.

Sincerely,
VIRGIL MORRIS.

EASTER SERVICES—RODESSA, LOUISIANA

The Easter season has had a very significant place in the lives of the Methodist people in Rodessa and their friends.

Holy Week began with pre-Easter services conducted by the pastor, Rev. Jack Cooke, on Wednesday, Thursday and Friday evenings, the sermons being augmented by the recently organized chorus choir.

(Rev. Mr. Cooke, Mrs. D. E. Matkin, pianist, and Mrs. Cooke, have trained both a junior and senior choir this year, with "The New Methodist Hymnal" being placed in the pews by the church families and friends.) Holy Communion was observed on Thursday evening.

Easter Sunday was a full day, with an Easter Sunrise Service at 6:30 a. m.

The church chancel and altar was beautifully decorated with spring flowers, beautiful white iris, tulips in white and colors, and a large Easter lily. The flower arrangement for all services was the gift of Miss Hattie Sexton, from her own gardens. The Woman's Society of Christian Service placed the lilies on the altar.

Following the Church School at 9:45, with worship led by the Intermediate Department, the 11 o'clock morning worship followed. The choir rendered special music at all the services, accompanied by Mrs. D. E. Matkin. Mr. Earle Cooke, Jr., of Minden, brother of the pastor, sang "The Holy City," accompanied by Mrs. Jack Cooke. Holy Baptism was given at this service.

The climax was reached at 8 o'clock in the evening when the play, a drama in three acts, "The First Easter Morning," by Dr. H. E. Spence, of Duke University, was presented by a cast of characters played by George Wren, Mrs. Floy Kerr, W. L. Gray, R. L. Denham, W. C. McDonald, M. F. Smith, John F. Mitchell, T. F. Ryan, Mrs. J. M. Moore, Mrs. M. D. Dodd, Miss Ava Annette Louvierre, Gene Poindexter, Eldridge Hucheson, Charles Giles, Jr., Mrs. H. M. Naff and Mrs. T. F. Ryan. It was directed by Rev. Jack Cooke, assisted by Mrs. Cooke.

Large congregations attended each service of the day, and the auditorium was overflowing in the evening with many people turned away.

The entire church and community sensed anew the devotion of our Lord to His task and experienced the need of our allegiance to our task in this day.

Coming to Rodessa this year, following the termination of the career of Rev. S. S. Bogan and Mrs. Bogan here, the period in the life of the church that is entirely familiar to everyone in Methodism, the young pastor, Rev. Jack Cooke, and Mrs. Cooke, are leading the church to larger places of service in various avenues of work.

The work of the Official Board, Church Board of Christian Education, Woman's Society of Christian Service, Youth Division and every other phase of the work is being strengthened and perfected.

There is a fine spirit of cooperation and fellowship.

GREENWOOD DISTRICT PASTORS

The Greenwood Ministerial Association opened promptly at 10 a. m., in the First Methodist church, in Greenwood, Miss., by the singing of "Pass Me Not."

Dr. Henry F. Brooks, our faithful and efficient district superintendent, was at his best, and after saying "many nice things about us, to us," asked to be excused from the meeting that he might spend the remainder of the day in the district parsonage with his good wife and the wives of the preachers of the district.

Mrs. Brooks had invited the wife of every pastor in the Greenwood District and also the wives of the superannuates, and the widows of superannuates, to be her guests on this same day.

The ladies reported that they had one of the happiest days of their lives, and that Mrs. Brooks surely made an ideal hostess. They also organized themselves into an association to meet on the same day each month that the Ministerial Association convenes.

Our hearts were made sad when we learned of the serious illness of our good pastor at Durant, Rev. E. S. Lewis. Dr. Brooks asked that special prayer be offered for him. Every preacher got down on his knees and Rev. T. H. Dorsey led the prayer, which was followed by many more, and was closed by Dr. Brooks.

Bro. H. N. McKibben also announced that our pastor on the Poplar Creek charge was in the Methodist Hospital in Memphis, Tenn., for treatment.

It was voted that we have our next meeting in connection with our District Conference, which is to be in Webb, Miss., May 6.

Our program was very interesting indeed. Everyone who appeared on the program showed that he had given much time and thought to his subject. The program follows:

10:00 A. M.—Devotional, Rev. R. E. Wasson.

10:10 A. M.—Business and Announcements.

10:20 A. M.—Keeping the Church Records—the Non-Resident members, Rev. E. C. Driscoll.

10:35 A. M.—The Pastor's Responsibilities in This Hour of Chaos, Rev. E. S. Lewis.

11:10 A. M.—Sermon, Rev. W. O. Hunt.

12:00 Noon—Lunch.

1:00 P. M.—Devotional, Rev. W. W. Bruner. Then he was to discuss: "The Pastor In His Devotional Life."

1:15 P. M.—The Cause of Waning Interest In Church Attendance, Rev. S. A. Brown.

1:30 P. M.—Youth and the Worship Service, Rev. J. O. Dowdle.

1:45 P. M.—Evangelism: 1. Continual, Rev. J. T. McCafferty; 2. Special Efforts—Getting Ready. Rev. T. H. Dorsey; 3. Putting It Over, Rev. H. H. Wallace.

2:15 P. M.—Preparation for and Direction of the Stated Worship Services, Rev. H. F. Brooks, D. D.

2:30 P. M.—Announcements and Adjournment. Rev. W. T. Phillips urged that we see to it that our people subscribe for the New Orleans Christian Advocate. The Doxology was sung, and we all went home happy.

A. L. DAVENPORT, Sec.

No Trouble at All—Gob: "At the dance Thursday night, my suspenders broke right in the middle of the dance floor."

She: "Weren't you terribly embarrassed?"

Gob: "No, my roommate had them on."

PERSONAL NOTES AND INCIDENTS

Rev. Jas D. Wroten, Jr., whose father is pastor at First Methodist church, Columbus, was recently appointed associate pastor at Oak Lawn Methodist church, Dallas. He is taking his theological work at S. M. U.

Rev. E. L. Jernigan reports a great Easter service at Olive Branch, where is is having a happy pastorate. Bro. Jernigan is making every effort to balance the church budget for the district conference on April 29.

Chaplaincy figures recently released from Washington show that there are 1,439 army chaplains on active duty; 1,068 of them are Protestants, 362 Roman Catholics, and 19 Jewish. Methodist chaplains head the corps in both the first and second armies.

A letter from Rev. Henry A. Rickey says that his father, a retired member of the Louisiana Conference, under whose pastorate the church at Tallulah, La., was built, is sufficiently recovered from his long illness to be able to attend the dedication of the church.

Reports from the General Commission on World Service and Finance indicate that the receipts at the end of March were $71,532 behind last year. This means that there must be a united effort over the whole church if the report on May 31 is not to show a deficit.

Rev. Ashley T. Law, pastor at Amite, La., is having a good pastorate in that charge. People are cooperating in every way, there was a large attendance at the Easter service, and the general and conference benevolences have been increasd $200 over that of last year.

Rev. James H. Felts sends us a report of the Easter campaign in the church at Fulton, Ky., of which Rev. Loyal O. Hartman is pastor. There were six infant baptisms, ten children and forty-four adults received into the membership of the church, and the Easter offering for world Service and Benevelonces was $1,208. This covers the entire Benevolent assessment for the year. The speaker for last Sunday was Gov. Browning, of Tennessee. Dr. George Stoves began a series of services on April 13, to run through ten days.

APPOINTMENT CHANGES—LOUISIANA

Please announce in the Advocate the following changes in the appointments of the Monroe District.

Rev. Wm. J. Reed, from Rayville to the Chaplain's Corps, U. S. Army.

Rev. J. H. Midyett, from Gilbert to Rayville.

Rev. S. S. Holliday, from Delhi to Gilbert.

Rev. J. E. Hearne, from Mangham to Delhi.

Rev. R. Leonard Cooke, from Evergreen Park, Illinois, to Mangham.

H. M. JOHNSON, D. S.

April 1, 1942.

MAPLES MEMORIAL METHODIST CHURCH, OLIVE BRANCH, MISSISSIPPI

Just a brief sketch about our work here. We have two churches here (Baptist and Methodist). Both pastors, choirs, official boards, early in the year agreed to unite in Community Services each night from March 29 through April 3. The theme of each service to be around something as related to that same day in Passion Week. The pastors agreed upon who would preach each time, the subject, and in which church the service would be. (This was known only to the pastors.) The buildings are adjoining, so the congregations were urged to attend and upon arrival the house lighted would be the place of the service.

The attendance and interest was even beyond our expectation. The population of the town is nearly three hundred white people and the average attendance was 125. An excellent spirit prevailed. If there was one iota of discord in any way we do not know about it.

Easter services were in each church. In our 7 a. m. Communion Service we had 88 present, and two adults joined the church by vow and baptism. At 11 a. m. the Baptists had 110 present and we had 135 present and eleven to join the church by vows and baptism. The Baptist received eight by letter. The community seems to be stirred to continued growth in the church and religious living. Many are saying, "Let us have this kind of united effort again."

May God be praised for victories in His name and for His cause and for His benefits to mankind.

E. L. JERNIGAN, P. C.

CHATHAM METHODIST CHURCH

Dear Dr. Duren: We are happy to report a fine cooperative spirit among the people of the Chatham charge. We had five well attended services on Easter, also four Communion services at as many churches. The people responded with a splendid offering of $60 for our Orphanage at Ruston. We are indeed happy to have the humble privilege to be the pastor of such fine people.

J. T. Garrett, Pastor.

EASTER REPORT, LOGANSPORT CHARGE

The Easter Sunday services at Logansport were declared by many to be the best ever. Our Sunday School attendance was 172; 55 of this number were men. Our Men's Bible Class has grown in the past four Sundays from 15 to 55. Our eleven o'clock hour found a full house. Three babies were presented for baptism. Our offering for the Orphanage was $88.47. A most appreciative Easter cantata was rendered by the choir at the evening service, to an overflowing audience.

Longstreet and Bethel churches also observed the day with an appropriate program. Their offerings were $20 and $10, respectively.

Sincerely,
W. O. LYNCH.

COLUMBIA HEIGHTS CHURCH

Dear Dr. Duren: The Columbia Heights Methodist church has just closed a series of pre-Easter services. We feel that much good was accomplished from each service. There was a visiting speaker each evening, namely, Rev. J. T. Garrett, Chatham, La.; Rev. I. L. Yeager, Monroe; Rev. J. W. Lee, Sterlington; Rev. C. W. Moore, Olla; Rev. W. A. Cross, Monroe; Rev. John Kitchenham, Columbia; and Rev. W. D. Wendt, Columbia. We had four additions to the church and a real spiritual revival among the present membership.

The Sunrise service on Sunday morning was well attended. In fact, the pastor feels that was the most inspiring service of the day.

At the evening service a special program was rendered by the ladies of the church which brought an effective climax to the week's work.

We are praying that the effects of the meeting will "live on" in the hearts of the people and will help both pastor and people to be a "living portrayal" of the life of the Christ whom we pay special homage during this season.

LEA JOYNER, Pastor.

DR. E. NASH BROYLES, PARK STREET, ATLANTA

Dr. E. Nash Broyles, formerly of the North Mississippi Conference but now pastor at Park Street, Atlanta, Georgia, is having a great ministry in every way. The Atlanta Constitution, for April 3, carried a cut of the prayer meeting on the Wednesday night before when there were two hundred and fifty persons in attendance. In two years the prayer meeting has grown from an average of thirty-five per week to an average of one hundred and fifty. A special feature in the prayer meeting work, aside from the effort of the pastor, is the use of twenty or more persons in the weekly programs of the mid-week services. Dr. Broyles feels that this prayer meeting is the dynamic center of the church activity. In the past two years the Benevolences have been increased eighty-three per cent. Dr. Broyles' achievement offers a suggestion and a target for others.

MERIDIAN DISTRICT MAKES SPLENDID REPORT

The Meridian District Conference, which met at Central Church, Meridian, on Thursday of last week, was well attended and the reports indicated healthy progress in all respects. Rev. J. L. Neill, the district superintendent, had his work well organized and the proceedings moved forward without either hitch or lost motion. A statistical summary for the district showed $17,131 paid on ministerial support, $2,633 on church debts, and $2,796 on improvements and new properties. The amount assumed on Benevolences was $7,867, on which $2,967 had been paid to date. The total Fourth Sunday Offering amounted to $516. Other financial items included payments of $191 to chaplain Sanitorium, $177 to Memorial Mercy Home, and $852 to the Methodist Orphans Home in Jackson.

Out of one hundred congregations reporting, 75 had Church Schools, there were 23 Youth Fellowships, 185 Methodist students are graduating from high school this year, and 37 from junior colleges. Eighteen students are in church colleges as against 110 in state and private colleges. Seventy-eight congregations observed Layman's Day, there are 41 Woman's Societies of Christian Service, and 5 Wesley Service Guilds. There was also a fairly general coverage of church periodicals. Seventy members were received on profession, 66 preparatory members received, 208 members received by transfer. There was reported an estimated 241 family altars with 26 family altars established this year.

To be added to the above figures were reports from some churches and charges received too late for inclusion.

NOTES FROM THE BROOKHAVEN DISTRICT

The work in the Brookhaven District is moving in a very satisfactory way.

In most of the charges there was held some kind of Training Effort during the month of March, as was planned at the pastor-layman meeting early in December. Where there was no class now, there will be later in the year. We felt that the Bible Conferences, early in March, were profitable for the cause.

The pastors have been diligent in every way. In some of the stations, pre-Easter services were held, with good results. There were more benevolences paid at this Eastertime than at any time during the six years we have been on the district. Some churches paid their acceptances in full.

Revivals have been planned in most congregations.

We hope for a large number of the pastors to be present at the Pastor' School, in Biloxi, in June.

The laymen of the district are loyal in every way. We are fortunate in having so fine a group of men and women to work with, as is found in the Brookhaven District.

Subscriptions to the church periodicals are being sought, and we will be able to do as well as in the past.

Our District Conference convenes in Halzehurst, April 23, at 9 o'clock, a. m. The opening service will be the sacrament of the Lord's Supper.

R. H. CLEGG, D. S.

MINISTERS' WIVES ORGANIZE

Mrs. H. F. Brooks, Greenwood District Superintendent's wife, entertained the ministers' wives of the district at a lovely luncheon on Tuesday, April 7, at her home, the district parsonage.

Those who enjoyed the association with one another and the gracious hostess were: Mrs. Lipscomb, Mrs. J. A. Hall, Mrs. J. M. Wyatt, Mrs. J. T. McCafferty, Mrs. R. E. Wasson, Mrs. T. M. Dye, Jr., Mrs. J. E. Stephens, Mrs. R. T. Hollingsworth, Mrs. T. M. Bradley, Mrs. T. H. Dorsey, Mrs. W. P. Bailey, Mrs. S. A. Brown, Mrs. E. C. Driskell, Mrs. N. D. Guerry, Mrs. J. W. York, Mrs. W. W. Bruner, Mrs. S. W. McAlilly, Mrs. W. T. Phillips and Mrs. W. O. Hunt.

There were some who were unfortunate in not being able to attend because of illness or previous engagements. They were missed and the hope was expressed that they could come next time.

This opportunity to make and weld friendships was so pleasant and worthwhile that a suggestion grew out of it, that they organize and meet once each quarter on the same day the ministers of the district meet. The idea was enthusiastically received and unanimously agreed upon. Mrs. H. F. Brooks was made President, and Mrs. N. D. Guerry, Secretary.

The first regular meeting will be held at the same time of the ministers' meeting, in Greenwood, at First Church. The organization will be completed at that time.

The ladies plan to bring lunch and invite the ministers to eat with them.

MRS. N. D. GUERRY,
Secretary.

First Mother—Are you bothered much by your children telling fibs?

Second Mother—Not so much as by their telling the truth at very inappropriate times.

—Selected.

QUARTERLY REPORT, MISSISSIPPI ORPHANS HOME

Mississippi Orphans Home, Jackson, Miss., January 1, 1942, to March 31, 1942

FINANCIAL REPORT

Receipts:		
Churches and Sunday Schools		$4,141.02
Women's Society Christian Serv.		76.42
Christmas Contributions		691.20
Easter Contributions		26.00
Total Contributions — Churches, Sunday Schools and Church Organizations		$4,934.64
Miscellaneous Contributions:		
For Shoes and Clothing	$ 16.25	
Millsaps College (Student Teaching)	50.00	
Wm. Colgan Trust Fund (Donation)	100.00	
For Medicine	1.25	
For Right-of-Way Through Farm	100.00	
Scrap Iron	28.71	
Sale of Old Clothes	36.45	
For Lunches	50.00	
Miscellaneous Refund	5.00	
Total		$ 387.66
Personal Donations		$ 777.25
Board for Children		631.20
Loan from Dep., Guaranty B. & T.		400.00
Total Receipts, General Fund		$7,130.75
Coupon Fund		268.36
Total Receipts		$7,399.11
Balance, January 1, 1942		
General Fund	$993.09	
Coupon Fund	266.41	
Educational Fund	55.50	$1,315.00
Total Funds		$8,714.11
Disbursements:		
Salaries		$2,561.25
Groceries		787.83
Automobile		118.23
Traveling Expenses		180.43
Truck Expense		88.37
Bus Expenses		230.26
Garden		25.71
Miscellaneous Expenses		49.68
Bank Service Charges		7.40
Repairs and Improvements		121.69
Walks for Boys Building		121.47
New Equipment:		
Washing Machine	$ 29.50	
Refrigerator	33.36	
Typewriter	110.00	$ 172.86
Repair Boilers		$ 123.03
Oil Stoves		36.46
Office Expense:		
Letters	$33.00	
H. V. Watkins	50.00	
Christmas Letters	49.45	
Postage	78.40	
Stationery	11.80	
Miscellaneous	13.00	
Board Meetings	60.41	$ 296.06
Telephone		$ 43.32
Medicine		58.19
Clothing		194.04
Lights and Fuel		1,007.57
Water		105.36
School		36.80
Farm and Dairy		1,816.35
Total Disbursements (General Fund)		$8,182.36
Coupon Fund		308.10
Total Disbursed		$8,490.46

Reconcilement of Funds, March 31, 1942:	
Coupon Fund	$226.67
Educational Fund	55.50
Total	$282.17
Less Overdraft, General Fund	58.52
Net Balance	$223.65

FARM AND DAIRY EXPENSES

Farm:		
Salary		$ 345.00
M. M. Decell Expense Account		33.79
Cook		45.50
Labor		159.75
Tractor Fuel		4.59
Seed		2.70
General Repairs		55.74
Telephone		15.71
Lights and Fuel		81.96
Miscellaneous		12.32
Tractor		200.00
Total Farm Expenses		$ 957.06
Dairy:		
Feed	$450.50	
Ice	16.00	
Milking Machine	368.75	
Miscellaneous Supplies	10.47	
Labor	10.00	
Repairs	3.57	
Total Dairy Expenses		$ 859.29
Total Farm and Dairy Expenses		$1,816.35
Disbursements of Coupon Fund:		
Insurance Premiums		$282.72
Bank Service Charges		.38
Traveling		25.00
Total		$308.10

PER CAPITA COST AT HOME

Supervisory:		Per Capita Three Mos.	Per Capita Per Month
Superintendents	$1,050.00		
Matrons	925.20		
Gen. Maintenance	546.55		
Office & Legal	280.00		
Cooks	104.50		
Total	$2,906.25	$17.61	$ 5.87
Food, Clothing and School:			
Groceries	$ 787.83		
Garden	25.71		
Clothing	194.04		
School	36.80		
Total	$1,044.38	$ 6.33	$ 2.11
Other Expenses	$4,539.83	$27.52	$ 9.17
Grand Total	$8.490.46	$51.46	$17.15

The above includes new equipment amounting to $741.61.

W. T. BARKER.

Envy always implies conscious inferiority wherever it resides.—Pliny.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Nervous Debility
and general chronic diseases are now being cured by Natural Methods, also loss of weight, prostatitis, gastric disorders, rheumatism, neuritis and similar disorders. For circular and free information blank write us. Best in Natural Methods combined with best in physical-therapy. No T. B. patients.
BIGGS HEALTH HOME
Asheville, N. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of Kings.

Rise up, O men of God!
His Kingdom tarries long:
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task:
Rise up, and make her great!

—Wm P. Merrill.

* * *

America's Prayer Minute

(6 P. M. Daily)

We have been asked to keep this Prayer Minute each day. Are we doing so?

In "Three Men On a Raft," in "Life" magazine, which is the detailed account of the three American aviators forced down in mid-Pacific and spending 34 days in an inflated rubber boat, the writer, Harold F. Dixon, makes the statement that they felt the need for God.

All three had been brought up in good Christian families, two are Protestant and the third a Roman Catholic, but they had drifted away from God. Then, in the midst of their great trial they felt the need for Him.

"So, in the blazing sun, pushed by the trade winds, surrounded by sharks and the rolling waves," they held the first of their daily prayer services, stumbling through old prayers, asking God to bless their loved ones back home and to take care of them, to look after their shipmates at sea and to protect them, singing the words which they could remember of familiar hymns and filling in the rest with humming.

"In His almighty goodness, God was gracious to us," says Harold Dixon, and through those 34 days they felt His presence near them. Their survival seems a miracle—perhaps it is.

They prayed for those back home—are we being true to our promise to pray for them?

Let us pray for courage during these trying and dangerous hours. Surely we can face our trials with His help, when these men faced much greater ones feeling His presence.

Remember that minute at six each evening.

* * *

Miss McKeithen Ready to Begin Work

Miss Ethel McKeithen, of Meridian, has returned from Evanston, Illinois, where she has completed a three months course in narcotic education, and will be associated with the State Department of Education, with headquarters in Jackson.

Miss McKeithen will assist in working out effective teaching programs on the scientific facts regarding alcohol and other narcotics, especially through the churches and other organizations outside of the schools.

The state cooperative committee on narcotic education initiated the program. This committee is composed of members representing the churches, the Mississippi P. T. A., the W. C. T. U., the Mississippi Federation of Women's Clubs, and the State Board of Education. These groups will work together in promoting the narcotic education for adults in the community.

Miss McKeithen is excellently equipped by training, teaching experience, personality and Christian consecration, to render a spendid service in this field.

Since no provision is made for her salary, the cooperating organizations are making free-will contributions to her support. These offerings are to be sent to Mrs. R. L. Ezelle, 2002 Arlington, Jackson, Miss.

Miss McKeithen is available for training classes, speaking engagements, etc., and can be secured by writing to her in care of the State Department of Education.

* * *

Life Membership Presented

The many friends and relatives of Mrs. G. C. Clopton (nee Lula Hunnicutt), a charter member of the Woman's Society of Christian Service, of the DeKalb church, expressed their love and appreciation for her, recently, by making her a Life Member of the W. S. C. S.

This recognition carried with it appreciation, not only for her service in the society, but also for her devotion to the church-wide program and to her community.

The DeKalb church was beautifully decorated with spring flowers for this occasion. Mrs. E. D. Simpson, president of the society, in a very gracious manner apprised Mrs. Clopton of the gift, Mrs. Mary Hunnicutt presented her at the altar, Mrs. V. M. Creekmore pinned her, and Rev. E. D. Simpson, her pastor, presented the certificate.

A social hour followed this very impressive ceremony.

* * *

For Mother's Day

Just a few weeks before we celebrate Mother's Day.

What more beautiful way could children of a Christian mother honor her on her special day, than with a Life Membership in the W. S. C. S.?

Many mothers have given years of service in the woman's organization of our church, they have longed to make some special gift to missions, but many times have not had the money. If their children would give the gift of $25 to missions in the name of their mother, then on Mother's Day pin them with the little symbol, how great would be their joy!

Think about this.

* * *

Christian Family Week

Christian Family Week is to be observed May 3rd through the 10th.

During this week many family affairs are to be planned by the church, and the dedication of homes and the establishing of family altars should result.

It is not too early to begin plans for this week. Helps may be secured from the Federal Council of Churches, 297 Fourth Ave., New York, N. Y.

EASTER FOLLOW-UP

By E. V. Moorman

The greatest of all annual celebrations has just now occurred again, when this Son of God and Man, under His own power, rose from the dead and spent sufficient time on earth thereafter to give infallible evidence to any reasonable-minded person that this physical resurrection was a reality, revealing available power to us that may not only free us from all sin, but offers immunity, and otherwise lifts and enables man to truly say: "I can do all things through Christ which strengtheneth me."

We have a long-standing and very stubborn habit of using Easter as a spring-board into a tail-spin dive into mediocrity in message and church program, increasing this letting down tendency into and through the summer as if we were apologizing for and getting away from, as quickly as possible, the power of the resurrection—just the thing man is in desperate need of today, for tremendous power is needed to break ourselves of this terrible letting-down habit, and instead, go out into a permanent higher level. This is a MUST, not a MAY, for the world can't do without it; but glorious and tremendous things with it.

Dr. E. Stanley Jones is saying in substance that church members have become a field of evangelism rather than evangelists. This cannot continue, for shame is already upon us.

Christ asked the disciples: "Whom say ye I, the Son of Man, am?" This word "saying" is not one of mum thinking—dreaming—suffocating—it is one of action. The same question is now being asked in the language of this day: "Who do you think I, the son of Man, am, and what are you doing about it?" This question, answered aright today in action, will produce new church members possessing higher spiritual levels indefinitely, rather than continuing as a field of evangelism.

More pointedly, Christ is saying to us, "Those of you are thinking only—mum about it, doing nothing—dreaming—your mere dreamy thoughts are worthless to both you and others." It is only what you do about it that brings new life to your brain cells, body tissue, relation to others.

To me, therefore, the greatest thing I can do from now on is SAYING, as best I can, who this Son of Man is today, in addition to Him of yesterday; and we all know that far more can be said than did Peter and others of his day, for this key truth that Peter stumbled onto has been greatly polished in use for two thousand years. Him reconsidered, elaborated upon in detail, complete coverage, will cause a nation or individuals to be new, better, adequate, every day.

—Copyright, 1942, E. V. Moorman, Quincy, Illinois.

"See my new purse? It just matches shoes."

"What's in it?"

"Nothing."

"Then you're wrong. It matches hat!"—The Watchman-Examiner.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Notes from Sessions Committee Reports

I. Plans for Promotion

1. Increasing membership: (a) Close cooperation between district secretary, district superintendent and local pastor; (b) Visitation through fellowship tours to neighboring Woman's Societies of Christian Service, to churches without Woman's Societies of Christian Service, and invitation to latter groups to attend zone meetings—continuation of "Big Sister" idea.

2. Methods be used to achieve new Efficiency Aim following explanation as given in leaflet accompanying poster. The checking of progress on Efficiency Aim to be continued at quarterly executive meetings.

3. The standard of missionary giving be raised through various means, such as: human interest stories in conference publications, Woman's Page of Advocate, comparative per capita idea, and other forms of missionary education.

4. Through widest use of newest editions of report books and that prompt and complete reporting for each quarter be urged.

II. Supplies

1. That we make contributions to Malvina Community Center, our Conference Home Mission project.

2. That we make contributions of money for mission charges or superannuate ministers recommended by the district superintendent.

3. That money be given for equipment and refrigeration of the Lewis Memorial Hospital in Africa, or medical supplies to Free China, or to both. FUNDS TO BE SENT TO MRS. D. H. HALL.

III. Spiritual Life Groups

A careful study of the prayer calendar followed by action.

In churches and other centers where Red Cross and relief work is being carried on, a short prayer service be held some time during the day where practical.

That in cooperation with the Committee on Christian Social Relations, plans be made to serve the men and women in army camps in every possible way, planning special services, inviting them into homes, providing helpful literature, and by definite prayer for them.

That a Conference Retreat be held at Woods Junior College, Mathiston, June 29-30, 1942.

IV. Missionary Education and Service

1. Approved study courses should be promoted in the local society by the Study Committee, composed of the Secretary of Missionary Education and Service, Secretary of C. S. R., and the Chairman of Spiritual Life Committee, in line with policies recommended by the Woman's Division. The ultimate responsibility for such approved study courses rests with the Secretary of Missionary Education and Service.

The brief and more informal studies in the various areas of the Department of C. S. R. and Local Church Activities should be promoted by the committee of C. S. R. and L. C. A. for various groups. Also the devotional studies for the cultivation of the Spiritual Life in the church should be promoted by the Spiritual Life Committee for the various groups.

2. At least one special Jurisdictional Recognition Class be held during the year.

3. Fall Mission Study—"Latin America." Bible Study for 1943—Text to be announced.

4. We are to have class for Secretaries of Missionary Education and Service in the Pastors' and Christian Workers School at Wood Junior College, Mathiston, Miss., June 1-6, 1942.

5. Women in local churches should seek to know Miss Carrie Brown, our conference rural worker, and the Malvina Community Center, where she works.

6. Societies or individuals who have supported missionary specials should be encouraged to continue to pay into the treasary for the total work the money formerly paid for those projects or missionaries.

IV. Literature and Publications

1. Each woman should secure and use as needed the following material: The World Outlook and The Methodist Woman, $1.25 per year for both; Program Material planned by the Division; the Revised Guide; Departmental Handbooks; Supplementary Material as needed (watch page 32—Methodist Woman.)

2. Local Secretary of Literature and Publications are responsible for submitting missionary items to local press and to Mrs. Ernest Moore, Malvina, for the New Orleans Advocate.

V. Wesleyan Service Guilds

1. Conference Goals for 1942: (a) An increase in number of units and in members per unit; (b) Definite place on the program of the annual meeting of the W. S. C. S., for the presentation of the Guild at such time as employed women may be able to attend the meeting.

VI. Young Women's and Girls' Work

The Secretary of the Young Women's and Girls Work in every society should thoroughly acquaint herself with the unified plan for missionary education of Methodist youth and promote the same.

VII. Student Work

1. Our women should see our Methodist students as one of our greatest mission fields. We urge every society to elect a well qualified woman as Secretary of Student Work.

2. The Student Department should become increasingly aware of the spiritual and physical loss of the young people in the present war program, and that each boy and girl who leaves the home church be provided with Christian Fellowship in all defense areas, and that introduction cards be given to every young person leaving the defense areas.

3. The local Student Secretary should keep very close to students going out to colleges.

VIII. "What Hast Thou in Thine Hand?"

The Lord asked this question of Moses when He needed Moses for a definite task. He asks it today as He seeks Christian women to serve Him in all areas of life. A large per cent of all American income passes through the hands of American women. What a tremendous responsibility is intrusted to us, what a great opportunity for service is ours, as we prayerfully and carefully budget our spending.

Schools, day nurseries, hospitals, Bible women, Wesley Houses, Bethlehem Centers, rural areas at home and abroad all these depend upon our undirected pledges. Many new fields, particularly in Latin America, are waiting to be entered. But no matter how great the need, no new field may be entered, unless we increase our giving. "What has thou in thine hand?"

1. A re-searching of our Methodist membership rolls should be made as we seek new members who will pledge definitely and consistently to give prayer, service and money for the maintenance and increase of our missionary program around the world.

2. Life Memberships, honoring adults, juniors and children are to be continued. Adults, $2.; Juniors, $10; Children, $5.

3. We are to continue to carry half the salaries of Misses Louise and Mathilde Killingsworth in the budget as a Foreign Special.

4. We are to continue aid to the Student Secretary Fund at State Colleges on the same basis as last year.

5. Contributions are to be made toward scholarships for Wood Junior College. These scholarships are $150, but any amount may be sent in, marked "Wood Junior College," and as totals of $150 are reached they will be given the College for students who could not go to college without this aid.

6. The total pledge from the Wesleyan Service Guild, plus fifteen cents per member, Cultivation Fund, is to be sent to treasurer.

7. Fifty per cent of all Methodist Youth Funds, in cluding Epworth Leagues, Girls' and Young Women's groups, is to be sent to treasurer.

8. Forty per cent of all funds collected in connection with Children's Cultivation Groups, other than the Church School Activities, is to be sent to treasurer.

9. All money contributed for supplies is to be sent to Mrs. D. H. Hall, treasurer, designating to which of the following items it is given: Home Mission Supplies—Funds for mission charges, superannuate ministers recommended by district superintendents, Malvina Community Center; Foreign Supplies—Funds for equipment of and refrigeration for the Lewis Memorial Hospital in Africa.

10. Two cents per member, based on the number of charter members, is to be sent to the Conference Treasurer, Mrs. D. H. Hall, for Jurisdictional Expense, the money to be transmitted by her to the Jurisdictional Treasurer.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.
MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Mrs. Thatcher Encouraged by Reports

Much Achieved During First Year

Mrs. J. H. Thatcher, Conference Secretary of Organization and Promotion, is greatly encouraged by the work accomplished during this first year of the Woman's Society of Christian Service. She sends the following report:

The first full year of work done by the Woman's Society of Christian Service has been remarkably fine. Encouraging reports have come in continually, and we feel 1942 will be a year of greater efficiency now that we have a better understanding of the objectives and goals for the organization and promotion of our work.

District secretaries and zone leaders are a very important part in our promotion set-up. Besides finances and the unfinished task of organization, which means a W. S. C. S. in every local church, she helps to further and advance every department of the society through presentations on district and zone programs.

It is very difficult to know where we stand however, unless every local society reports. May we set a new high standard for 1942, with every society in the conference reporting every quarter. At the Jurisdictional Conference it was recommended that the reports of officers of local societies be made out at the Executive Committee meeting of the quarter, and that reports be sent to the District Secretary by the first of the following month, not later than the fifth of the month; reports of the district secretaries be mailed to conference officers not later than the fifteenth of the month. That pushes up the time a little, so let us be prompt.

Promotion of membership should be stressed during the second quarter. This can be done by putting especial emphasis on the second Efficiency Aim. That brings me to the new Efficiency Aims which the majority of societies should be able to attain. The first aim has worried a good many people, not knowing just how to interpret it. Mrs. Godfrey, from the Woman's Division of Christian Service, who sat in the committee meeting on Organization and Promotion as advisor, said this: "Take your total membership and multiply it by ten (your ten program meetings a year), keep strict account of the number of members who attend each program meeting, then at the end of the year if the total members who have attended the ten program meetings equal fifty per cent of your total membership you have attained the first Efficiency Aim."

We are proud of the fact that in the South Central Jurisdiction, of the three conferences leading in the achievement of all Efficiency Aims, Louisiana was one.

We are very thankful for a good year, a free nation, and churches in which we may worship God without molestation or persecution. Bishop Cushman says, "There are people who stand in their places and who stand there whatever betide." May the women of the Society of Christian Service always be found in their places whatever betide.

To the Secretaries of Children's Work of Louisiana Conference

Every mail, now, is bringing reports of the splendid work done with the children in using the course, "Children of America." While this was in the group-graded lessons, many of those using the Closely-Graded Courses found time for this course too. Now, more than ever, children need all the help they can get in developing friendly attitudes.

In the spring quarter many missionary units will be found in the Closely-Graded Courses for the larger churches. Specific directions will be found in the enclosed World Friendship Bulletin. Please read them carefully.

When you fill in your report for me, which is found in your local secretary's book, won't you please give the number of children attending Sunday school in the Primary (6, 7, 8 years), and Junior (9, 10, 11 years) classes.

There is no separate organization now for children. Missionary courses for the children are found in the Material for Sunday Mornings and Additional Sessions.

When there is an offering at the Additional session, 40% of it is given to the local treasurer of the W. S. C. S., 40% to the Church School treasurer, and 20% is used by the children in some home mission enterprise.

In the larger churches this quarter we hope you will find it possible to hold Additional Sessions while the lessons are of special missionary content.

At the last meeting of the Interboard Committee on Missionary Education plans were adopted for the missionary education of the children under six years of age. Growth in friendly attitudes and concern for others, with a beginning of ability to help others, are the goals sought for this age. Since this is the major part of the program for the nursery and beginner classes in Sunday school, there are to be no special sessions, programs, or offerings for this group. Parents and home life play the major part, so the committee urges that Parents' classes be organized. A new pamphlet, "Creating Friendly Attitudes Through the Home," by Grace W. McGavran, is available for guidance. Order from Literature Headquarters, price 25 cents.

The Woman's Society of Christian Service will no longer promote Baby Specials, however, honorary memberships will be continued as they have in the past—$5.00 for the small child and $10.00 for children of junior age.

May I have your quarterly report just as soon as possible?

Cordially yours,
MRS. ED CONGER,
Conference Secretary
of Children's Work.

* * *

Introduce Your Young People

Facing the fact that thousands of Methodist young people will be entering not only the armed services but the defense industries within the next few months, the Woman's Society of Christian Service, through its secretaries of student work, is promoting an **Introduction Card** to be used by these young people as an entree to the church in their new location—helping them to maintain their church interests and affiliations. Here is the card:

This will introduce:

Mr. or Miss..

of ....

Street City State

Who attended..

and is cordially commended to your interest.

....
Pastor

....
Secretary of Student Work,
Woman's Society of Christian Service

Date..

Every young person leaving the home church should be given an **Introduction Card** either by the pastor, student director, or secretary of Student Work. This card will introduce the youth to any pastor, member of the Woman's Society of Christian Service, or to a young people's group in any church to which he or she may go. The card should be presented to the youth in such a way as to give it significance. See that they understand its value and use. If you want to contact a girl or boy in camp an **Introduction Card** might be sent by mail, so that he or she may present it when attending your church. If such a card is presented to you give it particular attention.

Introduction Cards may be purchased—35 cents per hundred—from the Woman's Division of Christian Service Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

"Are We Blacked Out?"

"Are we blacked out?" . . . "Has the foreign missionary enterprise 'died' with the fall of Singapore, the threat to Burma, the withdrawal of missionaries from Japan?" These are legitimate questions asked by the people of Methodist and other churches, for the newspapers, the daily reading of all, and the radio tell only of the disasters, the withdrawals, the closing of fields and avenues of Christian service. But the fact is that **three-fourths of the missionaries of the Methodist Church are still at their places of service,** and most of these are overloaded with work and responsibilities because of war dangers; while in West China, in South America, and in some other fields "great new doors" are opening for Christian workers if there were funds to keep them entering new tasks. As Secretary Diffendorfer says, "There are more demands in the world for Christian service today than ever before."

Under the title, "Are We Blacked Out?" the Board of Missions and Church Extension has just issued a four-page leaflet, briefly summarizing the situation regarding missions in each country and showing the vast program Methodism is still carrying on. Pastors may secure copies for distribution in their churches by addressing Dr. W. G. Cram, 150 Fifth Avenue, New York, N.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 19, 1942

By Rev. W. C. Newman

GROWING TENSION WITH FALSE LEADERS

Lesson Text: Luke 11:37-48; 52-53

Golden Text: He that is not with me is against me; and he that gathereth not with me scattereth.—Luke 11:23.

It has ever been a source of amazement to me that tension, anger, even hating appears over and over within the church itself. And not only among the members of the church, but among its leaders. This is so true that when a motion picture recently appeared purposing to show a typical Methodist preacher's life, most of the emphasis of that picture was upon the quarrels and dissension within the church. It ought not to be so, as every one will agree. But it is so. And it would be very well for us to examine ourselves in the light of the lesson for today. It might just happen that we, ourselves, are the Pharisees in that lesson.

Exaggerating the Importance of Forms

One tendency of religious people that has contributed to tension in the church in every generation is that of putting too great an emphasis upon the matter of the forms of religion.

There was a rabbinical law which required not only that a man wash his hands before eating; but that he wash them according to a very complicated ritual. For some reason, or perhaps just because it seemed so silly, Jesus did not comply with this traditional requirement of the law before he sat down at the Pharisee's table. And that brought forth the Pharisee's criticism, and his questioning of Jesus' sincerity.

Ever since that time we have had these formalists with us. They require that every one of us shall be converted in just exactly the same manner as they were. We must observe every letter of every tradition, else we are branded as heretics.

But the discourtesy and the rudeness of the Pharisee exceeded in its sinfulness any breach of tradition that Jesus could possibly have made. For people are always vastly more important than forms, or traditions, or any other outward expression.

As it was said in another connection, "Man looketh upon the outward appearance, but God looketh upon the heart."

Exaggerating the Importance of Power

In every generation, too, there are those who "love the chief seats in the Synagogus and the salutations in the market place." For these things men in the church will vie with each other, sacrifice the church itself sometimes, and often lose their own effectiveness in so doing.

Power is always a very dangerous thing; but a gun in the hand of a criminal is no more dangerous than power in the hands of an unwise or an unscrupulous churchman.

So true is this that any man who deliberately seeks power in the church ought not to be given it, whether he be a domineering layman in a local church or a domineering cleric in an annual conference.

Of such people Jesus said, "ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

Exaggerating the Importance of One's Self

But perhaps the chief source of tension in the church is jealousy. I have seen the jealousy between two members of a choir destroy a whole congregation for years; I have seen the jealousy of two factions in an official board defeat every effort of the most earnest pastor; and I have seen jealousy between ministers disrupt annual conferences, and prevent the very kingdom of God.

Jealousy arises from holding an exaggerated idea of our own importance. It comes from the feeling that the church simply could not exist without us, and therefore that any man who seems to threaten our position in the church by being equally as prominent is to be crushed by some method not necessarily Christian in spirit.

Are We Enemies of God?

It must be remembered that these leaders among whom there was this growing antagonism toward Jesus, were not avowed atheists and enemies of religion. They were the religious leaders of their day.

That ought to give us all pause. Could it be possible that we are contributing to tension in the church of our day? That we are the real enemies of religion now?

God help us never to be!

ADULT CLASSES

Dear Dr. Duren: On your Christian Education page of the Advocate, for next week, please insert a brief announcement about the Adult Classes and World Service.

Rev. M. Leo Rippy, Director of Adult Work for the Methodist Church, is asking each Adult Class to undertake a definite share in World Service Giving, through the Fourth Sunday Offering in the Church School.

On April 26, World Service Sunday, each class will be given an opportunity in the Opening or Worship Service, to declare its willingness to accept a definite goal for the Fourth Sunday giving. A suggested quota for each class is an amount equal to 10 cents per fourth Sunday, per member enrolled.

It is suggested that on April 19, this plan be explained and the classes prepared for this pledge service to follow on the 26th.

Pledge cards for each Adult Class may be had by writing the office of Rev. G. W. Dameron, Centenary College, Shreveport, La. If your copy of the suggested pledge service has not arrived, ask for one of these, also.

Mr. Rippy believes that the Adult Classes of our great church could give $3,000,000 a year to World Service, through the Fourth Sunday Offering, if they would follow this plan. It's worth trying.

HENRY A. RICKEY,
Louisiana Conference Director of Adult Work.

FREEDOM FROM LEPROSY

(Continued from page 5)

put those afflicted with leprosy. When I was sailing off the west coast of Africa, I saw an island off Cameroun, in the Gulf of Guinea, which was a leper colony. We know that Culion is an island. And in the Congo, lepers are put in the great forest, away from villages. In Egypt we saw them out in the desert. In my own territory, in Bibanga, when I called the chiefs together and tried to get a place for the leper colony, they did everything they could to keep me from getting it. Here in our country, they are right on the levees of the Mississippi River. It is only the love of Christ in our own hearts and the hearts of others that will stop a situation like this. We can obtain freedom for all from leprosy only when we can raise the standard of living of three-fourths of the world. Leprosy has practically died out in Europe. It has never got a hold in North America. Why? Because of the increase in better living conditions. Leprosy is found mostly in backward countries. We must realize the difficulties and the problems that lie ahead of us, and the challenge that results. Billions are being spent for the war god today. Millions for personal pleasure, for liquor, for tobacco, and a few thousands for the five million to ten million lepers in the world.

A MOMENTOUS QUESTION

The all-important question still remains: By what spirit are our schools animated? Do they cultivate the higher faculties in the nature of childhood—its conscience, its benevolence, a reverence for whatever is true and sacred? Or are they only developing upon a grander scale, the lower instincts and selfish tendencies of the race? Knowing as we do that the foundations of national greatness can be laid only in the industry, the integrity, and the spiritual elevation of the people, are we equally sure that our schools are forming the character of the rising generation upon the everlasting principles of duty and humanity? It becomes, then, a momentous question, whether the children in our schools are educated in reference to themselves and their private interests only, or with a regard to the great social duties and prerogatives that await them in after-life.—Horace Mann.

That command about the smitten cheek is a command, condensed into a proverb against vengeful retaliation. That is not impracticable.—Dr. Wayland Hoyt.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

HEART-SET

By Rev. Vivian T. Pomeroy, D. D.

Years ago, when I lived in England, my heart was set on seeing America, mostly because of what I had read in books. For I wanted to walk on the soil upon which Lincoln trod. I wanted to gaze on the fields where Emerson's eyes rested. I wanted to see the rude bridge where gallant men died for freedom; and the great plains across which gaunt and tireless men and women had trudged beside their covered wagons, stopping only to bury their grief in shallow little graves they themselves had to dig.

But when I told this desire of my heart to my Elders and Betters, they said they never had heard such nonsense. They said I must not be so restless, but must think how fortunate I was—with a good position, a safe job, a quite promising career, and a charming old house, even if it was somewhat damp. So, please, I must put all that out of the question and realize what madness it would be to go galloping off to America—although perhaps "galloping" is hardly the word for a trip across the ocean.

I was quietly stubborn and said I wanted to go. Then these Elders and Betters became craftily cheerful. "Well," they said, "you can't go on that voyage without money, and, fortunately now perhaps, owing to your improvident ways, you have none, and we shall certainly not give or lend you any. So that's that!"

But that wasn't that. For I cast my eyes around my house and I saw that I easily could raise the money myself. I could sell the old scarlet chest and the carved chairs and the table, and I could snap my fingers at prudence. By burning a few little boats I could sail on a big one—and with a first-class passage, too.

So I called in one of those stout, alarming men who buy furniture—you know, those men who are always so sure that what you might buy from them is valuable, but not so sure when you want to sell it. But this man was very affable, and in no time at all he had bought not only the chest and the chairs and the table, but also—to my delighted surprise—several highly expensive and hideous wedding presents, given to me a few years before by secretly furious relatives. And there I was with what amounted to hundreds of dollars, all serene, heart-set.

I did not quite like seeing the things go; but my heart remained set until one day I went down into the city. I was going to buy a strong trunk. I felt it must be a genuine pigskin trunk. I was passing a shop; I stopped dead; my heart went down into my boots. For there, in the middle of the shop window, were the scarlet chest, the chairs, the table. Oh memories! Oh dear! I had abandoned them. There they stood, forlorn, shamed, all in the public eye. Upon the chest was a small card on which was neatly written, "These valuable pieces recently purchased from a prominent resident going abroad."

I fled from the spot. I had a bad half hour. What had I done? What was I going to do? Leaving all the safety, the comfort, the precious things, for the unknown, for a wild dream. And then, quite suddenly, I knew that one must not expect to get something for nothing, and I began to be happy again, heart-set. So the dream came true.

And now you and I in America are being asked to give up many things for the soil upon which Lincoln trod, for the fields upon which friendly eyes have looked, for the bridge where men fell for freedom, for the plains where the tireless pressed towards a new horizon. It is painful to give things up; but not for nothing at this Lenten season do we remember a Cross where a Man gave all for love. And you and I must give our strength of body, our skill of mind, our devotion of heart, so that we may deserve—**deserve**—to keep America still and forever the good land of the brave and the dear home of the free.—**Reprinted by special permission of the author and The Christian Leader.**

THE CHALLENGE OF THE EMPTY CHURCH

The empty church spells a tremendous waste. There is the waste of light, heat, janitor service, the preacher's effort, etc., etc. Any business house that would see one-half or more of its effort going to waste, would do something about it. In fact, no business house could continue its existence if one-half of its effort would go to waste. It would either be compelled to reduce its staff or its plant or its overhead, or make a heroic effort to increase its business.

Neither can a church afford to waste its man power or its money power without making a strenuous effort to improve conditions. First and foremost among these efforts must be the personal evangelization work both by the pastor and by the members of the church. The work of the church can never be done in wholesale fashion, unless very extraordinary conditions prevail. Face to face the individual must be won, the individual must be warned, the individual must be admonished. That requires much individual effort both on the part of the pastor and on the part of the people. The stewardship work of our churches must be improved.

Furthermore, the church must offer people something for the sake of which they will come. It is a futile hope that people will long continue to come to church if they hear nothing but platitudes from the pulpit and these presented in a listless, lifeless fashion. The preacher with his preaching must be a drawing card in the right sense of the word. This requires constant development, careful preparation for every sermon. This in turn requires time and leisure, money and contacts of all kinds on the part of the preacher. Unless our congregation will make these things possible, they must not be disappointed in their pastors if the latter do not come up to the mark in their preaching ministry.

Again, the best type of sermon can be spoiled from the organ loft. All of the "trimmings" of the church, such as music, cleanliness, good order, etc., must be taken into account and carefully looked after in order that the church may not lose its power to attract and to hold people. We are fully aware that no one will be converted or brought close to God or strengthened in his faith by the "trimmings" in the church, but we also know that they can be a source of disturbance and an "offense." They can be such a nuisance that they will keep people away instead of attracting them. Of course, the gospel is just as effective if it is preached in a stable as it is in the lofty cathedral. But you will have to clean the stable.

So then, rather than closing the churches for a month after Easter, let us work with might and main to go after the individual and to make our church and its ministration as attractive as possible.

—American Lutheran.

UNITED CHINA RELIEF

The drive this month for $7,000,000 for United China Relief has the hearty sympathy and support of the Methodist Committee for Overseas Relief. Three of the agencies cooperating in this nation-wide appeal are church agencies; one of them—the Church Committee for China Relief—has received liberal amounts from the Methodist Committee for Overseas Relief and is continuing to have allocations made to it, all of which count as a part of the United China Relief 1942 campaign. There is no competition nor overlapping. These coordinate agencies are working in full harmony for the same great end.

THE STUDENT

I will tell you the story just as he told it to me. He said:

"God speaks to us in various ways—and God spoke to me last autumn. He spoke in no uncertain voice.

"I'd gone from college to take the Sunday services in one of our most flourishing Midland circuits. I'd been twice before—note that, **twice**. You see, they'd liked me so much the first time that they'd asked me again **and** again.

"Well, I suppose you can hardly blame me for thinking myself rather popular, especially as there was a bigger crowd on the Sunday morning than I'd ever seen before.

"We had a good time—a very good time, hearty singing, appropriate music, a feeling of enthusiasm. I was quickly off the mark, and I preached for thirty-five minutes. I gave out my text, closed the Bible, pictured the background, and brought it all up to the minute, finishing off by telling them a story of one of the bravest, finest and most thrilling deeds of the war—an air story they were not likely to forget.

"After the service I was thanked. The circuit steward came up. The mayor of the town shook hands. The organist had a word with me; and a little old man, rather shabbily dressed, came up too. I put him off a minute while I had a word with the circuit steward, whom I remembered of course.

"And then—then, God forgive me, I had time for the shabby little man who said he had enjoyed the service, and was only visiting the town, and that perhaps I'd be interested to know that the airman I'd been talking about was his son!

"I saw it all then—my pride, my satisfaction with myself; and that night a conceited young student asked God to forgive him."

The Church of Christ is, I believe, facing the most heart-breaking task of her long career. That is the most hopeful thing in her situation! The more we become aware of our weakness, the greater becomes the possibility of direct action by God.

—D. R. Davies.

A HISTORICAL SKETCH OF NAPOLEON AVENUE METHODIST CHURCH

By Rev. Hubert A. Gibbs, Pastor

The Rev. Mr. Peter Schmucker, because of his evangelistic fervor in quickly contacting the seamen as they arrived in the port cities of Louisville, Kentucky and Cincinnati, Ohio, was chosen to come to the city of New Orleans.

On May 1, 1842, he organized a German Methodist Episcopal church, out of which grew various church organizations as forerunners of our present Napoleon Avenue. The first German Methodist Episcopal church built was erected on Erato Street.

The first distinct period in the life of the church runs from May 1, 1842, to 1868. It was during this period that the division of the church came about. The struggle between the states also saw the developing of many strained relationships.

But as there came discouragements there came also challenges. The Erato Street church was sold and a new frame building was erected on Dryades Street. The congregation grew and prospered to be able to replace this building in 1858, with a beautiful brick structure at a cost of $18,000.

The second period may be designated as from April 13, 1868, to November 14, 1918. This period was initiated by another move. For two or three years the congregation worshiped in rented property on Felicity Street before being established in the permanent quarters on Franklin and St. Andrews Streets.

The Franklin Street church was at its peak at about the beginning of this century. The men's class often had one hundred in attendance. Many prominent men of the city were members of this class.

Because of the change in population trend the Franklin Street property was sold to Negroes and is now being used as the People's Community Center.

The beautiful brick structure, the present Napoleon Avenue church home, which stands at the corner of Napoleon Avenue and South Robertson Street, was built in 1921, during the pastorate of Dr. Phil Deschner, now pastor of First Methodist church, Ponca City, Oklahoma.

At about this time the St. Charles Avenue Methodist Episcopal church was discontinued and forty members were transferred to Napoleon Avenue. Others going to the First Methodist Episcopal Church, South, and elsewhere.

The final period has to do with the activities of the members and the ministry serving the congregation since moving to the present church home.

Dr. O. E. Kriege, for a number of years being prominently connected with this church, and for many years a leading educator and churchman of the former Methodist Episcopal Church, has just completed a hundred-page book, giving a complete history of the church. This book includes about twenty cuts of the church buildings, the ministers, and the laymen of present and former membership. Some are individual and some are group pictures.

This book will be of interest to all of New Orleans Methodism, and of special interest to those who have in any way been connected with this church.

For a week, April 26 to May 3, the church is celebrating the century of service.

Centennial Program, April 26 to May 3, 1942

Friday, April 24—Centennial Dinner.

Sunday, April 26—11 a. m.: Speaker, The Rev. W. W. Holmes, D. D., men sponsoring; 7:45 p. m., Reminiscing.

Monday, April 27—Choir Night.

Tuesday, April 28—Sunday School and Young People.

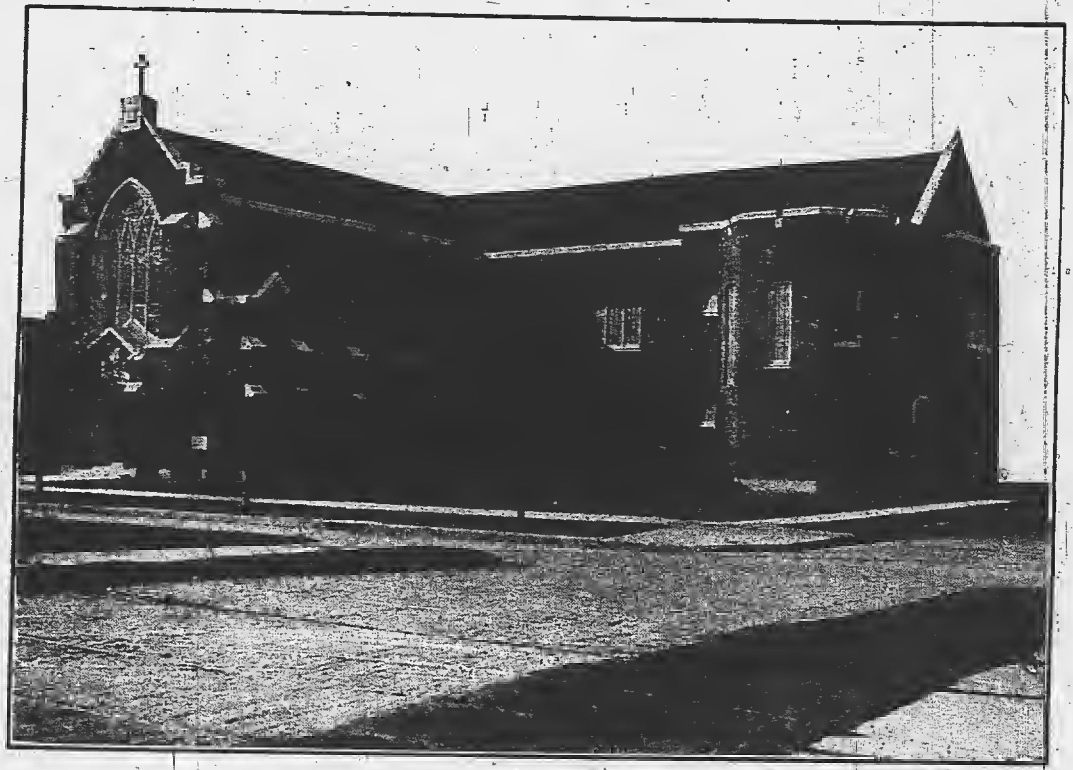
Wednesday, April 29—Ladies' Night.

Thursday, April 30—Historical Pageant.

Friday, May 1—Birthday and Cake Cutting. "Round Up," former members and pastors urged to be present. Speaker, Dr. Phil H. Deschner, a former pastor.

Sunday, May 3—11 a. m.: Finale. Bishop A. Frank Smith speaking, men sponsoring.

All evening services will begin at 7:45.



NAPOLEON AVENUE METHODIST CHURCH

ANNUAL MEETING ASSOCIATED CHURCH PRESS, MAY 5, 6 AND 7, 1942

Prince George Hotel, at 14 East 28th Street, Near Fifth Avenue, New York City

PROGRAM

Tuesday, May 5

6:00 P. M.—Dinner and round-table discussion. "Review and Preview," led by L. O. Hartman, President of the Associated Church Press and editor of **Zion's Herald**, Boston.

Wednesday, May 6

10:00 A. M.—"Editorial Trials and Triumphs." (a), "One Hundred Years ago," Ralph Stoody, Director of Methodist Information, New York City; (b) "Today," A. W. Plyer, Editor of the **North Carolina Christian Advocate**, Greensboro, North Carolina. Discussion.

7:30 P. M.—"What's the News?" Sam Welles, Religion Editor of **Time**, New York City.

8:15 P. M.—"Publicizing the Church in the Secular and Religious Press," Osborn Hauge, in charge of publicity for the United Lutheran Church, New York City. Discussion.

Thursday, May 7

10:30 A. M.—"Publishing the Truth in War Time," Ralph Ingersoll, Editor of **PM**, New York City.

11:30 A. M.—"Training for Journalism," a discussion led by Dean Carl W. Ackerman, of the Columbia University Graduate School of Journalism, New York City.

2:30 P. M.—"Free Press: Is it Too Much and Too Free?" R. H. Markham, staff correspondent of **The Christian Science Monitor**, Boston, Massachusetts. Discussion.

3:45 P. M.—Business and election of officers.

"STUDY TO SHOW THYSELF APPROVED"

By Mrs. Irvin Rowland

"If I could only do that!" This is a common expression that we often hear. Perhaps it is said of some one who did an outstanding physical feat, one who won a moral victory, one who showed exceptional mental ability, one who touched the hearts of others with eloquent and sincere words, one who was very well read, or one whose capacity for doing good never seemed exhausted. Whatever the cause, you can rest assured that continuous study and perpetual practice made up the background.

Any thing to be done well must be understood, and to understand a thing one must diligently study every side of it. The reason why we don't have more specialists today is that persons are not willing to pay the price of becoming such.

How applicable this is in the life of a Christian. How can we expect to know God's Word without studying it? How can we help others to a better life unless we have practiced or experienced one? If we try to be religious in a spasmodic, haphazard way, we will never rise above that level. Aren't we often ashamed of our efforts because we haven't taken time to prepare ourselves?

It is told that a famous musician says if he fails to practice for one day, he notices it; if for two days, his wife notices it; if for three days, his family notices it; if for four days, his friends notice it; if for five days, everybody notices it. Is not such consistency necessary in the study and living of Christianity? We must be willing to make the sacrifice of time and self to become a specialist in God's kingdom.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Energy, which but for prayer would be bound, is by prayer set free and operates.

—William James.

LITTLE THINGS

By Ruth Franks Whitton

Let your light so brightly shine
Though it be only a tiny gleam
That it might some wond'ring soul incline
To follow after a brighter beam.

A little fire, though bravely bright
Is no mighty beacon upon a hill,
But glory flows from the little light
If God did the flame instill.

Let your little voice be heard
Though you speak not with lyric tongue,
Truth dispensed with halting word
Can save a soul or right a wrong.

Let your service small be given
Into the battle for God and right.
Little deeds can reach to heaven
And little things help win the fight.

CHURCH AT PACE, MISS., TO BE DEDICATED

Dear Dr. Duren: Sunday, April 26, has been set for the occasion of the dedication of the new Methodist church at Pace, Miss. Bishop W. W. Peele has kindly consented to come to us for this occasion. This church is literally THE FIRST METHODIST CHURCH at Pace. For a number of years the Methodists have had an organization at Pace, but no house of worship. During these years, we, the Methodists, have been accorded the use of the Baptist church building. But now the Methodists have their own home to which to invite friends for fellowship and worship. You are, therefore, cordially invited to visit with us at any time it is convenient.

Some two or three things need to be said here. First, our church is not one of the large, expensive church buildings of the conference, but no people in North Mississippi are more happy and delighted with their church than are the people at Pace. Second, though not one of the large structures, it has five Church School classrooms other than the auditorium, fully equipped to meet the needs of Church School activities, and will serve the needs of the people for years to come. Third, this church stands out in the fact that when the Methodists at Pace decided to build a church, the plan was drawn, the contract let, the building completed and paid for and ready for dedication in less than twelve months' time, at an expense of $5,500, with a cash balance in the treasury. Fourth, there isn't a more heroic, faithful, responsive group of Methodists to be found any place than are these Methodists at Pace.

The Board of Trustees is composed of Mr. H. C. Bizzell, Mr. C. T. Bond, Mrs. F. E. Symonds.

The Building Committee consists of H. C. Bizzell, J. A. Cuming, Mrs. C. T. Bond, Mrs. Cal Busby, Mrs. E. A. Brown, Mrs. H. T. Cuming.

The Finance Committee includes Mrs. Cal Busby, Mrs. E. A. Brown, Mrs. J. Sansing, Mrs. H. T. Cuming, Mrs. H. C. Bizzell, Mrs. C. T. Bond, Mrs. H. A. Rogers, Mrs. Z. R. Mitchell, A. V. Henry, G. W. Mahan, F. E. Symonds and Miss Loufield Shepherd.

All former pastors are cordially invited to come with us on this day of worship and dedication.

Cordially yours,
W. C. BEASLEY, Pastor.

MRS. H. B. McCANN

Mrs. H. B. McCann, nee Martha E. Snowdy, was a native of Effie, La., and had been a member of the Methodist church since July 1, 1887. Dying on February 17, 1942, at the age of seventy-three, she had been for fifty-seven years the wife of Rev. H. B. McCann, a local minister now in charge of Ward's Chapel Methodist church, near Pineville, La. One of her sons, Rev. J. B. McCann, is in charge of Palestine circuit, of the Alexandria District. Mrs. McCann is survived by her husband, three sons and a step-son, and three daughters.

She was a genuine Christian and a worthy companion and helper of her husband. In recent years, though he has passed eighty, Bro. McCann has founded two Methodist congregations and built two churches. Mrs. McCann was deeply interested in all her husband's church activities and contributed much to their success.

For nearly three-score years Rev. and Mrs. H. B. McCann had traveled the way of life together and their happiness seemed to grow into perfection as the years advanced. The aged preacher is lonely indeed, but he finds comfort in the gospel he has preached so long. And he and his children arise and call the good wife and mother blessed.

R. H. HARPER.

R. W. LAWSON, SR.

R. W. Lawson, Sr., was born on March 18, 1884. He departed this life on March 31, 1942. Those left to mourn his departure are his wife who before her marriage was Miss Lida Wimberly; two children, R. W. Lawson, Jr., of Ruston, La., and Mrs. Homer T. Rogers, of Smackover, Ark.; three brothers, A. W. and J. H. Lawson, of Ringgold, and T. R. Lawson, of Oklahoma City; two sisters, Mrs. J. O. Johnston, of Batesville, Arkansas, and Mrs. C. P. Cassity, Little Rock, Ark.; three grandchildren, Billy and Henry Rogers and R. W. Lawson, III.

R. W. Lawson was a true and devout husband. He loved his family. He loved friends. He loved everybody because he loved one who first loved him and gave Himself for his salvation. He lived in deeds, not words.

The first visit I made in his home he asked me to have prayer. He was patient, kind, and was never known to complain. He did not care to unload his troubles on others.

The funeral was conducted by the writer, assisted by Rev. R. W. Singleton. The house was crowded, the floral offering was large.

He was a member of the Methodist church. Indeed we have lost a great friend, but our loss is Heaven's gain.

His pastor,
E. W. DAY.

THE KINGDOM ESTABLISHED

The Bible student is aware of the fact that John (the harbinger), the twelve apostles, and the seventy evangelists commissioned by Jesus Christ proclaimed the kingdom, or the reign of heaven, as at hand. This was the burden of their proclamation, be it remembered, before the ascension of Messiah. After his ascension we read of those that God had delivered from the power of darkness and translated into the kingdom of His dear Son. John, on the isle of Patmos, declared that he was in the "kingdom and patience of Jesus Christ." When at Cesarea Philippi, Peter acknowledged that Jesus was the Christ, the Son of the living God. Jesus affirmed that he would build his church on that confession, and in giving Peter the keys of his kingdom, he showed that his church and kingdom were identical. It should be carefully noted that in this conversation Jesus affirms that he WILL build his church. Had it been reared, he would not have said this. After the ascension of the Son of God, we read in Acts of the Apostles that the saved were added to the church. "Church of Christ" and "church of God" are expressions of frequent occurrence in the Epistles. Christ remarked, before going to the Father, that the "beginning" of the proclamation of the law of his church, or kingdom, should be at Jerusalem. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." After his departure, Peter, rehearsing the conversion of Cornelius and his household to the brethren of Jerusalem, said: "And as I began to speak, the Holy Ghost fell on them ,as on us at Jerusalem." All things were in readiness for setting up the kingdom of the Son of God. He had vanquished the belligerent powers of earth and hell. He had passed the portals of the grave, entered the confines of Satan, grappled with him, and wrested from him the keys of death and the invisible world—had broken and cast aside the fetters that bound him and ascended in triumph mightier than the proudest heroes of the past.—Benjamin Franklin.

WISE OR OTHERWISE

By Rev. James H. Felts

"The Good Old Days?" They are the days so often spoken of and so seldom true.

A neurotic is a poor judge of pain. A niggard is a poor judge of values. A nobody is a poor judge of citizenship. A mule is a poor judge of music. A man who lives in the past is a poor judge of the present.

Have you noticed the likeness between the tintype of yesterday and the woman of today as she emerges from a beauty parlor!

"I am glad I am not my grandpa. It would be glorious to be my grandson." I believe with Tennyson that "the best is yet to come."

"Methodism Goes to the Country," is the caption of an artiole in January Outlook. Interesting. Going back home.

War and hate and death in the world. Hugging and kissing and drinking in the movies.

And now comes the welcome news to children that castor oil is on the preferred list. It is no longer patriotic to take castor oil!

The less a man has the more likely he is to "swell up and make a noise about it."

When a man is a joke to every one save himself, frankness is in order.

I have found in the school of experience that "making a donkey of myself" solves no problems.

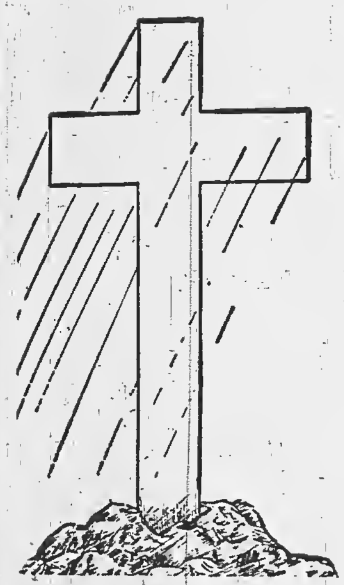
When and if you can fish without lying you are ready to qualify as a reasonably honest man.

"The purring praise of politicians should not cause us to set too great store by their verbal tributes." W. L. D.

Dr. Carley's dog, Pat, has evidently cut his eye teeth. How many men are wise enough to "think more and growl less?"

True or false? We are having too many meetings?"

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

Religion will not fail in the West because of skepticism or the growth of atheism. It will fail only if it fails in discharging the moral obligations in human relationships that modern life lays upon it.
—Dr. E. Stanley Jones.

THE PRAYER-ROOM TODAY

A Prayer for Men Under the Colors

Our gracious Heavenly Father, we commend to Thy loving care our sons who have gone forth to serve their country and the cause of freedom, on land and sea and in the air. Shield them from danger; keep them strong and steadfast; give them courage and chivalry; inspire them with devotion to the cause to which they are offering their lives, and help them to achieve a just and lasting peace for the whole world. Hold in Thy holy keeping all those dear unto them whom they have left behind. Cleanse them from the stain of sin and help them to live victoriously, through Jesus Christ our Lord. Amen.

Vol. 89. No. 17.

NEW ORLEANS, LA.
THURSDAY, APRIL 23, 1942.

In the Secret of His Presence

By Ellen Lakshmi Gareh

In the secret of His presence how my soul delights to hide;
Oh, how precious are the lessons that I learn at Jesus' side.
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing,
There is cool and pleasant shelter and a fresh and crystal spring.
And my Saviour rests beside me and we hold communion sweet,
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and fears,
Oh! how patiently He listens and my drooping soul He cheers!
Do you think He never reproves me? What a false friend He would be,
If he never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward.
And whenever you leave the silence of that happy meeting-place,
You must mind and bear the image of your Master in your face.

—From The Christian Layman (Allahabad, India).

Sent by J. N. Wilson, Central Prison—Agra.
6th. October, 1941.

WALLET OF THE WEEK

THE CHURCH OF GOD in Smithville, Pennsylvania, is a tiny country church building with a single room; but it has decided to exhibit its devotion to the cause of maintaining American freedom by purchasing a war bond for every young man of the congregation enlisted in the military service. The bonds purchased are to become the property of the church. In this way the congregation will discharge its patriotic duty and at the same time pay fitting tribute to the young men who follow the Stars and Stripes in the struggle against Totalitarianism.

* * *

SANTA MARIA de OVILA, a medieval monastery built by Cistercian monks on a hill above the Tague River eighty miles northeast of Madrid in Spain, has been taken apart and brought to San Francisco where it will be rebuilt exactly as it was in its original site. Every stone will be replaced in its original position and the restored structure will be set up in City Park as a model of Spanish architecture. It is to be hoped that the restored monastery may serve as an architectual tie, but no less as a tie of abiding friendship and international good will.

* * *

BRITISH LAY PREACHERS form a large group in the Methodism of that country. They represent the finest type of culture of mind and spirit to be found in the land. In the wide area of service which they have occupied since the days of Mr. Wesley, they have exhibited a disinterestedness and a devotion in every way worthy of their Christian profession. Their names are not attached to any circuit and they claim no great pulpit for their throne. Their fame abides in the hearts and lives of those to whom they lend a helping hand for the love of Him who came that all might have life.

* * *

INSTANCES OF MISSIONARY HEROISM always constitute a brilliant chapter in periods of war. Only a short time ago Dr. and Mrs. W. B. Lewis, of Leland, Mississippi, left their two children in America and braved the dangers of the sea on the return trip to their hospital post in the heart of the Belgian Congo. So Mr. and Mrs. J. D. Payne, of the mission station in Teheran, Iran, secured eleven passport visas and submitted to eight inoculations in preparation for crossing the same sea to the west coast of Africa, thence to Leopoldville, Khartoum, Wadi, Halfa, Cairo, and across Palestine to faraway Teheran.

* * *

CHRISTIAN MISSIONS AMONG THE BATAKS were first undertaken by Americans who were murdered. Christianity did not gain access to the Dutch East Indies until 1864, when Mommensen established the Rhenish Mission in the Sumatra highlands. Mommensen adopted many of the old Batak customs and made the mission both a cultural and a spiritual home. As a result of his efforts more than a third of the million two hundred thousand Bataks are Christians, and Batakland is one of the few areas where Mohammedans are steadily joining the Christian Church. The system of government for the Batak church is a compromise between patriarchal control and full lay participation.

THE RUBBER SHORTAGE which caused tire rationing and the limitation of rubber for other uses can be understood when we know that as much crude rubber is required for a battleship as for seventeen thousand automobile tires. It takes two pounds for every soldier's raincoat. It requires one hundred and seventy-five pounds for the carriage of every 75-millimeter gun. Tires for the Flying Fortress bomber require one hundred pounds each, five times as much as is necessary for the average passenger car tire.

* * *

IN BRATTLEBORO, VERMONT, in 1885 the town paper was discussing "Why don't people go to church?" much as that question is discussed today. The paper faced up to the situation by saying that it was purely a lack of interest. They might give as an excuse that they were tired out by the week's work, prosy and uninteresting preachers, or any other of an infinite variety of reasons, but the "bottom fact" is that they did not go because material things had so choked the higher emotions that the soul made no response to the ministrations of the pulpit.

* * *

DENVER, COLORADO, called the "mile-high" city, is located where the great plains meet the snow-capped Rockies. It has a population of three hundred and twenty-two thousand four hundred and twelve, and the daily average for its schools in 1940-1941 was more than fifty-five thousand pupils. The city maintains an Opportunity School for adults in which fourteen thousand two hundred were enrolled during the session of 1940-1941. In addition to general education courses, there are courses offered to correct individual deficiencies and others to meet individual aptitudes.

* * *

PRISONERS OF HOPE is the title of a book by Dr. Howard L. Brooks which reveals something of the treachery and the duplicity of Vichy and the German overlords in diverting relief supplies intended for the destitute of France. Vichy is not to be trusted any more than Germany is, and the exchange between Tokyo and the Vatican should give pause to emotionally inclined people. Remember the rape of Ethiopia and the prompt ecclesiastical occupation which followed. We are engaged in war and there is no place for maudlin sentimentality in such a realistic enterprise.

* * *

THE AMERICAN HOME is an institution concerning which we speak with far less assurance than was true a hundred years ago. Today one out of every seven marriages ends in the divorce court and the figure continues to rise. Fifty per cent of the marriages are childless, or have one child only. Thirteen million families exist on an annual income of less than $750, thirty-seven per cent of the mothers in those low-income homes work to earn a part of the living, and ten per cent of their babies die before the age of two years. Half the homes and twenty million children are without any religious influence whatever. The largest group of criminals in the country are boys nineteen years old and under. HOME! God save the mark.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

EDUCATED JELLYFISH AND AN AGE OF IRON

A lecturer, addressing the students of Loyola University, New Orleans, on Monday of last week, was quoted as saying: "American college students are the worst defeatists in the land." In substance he continued, according to the news report, by saying that they insist glibly and vociferously on the "American Way of Life," but have no practical conception of what it involves except as the general idea is outlined in the "Bill of Rights." The speaker then gave a six-point outline of the "American Way of Life" in which he listed reverence for God, reverence for work, respect for the individual, for the home, for womankind, and self-reliance. He observed also that without some such definite and positive ideal, we cannot hope to win this war.

In our opinion this is a fair statement of our individual and social responsibility, and is at the same time an analysis of prevailing moods which is all too true. In our judgment, no great number of people in America wanted war, but we have come to a situation when that is no longer a debatable issue. Japan decided that question once and for all at Pearl Harbor. The thing that we should realize now is that if we fail to win this war, there will be no longer religious freedom, or even a church to discuss, and America cannot hope to escape the scourge of war and heathenism, to which China and subjugated Europe have been subjected by a policy of appeasement. We **cannot** win this war by Gandhi pacifism. There is only one way to deal with mad dogs. We believe that some of our colleges have emphasized personal liberty and freedom of speech until those rights have become the personal obsessions of a brood of spineless, white-livered mollycoddles. Stampeded by war and defeated in the presence of the social and moral issues of the day, they skulk in the shadows of their own fears and refuse to face life bravely and unafraid.

Defeatism in social life is becoming an unwholesome atmosphere of our time. Home building is too little a primary aim among college students who either accept marriage as a form of social gamble, or avoid it altogether. We will never get anywhere in the building of society or civilization with a garbage can concept of life. In **Motive** for December 1941, some young fellow is quoted as saying: "Of course, each of us wants a virgin for a wife, but under the present conditions we do not feel that we can expect this." We do not know who that young man may have been, but we do know that he was confessing defeat in his own idealism and exhibiting a coward-complex which is gripping a defeatist generation. In a book just published it has been well observed, "The near-sighted soul is always depressed." Defeatism cannot build a worthy and victorious civilization, and educated jellyfish have no place in an age of iron realities. The Methodist Church in our section will not be moved by purveyors of cynicism, and we will fight against a surrender of the moral values of Christianity regardless of who may become the sponsors of such a course.

WORLD SERVICE REPORT, MARCH 31

The report on World Service up to March 31, showed a loss over the receipts at the same time a year ago of $71,532.16, and if there is not to be a deficit as compared with the report for the last fiscal year, the sum of $1,552,383.50 must be raised by May 31. Of the six Jurisdictions composing the Methodist Church, only the Southeastern and the Western have made an advance over the figures reported a year ago. In the Houston Area, Louisiana is the only Conference reporting an increase. Every Conference in the area served by this paper reports an increase, and the total increase reported is $4,449.33.

A NATIONAL LOTTERY

Not long ago Representative Knudson of Minnesota introduced in Congress a bill for the establishment of a national lottery as a war financing measure. Nothing much was said about it. Still more recently a man from New England comes forward with a proposal as to the number and the limit of prizes all to be paid in war bonds to be redeemed after the war is over. He says that Washington financed his army at Valley Forge by such a scheme, and he thinks that the opposition to such a fiscal policy would be unimportant if not negligible. This proposal has been followed up by the radio barkers, and the purpose seems to us to be a testing of public feeling by trial balloons, or perhaps to create a spirit of tolerance for such a scheme.

In any case, we believe that legislation which tends to liquidate the moral and religious standards of America should go no further. The social scandal of an unrestrained liquor traffic continues despite public protests. Now we have those who come forward with a proposal to establish for the profit of the nation a cause which was outlawed and denied the use of the mails a half-century ago as a private enterprise. The "Pensions for Congress" measure which was enacted as a "rider" on another measure was reversed when the howl of dissatisfaction became deafening, but the facts have not been forgotten.

If these proposals remain unchallenged, the people may awake one morning to the fact that they have a most vicious and corrupt form of gambling added to their repertoire of moral surrenders. This is an election year and the people have a right to know the mind of those who bid for their votes for this office with its almost unrestricted power over all that they have and are. It is an opportunity for right-thinking people to make themselves heard and their influence felt regarding the moral aspects of legislation which, if it should be enacted, would pollute the stream of American social life for generations to come.

DOES A HISTORICAL STUDY OF THE BIBLE INCREASE ONE'S FAITH?

Dr. A. P. Hamilton

Ignorance has never increased anything but confusion, no matter in what field it may operate. Particularly has this been true in the field of religion. Superstition has always been the fruit of ignorance in this area of man's life and thought. We have only to peruse the annals of man's inhumanity to man through the ages to be convinced of this fact. Witness the early persecutions of the church in the Roman Empire, or the exorcism of witches and devils in the Christian church itself throughout the Middle Ages.

Now the Bible is not an end in itself, but merely the means to an end; it is the history of God's dealings with men through a progressive revelation of Himself in human beings, and in human life. We see in it how dimly man has apprehended His nature at many periods of that history. And how marvelously the veil has been lifted for us at times through those great souls of inspiration, the prophets! But most wonderfully so in the supreme revelation of His Son.

And it was He who said to us: "Ye shall know the truth and the truth shall make you free." Evidently then knowledge of the truth is to make us free of superstition, of fear, and of ignorance of His will. How then, can a careful, reverent study of this Great Body of inspiration do otherwise than increase our faith?

Following in the footsteps of his Master, both in love of the truth and of the Church, the great apostle to the Gentiles, the most profoundly learned man of his time, also admonished the early church: "Add to your faith knowledge." It is hardly to be wondered at then, that wherever the Christian church has been planted, immediately colleges and seminaries of learning have sprung up. One of the most striking instances of this historical tendency is the early history of New England and the Atlantic seaboard. In fact all the colleges of our Colonial period were established with the avowed purpose of training the ministry and of a study of the Bible.

There is no alternative for the Church today but to equip itself in every way possible to combat the ignorance and superstition which are abroad in this world of confusion. A world that is especially susceptible to all sorts of ignorant and subtle propaganda, not only in the area of politics, but even more so in the area of religion, because men are peculiarly gullible in times of world upheaval and the disintegration of the **mores** and approved ways of life. Men will buy almost any patent medicine or quack nostrum of religion, even when they are wary of substitutes in all other phases of life.

Yes, a careful, reverent study of the Bible, if we are intelligent in it, always leaves us more firmly convinced than ever that here are the stately steppings of Him who "formed the earth and the world," and made us in His own image. Creatures of the dust and yet fashioned in the image of His own Son, so that "It doth not yet appear what we shall be"; but we are filled with a faith that "We shall be like Him," at His appearing.

A. P. H.

Others Say. . .

THOSE LITTLE THINGS

Something shot past me very quickly and landed in the fire. I looked up sharply from the magazine I was reading in the doctor's waiting-room, just in time to see a cardboard cigarette box going up in flames. I was not the only one to look up; the eyes of all the men and women in the room were fastened on the unconcerned individual in the corner who puffed smoke into the air and lazily studied a motoring periodical on his knee. An old man nearby voiced our thoughts: "You didn't ought to burn that," he said. Supercilious eyebrows were raised, and a faint smile played about a weak mouth. "Oh, you get so many of the things," he said with a laugh. That started it. The patriotic and conscientious sprang at him; the indolent and selfish "could see his point of view." One woman did actually think that with all the worry of the times, the difficulty of shopping, and the extra work to be done, it was a bit too much to expect people to think about saving every scrap of rubbish. An elderly, frail-looking woman asked what else she did towards winning the war, and on finding this to be nothing, she said very quietly, "I think it is a sacred duty of us who, for some reason or other, cannot fully share directly in the war effort, to do every little bit the Government asks us, no matter how small or bothering. If I have a large pile of paper at the end of the week, a box full of tins and jars, and a bag of peelings for the pigs, all ready for salvage, then I think I have a right to look every serving man and woman in the eye." We all applauded her in our hearts, and would have said so, only the bell rang and she disappeared into the surgery.—The Christian World.

STONING THE PROPHETS

Jesus found fault with the church of his day because of the way it treated the prophets—the preachers—of that age. They stoned the prophets and would not allow them to deliver their message. In many places at this very hour, the church treats the prophets after the same fashion. Instead of furnishing the preachers a platform and an atmosphere for the delivery of their message, the church calls for smooth words that will occasion no revolt from the existing order of an unChristian world. They still stone the prophets.—N. C. Christian Advocate.

WITH OUR MEN IN THE SERVICE

They Do Come to Church

My first Sunday morning as a minister in the uniform of the United States Army was somewhat disheartening. There was a very small church attendance, considering the number of men on the post. I immediately asked myself the question, "Is it true, as is said so often, that men in the Army don't go to church?" But I found extenuating circumstances. This was the first service at the newly opened Pilot Replacement Center, Kelly Field, Tex. Furthermore, there was no chapel as yet. A place for men to eat and sleep must first be provided. You can always use a barracks or classroom for your church service, but you cannot use a chapel for sleeping quarters or mess hall. Then came Christmas Day: Our service was held in a class room furnished with 60 chairs and ten large tables. Twenty minutes before the time of service you could see them come—men in khaki—singly and in groups, making their way across the drill-field and converging at the place of worship. There was considerable pushing to the front of those already standing, and I was almost completely surrounded by the 210 men who came after the 60 chairs were filled. No more room inside, and some turned back to their barracks.

Was it because it was Christmas Day, the day on which the occasional church-goer pays his yearly respect to God? Time would tell. Larger quarters were needed, and on New Year's Day we made the change to the recreation building, which seats 350. Now we would have room a-plenty. Then came "open post," with a very sharp drop in attendance. But can you blame the men for wanting to see the city of San Antonio, which adjoins this training center, after being confined to the post for three solid weeks? It was their first chance to leave the post, and I did not blame them for taking it. Would you not do the same and perhaps go to church "downtown?" The fourth Sunday "open post" again; but the city had lost some of its allurements. Trudging about its streets all day can become tiresome. Two hundred and twenty-five came to church. The last Sunday at the Replacement Center—"open post" again—265 came to church.

Then the new class arrived—men by the hundreds. First thing to do: have special notices announcing the place and the time of service printed and posted on every bulletin board. Get them the first Sunday if possible. Would they neglect their church their first Sunday away from home? Before the service began, every seat was taken, and many were standing. Quite a number turned back to their barracks. Total count: 435 men raising their voices in song and completely "drowning out" the music of the portable reed-organ, which was being pumped and played "all out" by myself. The next Sunday was more than a repetition. This time I interrupted the service long enough to send out some to urge those who had turned back to the barracks to come in the front side doors and fill the aisles from the front. There was not room for them all—some still stood outside; but we had 543 young men worshipping their God in their youth. Next Sunday is this group's first "open post," and we won't have such a crowd; but after that it will be necessary to have two services Sunday morning.

Yes, they **do** come to church to hear the Gospel—the same Gospel which you can hear every Sunday. And they come not by command but by choice. I did make one mistake. On Christmas Day I wanted to greet them all at the door, as I was accustomed to do in my former congregation. After the first 100 handclasps my hand was limp and sore from the bone-crushing grips applied by healthy young men, who tell you more by a clasp of the hand than by words that they do appreciate the Gospel of Christ. Self-preservation has prompted me to cease the practice of shaking hands **en masse**. As these men file out after the service, tracts Gospels, and prayer-books disappear as if by magic. Support the work of your Church through your chaplains! There is no greater cause; for it is the cause of Christ.—Ben G. Hoffmann, Chaplain, Air Corps Advanced Flying School, Pilot Replacement Center, Kelly Field, Tex.

SPECIAL RADIO PROGRAMS TO URGE PERSONAL USE OF THE BIBLE

Hundreds of broadcasts will be heard on or about May 14th, urging the American people to inaugurate the practice of regular personal use of the Bible for guidance, encouragement, consolation and hope in the tragic days through which the nation and the world are now passing.

This program is sponsored by the American Bible Society, working in cooperation with the ministerial associations and the management of local broadcasting stations all over the country. The date is chosen because it is the 126th anniversary of the founding of the American Bible Society which, in this long period of service, had distributed over 312,000,000 Bibles, Testaments and portions on a strictly non-profit basis, millions of them, especially in impovished foreign lands, being sold at a fraction of their cost or freely donated.

To encourage the wider and more serious reading of the Scriptures by the American people, the Society, which is supported by almost seventy Christian denominations and by tens of thousands of loyal Bible-loving American citizens, is offering in these broadcasts a copy of one of the Gospels in a handy little volume suitable for carrying in the pocket or handbag, and an accompanying folder designed to aid in the personal use of the Bible. These will be sent with the compliments of the Bible Society to any listener who will write to his station requesting them.

At the Society's 126th Annual Meeting, to be held at its headquarters, Park Avenue and 57th Street, New York City, on May 14, the report of the Board of Managers for 1941 will be presented. Last year, in addition to its regular work of supplying the Bible in about 200 languages to people without it in our own and more than forty other lands, the Society, through the chaplains of the Army, Navy, Marines and Air Corps, distributed over half a million specially bound copies of the New Testament to the nation's enlisted men. In cooperation with the World Council of Churches in Geneva, Switzerland, tens of thousands of volumes in over a dozen languages were put into the hands of prisoners of war in the prison camps in Germany. Toward the close of the year permission was given to distribute Testaments in Russian to the hundreds of Russian war prisoners. Great interest has been centered in this development because the Bible has been for many years a forbidden book in Soviet Russia.

THE CHURCH AND THE WORLD

By Ralph W. Sockman
Christ Church, New York City

The word "foreign" has lost almost all its former force. Our world has become so bound together that nothing is now foreign to us. The fall of Singapore reduces the number of cars on Park Avenue and removes the rubber from the soles of our shoes. Total warfare tends to equalize the risks of those at the front and those at home.

In such a situation the church of Christ must realize its world responsibility. Pearl Buck, in a most significant recent speech, reminded us of what the Japanese are using as propaganda to win the support of the Filipinos, the Chinese, and the peoples of India. They are saying that "the colored peoples have no hope of justice and equality from the white peoples because of their unalterable racial prejudice against us." Unless we can counteract such propaganda, the white race will live in the future at enmity with colored races which out-number them and possibly may control them. The strongest bond which we have with the Oriental peoples is the cultural tie woven by the Christian missionaries. And in the extension of those ties lies our best hope and surest defense for the future.

But it would be unworthy of the Christ, whose name we bear to put our missionary motive on the plane of self-defense, valid as that is. The church is the body of Christ. Our church at the corner of Park Avenue and Sixtieth Street is no more a self-sufficient unit than is the human hand an organ which can exist independent of the body. We belong to the body of Christ. We draw five-sixths of our members from other parishes throughout America. If Christ Church were not fed by the blood stream of the church-at-large, it would have to close its doors within a decade. In those little country churches which are often dependent on home mission support were reared many of our members and most of our nation's preachers. And yet Christ Church, since we entered our beautiful new building, has been giving about one-tenth as much for missionary support as it has been spending on its own maintenance.

I realize how natural it is in these dire and uncertain times to feel that we must first safeguard our home situation. Truly, that task is not yet completed. But some facts have recently come to my attention.

In the year 1792, when the Reign of Terror was raging in France and the conflagration of revolution threatened to ignite England, the Baptist Missionary Society was organized in Britain.

In the year 1804, when the victorious Napoleon, it seemed, was about to invade England, the British and Foreign Bible Society was organized for the purpose of spreading the scriptures to the world.

In 1812, while our American ports were blockaded in our second war with Great Britain, the first party of American missionaries sailed for India.

Do not such records demonstrate that the church of Christ has a vital spark which the world's darkness cannot dim. May it be that the very difficulties of our day shall drive us back to the divinely moving spirit of our churches and there again we shall touch the quick of our gospel.

Let it be burned into the minds of the leaders of the church, that a church which cannot save its own children can never save the world.—Prof. W. S. Athearn.

CONFERENCE NEWS AND PERSONALS

Rev. G. W. Curtis says that he is kept busy on the Sturgis charge, but that there are rewarding signs of success and an encouraging outlook for the work of the year.

Rev. and Mrs. Aubrey C. Walley, Barlow charge, in the Mississippi Conference, announce the birth of a son, Jimmie Claire, at the Methodist Hospital in Hattiesburg, on April 5. Mother and babe both are reported to be doing well.

Rev. Charles Stewart, pastor of Bellefontaine charge and a student at Wood Junior College, Mathiston, Miss., has found time to do some good work for the Advocate along with carrying his dual responsibility for the charge and for his studies.

Of interest to many in West Louisiana is the announcement of the marriage of Mrs. M. F. Adams, for more than twenty years organist at the Methodist church in DeRidder, La., to Dr. W. A. Rivers, of Glenwood, Ga. Dr. Rivers is a physician at that place, and they will make their home in Glenwood.

Dr. J. R. Countiss, pastor at Starkville, Miss., reports on his Advocate campaign and says that he is trying to reach the quota of 35 in line with the assignment of the Columbus District. He has made a good start and we do not doubt that he will reach his goal. Certainly he is not a quitter.

Friends in the Mississippi Conference will be distressed to learn of the serious injury toMr. Stanley Wilson, of Meridian, who was struck by an automobile while crossing a street. He suffered several broken ribs and innumerable cuts and bruises. At last report he was miserable from pain, but there were no serious developments otherwise.

Rev. E. M. Shaw, pastor at Longview, Miss., had Rev. S. M. Butts, conference evangelist, in a ten-day meeting recently. Bro. Shaw reports favorably on the results and upon the splendid work done by Bro. Butts. He states that Bro. Butts has the month of April open and may be had for a meeting if addressed at Mathiston, Miss.

From the church calendar, Franklinton, La., we take a statement to the effect that this is the centennial year for that congregation, it having been organized in 1842. Plans are being made and committees will be formed at an early date for a suitable celebration of that event. Information and suggestions are asked in the preparation for the centennial.

Last week we received notice of Rev. Carl Lueg's illness too late for insertion in our last issue. Mrs. Lueg writes that on Sunday afternoon a week ago he was stricken with an attack of appendicitis during a church service, for which an emergency operation was necessary. He stood the operation well and on Monday was reported to be making favorable progress toward recovery.

It is with sincere regret that we have learned of the death of Mr. R. W. Sharp, Mayor of Grenada, Miss. In addition to being an official of the Methodist Church, the Mayor was a leading citizen of Grenada and was a staunch representative of the Methodist constituency of that city. His going will be a real loss to the Church and to the city. He was a man of high ideals and sterling character.

Dr. V. C. Curtis, pastor at West Point, Miss., has been engaged in a campaign to complete the liquidation of the church debt, now of twenty-two years standing, and is happy to report the full payment of the indebtedness. The church will be dedicated in May. Bro. Curtis naturally feels the strain of his campaign, but we feel sure that the spring weather and a debt-free church will be a wonderful springboard for the days ahead.

The beautiful Easter service at the Methodist church in Booneville, Miss., was such a marked success that Rev. and Mrs. Ferrell were asked to repeat their duet the following Sunday. There was a large attendance at the morning service, twenty-three persons were received on profession of faith, and three were added by certificate. A sunrise prayer meeting service on Sunday morning was attended by 150 persons.

Rev. W. T. Phillips, pastor at Tchula, Miss., reports good progress in his work. The district fund, the chaplaincy at Magee Sanatorium, Bishops' Fund, the Memorial Mercy Home, and Conference Claimants have been paid in full, and one-half of the Benevolences and the district superintendent's salary has been paid and the pastor is paid to date. Bro. Phillips reports good congregations and a general uplook in all his work.

Rev. Robt. A. Thornton, pastor at Shuqualak, Miss., writes enthusiastically of the Advocate and its place in the work of his charge. On Easter Sunday he spoke to a packed house on the subject, "The Brightest Day in Human History." At the evening hour the young people presented a pageant, "He Is Risen," to another capacity audience. Bro. Thornton reports fine prayer meetings, a loyal people, and a cooperative spirit.

The Advocate makes grateful acknowledgment of the splendid work done by the pastor and the Advocate committee of the church at New Albany. On Tuesday morning of last week we received by special delivery 67 subscriptions with check to cover. The editor has some of the best friends that he knows in that church. Rev. C. A. Parks is the pastor, and it is the home church of Hon. Hugh N. Clayton, one of the associate editors. This places New Albany church at the head of the list in North Mississippi, and they take top rank in our hearts on the score of achievement.

All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak.
—James Freeman Clarke.

FIRST CHURCH, BATON ROUGE

First Methodist Church, Baton Rouge, John H. Crowe, pastor, carried a full program during Lent. Weekly preaching services were held. On Palm Sunday a large group of boys and girls were received into the church. To accommodate the crowds attending Easter Sunday, two services were held during the morning, at 8:30 and 10:50. The same music and sermon were presented at each service. Twenty infants were baptized at a special service at 3 p. m. At the evening hour the choir presented a cantata to a large crowd. The Easter class of new members totaled 102. The Church School attendance set an all-time record. The offering for the Louisiana Methodist Orphanage was the largest in the history of the church. New members received since conference total 232.

LETTER FROM J. D. WROTEN, JR.

Dear Dr. Duren: Since Daddy had you start sending the Advocate to me here at Dallas, I feel that I am in much closer contact with all the good friends back at home. No person has enough time to keep in correspondence with all his friends. But, if we all take the Advocate we can easily keep in touch with each other. We all need the many good things we find in the Advocate besides personal news. There is much there for the enrichment of the spirit.

My wife and I are enjoying our work and study here very much. This is a fine city and there are many dear people here. I feel that I am very fortunate in that I have the opportunity to work as assistant pastor in one of the churches here in Dallas. Rev. John Donaho is one of the most able ministers I have known.

Sincerely,
J. D. WROTEN, JR.

PREACHERS' MEETING, MONROE DISTRICT

We had a profitable meeting of the Methodist preachers of the Monroe District, here today. The district superintendent, Rev. H. M. Johnson, presided. Here is the program:

Devotional, Rev. J. F. Dring.

The Prayer Life of the Pastor, Rev. J. C. Price and Rev. I. L. Yeager.

Has Our Religion Grown Soft? Rev. C. E. McLean.

If I Were Beginning My Ministry Today, Rev. H. N. Brown.

Occupational Diseases of the Ministry,

LUZIANNE
COFFEE
100% GOOD

Rev. T. O. Prewitt, of Crawford Street church, Vicksburg.

Lunch was served by the Tallulah Methodist Woman's Society. The preachers' wives met at the parsonage.

The afternoon program was:

1. Panel Discussions: (a) How I Prepare a Sermon, Rev. Hardie Carroll, Rev. W. A. Cross, Rev. S. J. McLean; (b) My Plan of Work When Arriving on a New Charge, Rev. J. W. Lee, Rev. W. R. Wendt, Rev. H. M. Johnson; (c) Ministering to the Boys from Our Church In Military Service, Rev. C. W. Lahey, Rev. S. S. Holladay, Jr.

2. Consecration Service, led by the district superintendent.

Two new preachers were introduced. Rev. Leonard Cook, formerly of Minden, La., has been received on transfer from the Rock River Conference, in Illinois, and stationed at Mangham, La. Mr. Cook has his A. B. from Centenary, his B. D. from S. M. U., and has nearly completed his Ph. D. at the University of Chicago. Rev. James Frank Stone is the new pastor at Newellton. Mr. Stone is a graduate of Southwestern College, at Georgetown, Texas.

HENRY A. RICKEY.

WEAVER METHODIST CHURCH

Dear Dr. Duren: As it has been some time since there has been a report from the Weaver Methodist Church and its people—with the Rev. L. A. Bodie, pastor, I am making a report now. You will also receive one from the W. S. C. S., through its reporter. We have just enjoyed pre-Easter services with our pastor doing the preaching. Quite a great deal of interest was manifested. I am most happy to announce that Mrs. Bodie has recovered from her recent serious illness, and the community is surely glad since she is such a live-wire. The average Sunday school attendance for the last quarter was sixty and we will have a larger attendance in this new quarter.

Brother Bodie speaks very kindly of his other church folks and says they are cooperating in the work very well. The collections are very good in all branches.

With a heartfelt wish that we may have a wonderful year here, I am,

Sincerely,

MRS. B. F. ROBERTS.

Flora, La.

MAIN STREET, HATTIESBURG,

The Main Street church, of Hattiesburg, has raised in full the Benevolent askings for the current conference year. The apportionments were accepted. The full payment was made possible by budget contributions, a special love offering on Easter Sunday for the Benevolences, and the additional work of a special committee of the Board of Stewards.

The Woman's Society of Christian Service has purchased a fine bulletin board. It has been installed in front of the church with electric lighting fixtures. The lighted bulletin board is helping the church to reach soldiers from Camp Shelby and other Methodists that sojourn in Hattiesburg for a season.

The trustees of Main Street church have sold the parsonage property at 862 Main Street, and purchased a brick house at 200 Concart Street. The house is at present occupied by the family of General Dan I. Sultan. General Sultan has recently been transferred from Commander of the 38th Division at Camp Shelby, to Commander of the Eighth Army Corps at Brownwood, Texas. When his family moves, the house will be given some finishing touches and become the parsonage of Main Street church.

The people of Hattiesburg have been kind to us. We have entered into the labors of others who have wrought well. Brother Williams is doing well in his new field also, in Oklahoma City. Dr. J. T. Leggett remains here, an inspiration to this preacher and to others. Brother Aubrey Smith is a cooperative and efficient associate pastor. Dr. B. L. Sutherland, district superintendent, is in high favor. There is a fine spirit of cooperation among the Methodist churches. It was manifested in the recent Training School that broke all previous records here. Our colleagues in the local pastorates are rendering splendid service.

B. M. HUNT.

MERIDIAN DISTRICT

The Meridian district conference was opened in Central Methodist church in Meridian, Miss., at 9 a.m., Thursday, April 9th, by Rev. J. L. Neill, district superintendent, who conducted the devotionals and presided over all sessions of the conference. This is the first district conference for which Bro. Neill has ever been responsible, but he presided like a veteran, and fully exemplified the feasibility of transacting all the work of a district conference in one day, and doing all the work decently and in order.

Rev. Geo. H. Jones, assistant secretary of the Mississippi Annual Conference, at the request of the district superintendent, called the roll of the conference, and was elected secretary.

All the pastors in the district were present except Rev. H. W. F. Vaughan, who was in Washington, D. C., taking examination preparatory to accepting a chaplaincy in the U. S. Army.

All the superannuate preachers in the district were present except Rev. R. F. Witt, who was sick.

Every local preacher in the district made written report to the conference. M. E. Burnett and R. B. Walton were recommended to the Annual Conference for local deacon's orders.

T. M. Brownlee, H. A. Gatlin, A. S. Oliver and T. J. O'Neil were elected licensing committee. Quitman was chosen as seat of the 1943 district conference.

I. H. Sells, W. L. Duren, J. G. Snelling, Fred McDonald, W. M. Williams, J. M. Sullivan, H. M. Bullock and Charley Assaf visited the conference and spoke in the interest of the various institutions they represent.

H. M. Bullock preached the conference sermon at 11 a.m.

The reports of the pastors showed that almost half of the benevolences assumed have been paid. Some of the charges have paid almost their entire assumption. Many of the charges have paid their entire assessment for district work. The amount reported enabled the treasurer to pay the entire outstanding indebtedness on the district parsonage. The district trustees were authorized to make such repairs and additions on the district parsonage as are needed to make it comfortable.

Almost every charge on the district made advance over last year in acceptance on benevolences, and about half the charges increased the pastors' salary. More than 200 have been added to the church this year. The reports show that all the organizations of the church are in healthy condition, and the prospect for satisfactory progress in all areas of church activity is very bright.

At the noon hour the ladies of the Methodist churches in Meridian served a delicious luncheon to the more than 200 delegates and visitors who were present. None were turned away.

T. J. O'NEIL, Reporter.

TO THE METHODISTS OF MISSISSIPPI

My dear Friends: In response to the invitation of Judge H. Vaughan Watkins I write these words. I greet you and I salute you with most grateful remembrance.

It has been said of one of our greatest men that he was "a Leader of men, and a Lover of little children." Lovers of little children have the first great element of true leadership—realization of human values and of what they may become under suitable conditions.

The sorrows of men and women are tragic enough. But the sorrows of a child are even deeper and more far-reaching. Realizing this, the Church has for many years taken a genuinely practical interest in the welfare of homeless children—especially those related to it by birth or by baptism.

An interesting proof of this was given by the overwhelming vote of the people of Mississippi in November, 1939, when citizens of all faiths, and of no faith, expressed their wish and will that the Constitution of the State should be so amended as to make it possible and legal to direct gifts to religious institutions.

This constitutional amendment now offers opportunity for any citizen of the state to direct funds, by will and testament, to churches, schools, colleges, orphanages, hospitals, and other institutions of kindred purpose.

During the three years which have passed since the amendment was adopted, the Mississippi Methodist Orphanage has become the recipient of more than $60,000, all invested in endowment. We expect this to continue and increase, as our people become acquainted with the provisions of this new law.

Many who read this, or hear it read, are perhaps already thinking of these important matters. If you have written your will, and have included the Orphanage, you must accept our thanks and our congratulations.

If you are planning to do so, let me suggest that you act promptly. Every person should write a will. Even if it has been drawn in recent years, it may now need revision because of changed conditions.

Judge H. Vaughan Watkins, Standard Life Building, Jackson, Miss., is an able lawyer, a wise counselor, and a successful administrator. Under his leadership the debt of the Orphanage has been lifted. He has given to the Mississippi Orphans Home that which money could not have bought. He will be glad to cooperate with you or your attorney without compensation in your plan to have part in bringing to the children at the Home the advantages and opportunities which will enable them to become good men and women, and useful members of the church and of the community.

With happy recollections and with cheerful expectations, I am as ever,

Yours faithfully,

HOYT M. DOBBS.

Cowards falter, but danger is often overcome by those who dare.—Queen Elizabeth.

PERSONAL NOTES AND INCIDENTS

Rev. E. H. Cunningham writes that he is in the midst of a stirring revival with Rev. G. A. Kline, general evangelist, leading. At the time of his writing no detailed report was available.

Dr. D. M. Key, former president of Millsaps College, was painfully injured in an automobile mishap in Birmingham, Ala., recently. He was on the way to see a physician and ran into an obstruction, with the result that he sustained a broken shoulder.

At the meeting of the W. S. C. S., Mississippi Conference, held at Brookhaven, April 14-16, Mrs. Arrington, having declined to stand for re-election, Mrs. W. E. Mahaffey was elected president; Mrs. C. E. Mullins, vice-president; Mrs. T. H. Fore, corresponding secretary; Mrs. L. O. Todd, treasurer. Other officers were re-elected.

Millsaps College brought its fiftieth anniversary to a close on last Wednesday afternoon. The memorial services at the graves of its founders and presidents brought the three-day celebration to a happy ending. Dr. M. L. Smith, the President, is popular in the conferences of the state and is doing a splendid work in leading the educational forces of Mississippi Methodism.

Rev. C. B. Powell, pastor at Melville, La., was admitted on trial in the Louisiana Conference at Leesville, December 14, 1908, and is now in the thirty-fourth year of his ministerial service. Last year his people painted the church on the outside and this year it has been painted on the inside. Bro. Powell reports a good congregation and a fine service at sunrise on Easter morning.

Reports from Rev. Carl Lueg on Saturday caused his family and friends much concern. As we reported on the first side of the paper, he had an operation for appendicitis on Sunday and everything went normally until Friday when he developed either a strangulation or a paralysis of the lower intestines. He was rushed from Natchitoches to Shreveport and no report has reached us at this writing (Sunday afternoon).

Mr. Sam Haas, postmaster at Alexandria, La., was desperately injured on the highway just outside Baton Rouge on last Friday night. Press reports say that he was standing beside the parked car of Mr. T. W. Kent, with whom he was conversing, when he was struck by a truck driven by a Negro. Mr. Haas' mother, Mrs. W. D. Haas; a brother, Mr. Dave Haas; and a sister, Mrs. Mikel, live in Bunkie, La., and a sister, Mrs. Roy B. Harrison, lives in New Orleans. We deply regret the tragic accident and we hope that later examination may discover that the injuries are less serious than was feared at first.

ALLIGATOR CHURCH TO BE DEDICATED

The new church at Alligator, Miss., will be dedicated on April 26, at 4 p. m., according to the announcement of Rev. Walter W. Jones. pastor. Bishop W. W. Peele will preach the sermon and will conduct the service of dedication. Bro. Jones describes it as "The prettiest little church in the Delta." The editor of this paper was specially invited, but an engagement elsewhere prevents his being present, much to his regret.

GONZALES CHARGE

Dear Dr. Duren: We are happy to report a fine cooperative spirit among the people of Gonzales charge. We had three well-attended services Easter. Our pastor, Rev. C. J. T. Cotten, delivered the Easter messages in a very inspiring way. Three babies were presented for baptism. The Easter offering of Carpenter's Chapel Sunday School for our Orphanage at Ruston was $40. We have one of the finest rural Sunday schools in the Baton Rouge District. Have good attendance and a splendid group of teachers. Their superintendent, Mr. A. D. Carpenter, directs the Sunday school in a fine way and cooperates in all the church programs.

REPORTER.

NAPOLEON AVENUE CHURCH CELEBRATION

Dr. W. W. Holmes, D. D., New Orleans District Superintendent, will bring the opening message in the centennial celebration of the Napoleon Avenue Methodist church, of New Orleans, on April 26, at 11 a. m. Any one wishing a copy of Dr. Kriege's book, "A Century of Service," may secure it by sending 50 cents and postage to Mr. Paul Meyers, 5515 Prytania St., New Orleans, La.

DR. W. W. HOLMES

OLLA METHODIST CHURCH

Dear Dr. Duren: We are happy to announce one of the finest Easter services at Olla Methodist church. We had 107 present for Sunday School, received six members into the church, baptized two babies and received $81.17 for our Orphanage, for which we are thankful to our Heavenly Father.

Our revival will begin April 29-May 12. Dr. Andrew Johnston, a nation-wide evangelist, from Wilmore, Ky., will do the preaching. Irene and Brady Cook, from Rector, Ark., will have charge of the song service and the Young People's work. We extend a hearty welcome to everyone.

REV. C. L. MOORE, pastor.

AVAILABLE FOR SUNDAY WORK

Rev. Leo Bailey, taking theological work at Emory University, writes that he is available for work in revivals this summer, either to lead the singing or to preach. He is also accredited to teach the course "Music in the Small Church." Anyone interested in securing his help should write him direct at Emory University, Georgia.

JESSE T. CALHOUN DIES SUDDENLY

The sudden death of Jesse T. Calhoun on Thursday of last week was a great shock to his many friends in Mississippi and especially to the older Millsaps men. We believe that he was the last surviving member of class of 1896, the second class to be graduated from the institution. He was Supervisor of Rural Schools in Mississippi, and was a member of the Board of Trustees of his Alma Mater. It was a melancholy coincidence that his last public service was at the grave of Bishop Murrah on Wednesday afternoon, where he paid tribute to the man who organized the College and under whose presidency he was graduated. Hon H. V. Watkins, of Jackson, writes: "I wanted to tell you in this letter that our old friend, Mr. Jesse T. Calhoun, died a day or two ago in Jackson. He was without a doubt one of the cleanest, finest, grandest men who ever lived in the State of Mississippi. He was a mental and moral ornament to the state, the county, the city, Millsaps College, and all the school interests of the state." A busy life has ended, a worthy soldier has fallen at his post, and the world, though poorer for his going, is richer for his having lived.

W. L. D.

ANTI-SALOON LEAGUE FINANCE COMMITTEE MEETS

The Finance Committee of the Anti-Saloon League Board met to consider ways and means by which to finance the work it is trying to accomplish this year under the fine leadership of Dr. Leon Sloan. Will you please give publicity to the cause through our Advocate?

The budget, though yet very small, has been raised considerably above that of last year. The items are as follows:

Superintendent's Salary	$1,200.00
Travel Expenses	145.00
Postage and Stamps	55.00
Telephone	25.00
5% National League	75.00
Special Legislative Fund	200.00
TOTAL	$1,700.00

It is exceedingly important that our cause be represented in our Legislature which is soon to convene, and we must have money to meet expenses incurred. This special item in the budget is to take care of such expenses.

We believe the cause of temperance has many friends who are ready to respond when once the need has been called to their attention.

The legislative item of $200 is needed now, and of course all other expenses go on just the same. Thus in the face of a desperate need for much to be done to protect our service men and our youth, we believe the interested public will make a hearty response.

Please send your offering to Dr. Leon

Sloan, 1220 Washington, New Orleans, La.

Very sincerely,
HUBERT A. GIBBS,
Member, Finance Committee.

MAN'S WILL

Chronicles 28-9; Matthew 11-28

By Rev. C. B. Powell

The brain is the seat of sensation and intellect. The conscience, the mind, the reason and the will are all centralized in the brain; in other words all these powers each perform their work.

The human will is the greatest of all these powers, the old psychology made reason the central power, the modern psychology makes the will the central core or power of the personality.

The mind, the reason, the conscience, cannot promote action unless the power of the will is put forth. It must act. Come unto me all ye that are weary and heavy-laden, and I will give you rest. You see the rest depends on coming, that is coming in the right way; come repenting for sin and neglect and possibly for a misspent life, and there seems to be so much of it.

Then you see that the will is the personality in movement, the power to move toward, or away from the good, the bad, the beautiful, the true. The will is the dominant factor that brings the human heart to the highest idea of God and the Christian life.

Christ makes eternal life, as to choice, hang on action or non-action, one cannot reason themselves into Christ, or Christian experience. One cannot think themselves acceptance of Christ in reality, and upon the basis of these truths man is lost or saved. If he is lost he willed it, if saved he willed it. Ye will not come unto me that ye might have life; he is justified or condemned.

OPEN THE DOOR

Open the door, let in the air,
The winds are sweet, the flowers are fair;
Joy is abroad in the world today,
If our door is wide it may come this way.

Open the door, let in the sun,
He hath a smile for every one;
He hath made of the raindrops golden gems,
He may change our tears to diadems.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	11
Rev. G. A. Baker, Verona	5
Rev. E. H. Cunningham, Amory	10
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	3
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton	20
Rev. J. L. Nabors, Jr., Mooreville	12
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	15
Rev. T. F. Sartain, Vardaman	3
Rev. E. R. Smoot, Aberdeen	8
Rev. E. F. Tucker, Calhoun City	7
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	7
Rev. V. C. Curtis, West Point	8
Rev. J. R. Countiss, Starkville	12
Rev. T. E. Gregory, Columbus	15
Rev. J. W. Gibson, Louisville	2
Rev. J. N. Humphrey, Weir	2
Rev. S. W. Hemphill, Artesia	2
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	4
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	11
Rev. J. D. Simpson, Crawford	4
Rev. Chas. E. Stewart, Bellefontaine	2
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	11
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. K. E. Clark, New Albany	14
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	4
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	6
Rev. W. R. Hammontree, Corinth	18
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. W. H. Heath, Hickory Flat	2
Rev. C. L. Ivy, Marietta	3
Rev. Z. A. Jumper, Potts Camp	11
Rev. L. P. Jumper, Guntown	2
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormick, Fulton	5
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	73
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	13
Rev. C. L. Rogers, Ripley	18

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	4
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	5
Rev. J. C. Wasson, Lula	3
Rev. L. P. Wasson, Greenville	2

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. T. M. Bradley, Inverness	2
Rev. C. W. Baley, Poplar Creek	2
Rev. W. W. Bruner, Swiftown	5
Rev. A. L. Davenport, Vaiden	24
Rev. E. C. Driskell, Pickens	3
Rev. N. D. Guerry, Schlater	4
Rev. W. O. Hunt, Webb	5
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	16

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	11
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	7
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	13
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	3
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	3
Rev. D. H. McKeithen, Bogue Chitto	3
Rev. M. L. McCormick, Brookhaven	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	8
Rev. J. E. J. Ferguson, Sumrall	2
Rev. B. M. Hunt, Hattiesburg	9
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. A. M. O'Neil, Petal	7
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2

Jackson

Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	9
Rev. R. E. Case, Homewood	4
Rev. W. J. Ferguson, Flora	11
Rev. J. H. Grice, Vaughan	2
Rev. J. C. Jackson, Hamburg	4
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	6
Rev. G. P. McKeown, Brandon	8
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	4
Rev. T. M. Ainsworth, Shubuta	2
Rev. T. M. Brownlee, Meridian	2
Rev. M. E. Burnett, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. H. A. Gatlin, Meridian	2
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	3½
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	2
Rev. J. B. Shearer, Scooba	2
Rev. E. D. Simpson, DeKalb	2
Rev. H. W. F. Vaughan, Decatur	2
Meridian District Conference	13

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	107
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	4
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Ulmer, Pascagoula	11
Rev. R. L. Walton, Moss Point	2

Vicksburg

Rev. R. E. Alsworth, Edwards	4
Rev. R. A. Allums, Gloster	12
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. P. H. Grice, Louise	2
Rev. J. B. Holyfield, Port Gibson	7
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	4
Rev. E. E. Price, Lorman	4
Rev. L. J. Snelgrove, Silver City	3
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Note: Mrs. Wilson was not able to stay through the meeting at Brookhaven, and we are indebted to Mrs. R. E. Rollings for account of it.—Editor.)

The Second Annual Session of the Woman's Society of Christian Service, Mississippi Conference, was held April 14, 15 and 16, at the Methodist church in Brookhaven, Miss. The theme was, "Mobilizing for Christ," the conference hymn was, "The Voice of God is Calling."

The conference was presided over by Mrs. Paul Arrington, who has served as president of the conference for the past five years and who resigned this year. Outstanding speakers had been secured for the program which began at noon Tuesday and closed at noon Thursday. These were Miss Bettie Brittingham, New York, editor of "The Methodist Woman"; Miss Dorothy Webber, New York, Department Christian Social Relations and Local Church Activities, Woman's Division; Mrs. D. R. Little, Marietta, Ga., Secretary, Missionary Education and Service, Southeastern Jurisdiction; Dr. Albea Godbold, pastor at St. John's Methodist Church, Memphis, Tenn.; and Miss Dina Rizzi, student at Scarritt College, from Brazil.

The opening devotional was led by Rev. M. L. McCormick, pastor of the host church. Mrs. M. L. Hayes, president of the hostess Woman's Society of Christian Service, brought words of welcome, extending the keys to the city, to the church, and to the homes of the people. The response was made by Mrs. Glendale Jones.

Mr. and Mrs. Fred Webber, Lake Charles, La., were noted as guests. They are the parents of Miss Dorothy Webber, who was on the program. Mrs. D. L. St. John was introduced to the group in her new capacity of Jurisdictional Secretary of Cultivation and Promotion. She has risen to that place of leadership in the Jurisdiction from Conference Secretary.

Deaconesses and workers in the conference were introduced and they told of the work they had done. Each reported growth in their work. Miss Sophie Kuntz reported that she had been serving ten years at Moore Community House in Biloxi, trying to lead boys and girls. She expressed thanks to the women for their help in money, which enabled them to erect a Boys' Workshop on the Community House grounds, this being very badly needed. She stated that Sunday School attendance was increasing, the efficiency of teachers was increasing, and that many children had taken the vows of the church at Easter.

Miss Maud Fail and Miss Alma Stagg were present from the Wesley House at Meridian. Miss Fail gave concrete examples of youth today who were helped by the Wesly House twenty years ago, who are now Christian men and women in their communities. She laid great stress on character building as they are trying to conserve human values.

Miss Catherine Ezell told of her work in the rural communities, she being on a six-point charge. She stated that she has visited every home in these communities and every school, white and colored, that she is taking a religious survey as she goes. She told of her work and plans for helping the community life of the people.

Miss Ruth Carryer told of the organization of the Wm. Johnson Bethlehem Center, Jackson, and stated that it is situated in the largest Negro area in Jackson, and it serves 8,000 people. She stated that they are trying to help the Negroes to make the most of their ability, not looking at the color of their skin, but looking under the skin. This center has served 13,000 in its activities during the past year.

Miss Dorothy Webber expressed thanks to the conference for Miss Thelma Stevens, for the great honor bestowed upon her when the conference made her an Honorary Life Patron, speaking of the happiness this expression of love brought to Miss Stevens.

She mentioned different areas in which the women of the church could work to better conditions.

Miss Winnie Buckles announced that four courses will be taught in the state for academic credit on narcotics. These will be at Millsaps College, Jackson; Mississippi College, Clinton; Delta State Teachers' College, Cleveland; and Jackson College for Negroes, in Jackson. These courses will be taught the first week in June.

Mrs. McKeithen, Secretary of Spiritual Life, brought a spiritual message on "Spiritual Morale." She told of the revivals of religion that the countries suffering destruction and occupation having caused suffering for the people, but stated that religion is going forward. She stated that the Woman's Society of Christian Service is contributing 10,000 a day for Christianizing the world.

Tuesday evening the service was opened with a Communion Service, led by Rev. R. H. Clegg, district superintendent of the Brookhaven District. He was assisted by Rev. M. L. McCormick, Rev. B. B. Jones, Rev. William Cameron and Rev. David McKeithen.

Mrs. W. F. Mahaffey, vice-president, made her report under the title "Our Allies," and stated that all Christian people of the world are allies of our Lord and Savior Jesus Christ. She said that a great Chinese statesman has said, "Where women are friends, men do not fight," and urged that we be friends with other countries.

Mrs. Paul Arrington's stirring and inspirational address was on "Woman's Responsibility in this Crisis." She stated that life is cheaper than it has ever been, that liberties taken for granted and now denied makes us conscious of a crisis in civilization. She stated that if the church would take the place it should, that this age could be the most Christian of all.

She told of the influence 8,000 members of the W. S. C. S. could have on legislation in Mississippi and of the tremendous obligation placed on every church woman today, asking that we consecrate ourselves, beginning right where we are, in our homes and communities. She spoke of the lack of hatred on the part of the Chinese people for their enemies, and stated that China today has the respect of all nations, that she is going forward, that today there are more young people in schools in China than ever before. She asked that we take as our slogan "Forward With Christ," that we give more generously to our churches, using the following poem:

I thought of it once as I sat by myself
And looked at the boxes that stood upon the shelf.
One so large and one so small
With a contrast most grim,
A band box for me and a mite box for Him.

I paid for my hat, I paid for my gown,
I paid for the furs that I purchased downtown;
And when I returned it was plain as could be,
A mite box for Him, but a band box for me.

I tossed in a dime, but it didn't seem right,
I didn't like the looks of that curious sight,
So I took out my checkbook, for I wanted to be square,
I wanted my giving to look like my prayer.

She urged that we give as China gives, that we give in proportion to our abundance as China gives out of her poverty. She closed with the prayer, "Teach me Thy will, O God. Lead me in the land of uprightness."

There was a Morning Watch Service conducted Wednesday and Thursday mornings at 8:30, just prior to the opening of the sessions. These were led by Mrs. E. E. McKeithen, and were times of great inspiration.

The opening devotional Wednesday morning was conducted by Rev. J. W. Sells, of Crystal Springs, who used as his text, "In Him Was Life, and that Life Was the Light of Men," and "I Am Come that Ye might Have Life." He stated that everything is determined by your belief in God, that character is your response to what happens to you and that destiny is determined by character in action.

The business session began with the reading of the minutes and appointment of tellers for the election of officers. The Research Committee made its report and balloting began.

Mrs. E. V. Perry, Secretary of Missionary Education and Service, reported splendid results from the Mission Study classes held the past year. There were 276 classes reported to her and 236 received special Jurisdictional credit, which was the highest of any conference in the Jurisdiction. She urged that we increase our efforts, not be discouraged, that the seeds have been planted, growing-time is coming, and that God's cause is not lost.

Mrs. D. R. Little, Jurisdictional Secretary of Missionary Education and Service, stated that we must give of our best as the Great Teacher guides us in victorious living, striving to reach every woman of the missionary society with missionary information and Christian inspiration, and prove the good to be worthwhile. Christianity must be the guiding light to lost people. Through Christian education we are changing the pattern of life for many. The future challenges us to be peace-keepers as well as peace-makers.

Rev. I. H. Sells, Executive Secretary of

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

First Quarter's Report—Sidon

The Sidon Woman's Society of Christian Service has just completed one of the most successful quarters of work since its organization.

The pledges were greatly increased over last year, and an attendance drive has added new interest and inspiration.

We observed the World Day of Prayer in February, with various denominations in town taking active part.

The program chairman, Mrs. E. C. Buchanan, has prepared splendid programs for our meetings, one of the most interesting ones, a patriotic program as follows:

Song: "America the Beautiful"—Society.
American's Creed—Mrs. E. C. Majure.
Ten Laws of an American Citizen—Mrs. W. S. McAlilly.
Song: "God Bless America"—Society.
History of the American Flag—Mrs. W. P. Witherington.
Pledge to the Flag—Society.
Poem: "Hats Off, the Flag is Passing By" —Mrs. Laurence Walker.

MRS. LAURENCE WALKER.

* * *

The Meaning of Christian Living

By Mrs. W. S. McAlilly
Sidon, Mississippi

Christian living means to be Christ-like and to live as he lived, with the same outlook on life and the same attitude toward others that he had. When do we really live Christian lives? It is when life drops its veil and shows us what it really is and what it can be.

When we have a faith to live by, a self fit to live with, and a work fit to live for, and someone to love and be loved by.

When we know how to earn a little and spend a little less, and how to pull our own weight and lend a hand to lift the load.

When we are wise enough to live only one day at a time, letting yesterday go and not living tomorrow until it arrives.

When we can look out over the far horizon with a deep sense of our own littleness, and yet have faith, hope and courage.

When we know that every man is as noble, as vile, as divine, as lonely as we are, and learn to forgive and love our fellows.

When we can sympathize with our fellows in their sorrows, even in their sins, knowing that each fights a hard fight against many odds.

When we have learned how to make friends and keep them, despite their faults and ours, and how to keep friends with ourselves.

When we know a few great books, full of beauty, serenity and vision, and treasure them as our guide and companion.

When we love flowers and can hunt birds without a gun and feel the thrill of a forgotten joy in the laugh of a little child.

When we know the fine art of being happy and high-minded amid the meaner drudgeries of life, making them just a game.

When star-crowned trees and the sunlight on flowing waters subdues us like the thought of one much loved and long dead.

When we find good in every faith that helps any man to see divine meaning in life, whatever that faith may be.

When we can look into a wayside puddle and see something beyond mud, and into the face of a forlorn mortal and see something beyond sin.

When we know how to love, how to pray, how to laugh, how to serve God and man, glad to live but not afraid to die.

Then it is that we catch the real spirit of Christ and make him our model and pattern for Christian living.

* * *

Aberdeen District Meeting

There was an unusually large attendance at the annual meeting of Aberdeen district W. S. C. S., held at Houston on Wednesday, April 9, 1942, in conjunction with District Missionary Institute.

Lovely flowers and a spirit of hospitality and fellowship greeted the members as they entered the church.

Brother G. R. Williams, pastor-host, conducted the morning devotional.

Mrs. J. G. Carpenter, district secretary, made her report, presenting needs of the district in an interesting and informative map talk.

Mrs. E. M. Sharp, conference secretary, gave the new legislation for the year, with the following conference officers speaking to items concerning their particular work: Mrs. N. J. Golding, Young Women and Girls; Mrs. J. W. Hollandsworth, C. S. R. and L. C. A.; Mrs. G. B. Blake, Supplies; Mrs. P. M. Hollis, district secretary of Children's Work.

At the 11 o'clock hour Dr. Cox, representative from the General Board of Missions and Church Extension, brought the inspirational message on Methodist Home Missions.

Lunch was served at the church by the Houston W. S. C. S.

In the afternoon session, after a short worship service led by Mrs. Carpenter, gifts from local societies in Aberdeen district were presented Mrs. R. P. Neblett, in appreciation of her thirty-two years of service in conference work. Mrs. Neblett, in expressing her gratitude for the gifts, inspired the entire group with her spirit of love and devotion to the Master's work.

Mrs. Carpenter presented a cup, belonging to Aberdeen district, to Bro. N. J. Golding, district superintendent.

After all legislation had been discussed, and the Efficiency Aim explained by Mrs. Neblett, Bro. H. D. Suydam, from Columbus district, led a closing consecration service.

MRS. G. B. BLAKE, Houlka.

* * *

Zone Three—Alligator

On March 30th, Zone Three met in the beautiful new church at Alligator with forty-two present. Mrs. T. E. Alford, zone chairman, presided in her usual gracious manner.

Mrs. H. L. Talbert, secretary of foreign work in the Southeastern Jurisdiction, discussed "A Big Question." The fact that Mrs. Talbert had recently spent a week with the Board of Foreign Missions in New York gave added impetus to what she had to say about our work in foreign fields.

Mrs. Graden Flowers, from Dublin, discussed "The Value of the Home Project."

Mrs. Shaw of Alligator gave a good report of her work with the "Youth Movement."

Mrs. Ratliff, conference president, brought us the conference message in her usual effective manner, informing us and inspiring us to greater activity.

Mrs. Oscar Wolfe from Duncan led the devotional, reading Rev. 21. 1-4 and Phil. 3: 13-14. Mrs. Wolfe is always refreshingly apt and grandly simple in her devotionals.

There will not be another zone meeting until the fourth quarter.

Mrs. George Krosp, the regular organist at Alligator, rendered most ably the music for our service. This we enjoyed most, especially because we have a new electric organ.

Rev. W. W. Jones led us in the opening prayer and Mrs. Oscar Wolfe dismissed us with the prayer at the close of the devotional.

MRS. W. W. JONES, Secretary.

* * *

News Items

Mrs. J. D. Dorroh, of Malvina, is acting as leader of activities at the Malvina Community Center now that Miss Brown is away. Just after Annual Conference Miss Brown was given a leave of absence until she was fully restored to health. At present she is at 2105½ Dixie Place, Nashville, Tenn. We miss Miss Brown but we are carrying on with every activity, even to the nursery school. Now that the weather is warmer and the children are over measles and mumps, they are asking that they be allowed to come back to the Center for their morning of play and instruction. The young people are feeling more and more at home at the Center and are seen there at all times of the day, whether it be for fun or work or fellowship with characters found in books and pictures.

On Easter there were fifty children to enjoy the egg hunt. The Cleveland primary children of the Methodist church did an unusual thing for the primary folks of the Center. They brought and colored eggs for the Center, giving to our children what they have always felt was their special privilege —an Easter Egg Hunt.

On Easter Sunday a program carefully worked out and fitted to the needs of the group was participated in by the Young people of the community. These same young people plan and lead in their recreational program each Friday night. Refreshments are not a part of this weekly program, but fun and fellowship figure largely.

—

This page should not go to press without an appreciation of the speed and skill shown in the preparation of the Conference Minutes. Within three weeks after Conference closed and by the time the district meetings were held, these Minutes were ready for distribution. Not only does this save money for the Conference in the matter of distribution but puts the new legislation in the hands of the societies when their enthusiasm is high. We know how much planning and what close cooperation from all concerned must go into an effort of this kind and we appreciate the close timing.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Social Legislation in War Time

1. Because of the growing evils of alcohol consumption in military encampments and defense project areas, the department urges church women to renew their efforts to secure the passage of the Sheppard Bill, S.860. (This Bill is still in the Senate Committee on Military Affairs with Senator Robert R. Reynolds of North Carolina, Chairman). The department further recommends that pressure be brought upon the President of the United States and the Secretary of the War Department for the enforcement of the May Bill.

2. In this time of national crisis, when individuals and groups are being urged to conserve for the defense effort, and cooperate in the rationing of consumers' goods, more than two billion gallons of hard liquor is in storage for civilian use, estimated sufficient for a five-year period. We recommend that requests be sent to the President of the United States and to Mr. Leon Henderson for the converting of this hard liquor into products required in defense industries as one means of alleviating the sugar rationing. This plan would be one means of safeguarding members of the family "the first line of defense." We may well ask why American housewives must economize on the use of sugar when liquor interests use 150,000,000 pounds annually for what gives no return in health efficiency or morals.

3. In the light of the recent lynching in Sikeston, Mo., and the increased racial tension in various sections of the country, there may well be renewed effort to enact federal legislation against lynching. We urge the support of H. R/971, the Anti-Lynching Bill. (This Bill is in the hands of the Judiciary Committee of the House—Rep. H. W. Summers of Texas, Chairman). This Bill provides for Federal investigation of the government agency failing to protect the victims from mob violence with payment of $2,000 to $5,000 in damage to family of victims by government agency guilty of neglect.

4. We urge the continued support of S.1313, the Thomas Bill for Federal Aid to Education. This Bill has been referred to the Senate Committee on Education and Labor, Senator Thomas, Chairman.

5. The Committee faced the gravity of the world situation; the uncertain or tragic path which individuals, families and nations must follow during these war days; the problem which try the souls of men and women; the continuous call of humanitarian agencies for the time, service and money of our women; and the urgent need for the church to fill its place as the greatest stabilizing power in the world; to demonstrate the validity of its faith in the worth of human beings and to proclaim its confidence that the Christian way of life will endure and become the foundation of a world at peace.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

* * *

Memorial Mercy Home and Hospital

Dear Friends: Again in 1942—opportunity knocks! We are offered improved means for supplementing our income through the "small but mighty" coupons. The extra money means so much for our work.

Special Offers, with higher than usual rates for certain coupons, are made to us periodically by the manufacturers. Experience has shown us that a Double Value Offer creates that extra interest which results in larger collections and greater "coupon income." Therefore, we are happy to announce the new offer which gives us

DOUBLE VALUE—$8.00 per 1000
for the coupons from
OCTAGON TOILET SOAP — OCTAGON
GRANULATED SOAP
to June 30, 1942

We are sending you attractive new Coupon Donation Envelopes. Your active members might hang these in a prominent place in their kitchens and then bring their monthly accumulation of coupons to meetings. While making special efforts to secure the coupons bearing the higher rates, please don't neglect the many others on the list.

Please don't forget—the solicitation of coupons does not involve asking for a single penny. This is an important point in these days of so many necessary financial drives for defense purposes. The coupons are available for collection in all communities and your continued help in sending them to us is greatly appreciated.

Double Value means Double Opportunity.

Cordially yours,
J. G. SNELLING,
Superintendent.

New Orleans, La.

* * *

Children In a World at War*

(Many secretaries of children's work and other leaders of children are asking how they can help boys and girls in the war-torn world of today. The suggestions which follow are quoted with permission.)

"The development of children can be so thwarted by distressing circumstances in their immediate environment that their personality is permanently scarred and handicapped. The following aspects of the present situation are having a devastating effect upon children.

1. Mounting tempo of tension, anxiety, uncertainty, and, in some cases, fear.
2. The disturbed order of family life: members of the family or immediate neighborhood who could not come home for Christmas, or who are in military service.
3. People in nations whom he was learning to love and respect called by degrading names; prejudice, intolerance, hatred in varying degrees.
4. Dramatic nature of defense activities.

These and other factors make it all the more important that the Christian church shall be active in behalf of children who are in the midst of our life and protecting care. The following will indicate some helpful emphases and activities for Christian pastors, parents and teachers.

1. God is still our Father; we are still His children and have a place in His universe. (Children need a sense of certainty and security.)
2. Christian groups in all lands are distressed. A sense of world brotherhood already exists as the result of successful missionary activities in many lands.
3. Every church school session should bring them in touch with persons and plans which give meaning and direction to their relation to God and to the world family.
4. Cherish and enjoy treasures, friendship and memories, particularly related to persons, things and places in other lands.
5. Plan absorbing acitivities of helpful service and goodwill.
6. Maintain personal relations with every child whose family life is broken or disturbed because of the war.
7. Maintain personal poise and assurance; be a person in whom they find steadiness in the midst of reverses.
8. Avoid national boasting. No nation is altogether right and none is altogether wrong.
9. Seek to deepen our own conviction of the nearness of God, His purposes for the whole world, and our loyalty to the world family."

* From Children's Work Bulletin, Department of Christian Education of Children, Board of Education.

PROTESTANTS IN SPAIN

The following information concerning the situation of the Protestant churches in Spain is released by the World Council Courier: At present it is only at Madrid and Seville that Spanish Protestant churches are open; and the Protestant school at Madrid is closed. Throughout all the rest of Spain the churches are closed. A certain number of pastors have had to leave the country to escape persecution; others are being persecuted more or less openly. Not only the pastors, but also the members of the various Spanish Protestant churches are undergoing persecution. In the great cities, the situation is bearable, thanks to the numerous foreign enterprises which sometimes help the Protestants; in the country, however, there are even peasants who are not able to sell their products because they are Protestants, not to speak of the laborers and office workers who cannot find work and do not receive Government assistance if they are known to be Protestants. Any Spaniard who wishes to enter the civil service or to obtain the school-leaving certificate is obliged to submit to instruction in the Roman Catholic religion. Every soldier or officer on military service is obliged to attend mass. The same conditions apply to those in hospitals. The hardest blow has been the prohibition of the Bible. The stocks at Madrid were burned. In the country the prohibition of the Bible was carried to the extent of confiscating the co owned by individuals.—Religious Telescop

Only a truly noble spirit can really en another's prosperity.—Curtis.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
APRIL 26, 1942

By Rev. W. C. Newman

WAYSIDE CONVERSATIONS

Lesson Text: Luke 13: 22-35

Golden Text: Whosoever does not bear his cross and come after me cannot be my disciple.—Luke 14:27.

"The dog enchants me with his conversation," said Dr. Johnson of John Wesley. But John Wesley's conversation was not idle talk. He was constantly warning his preachers against wasting their time and defeating their purposes by such. Blessed is the man whose words leave no sting or stain when he has passed on. For in the end we are very well known for our conversations.

Jesus Talked of Eternal Things

"Thou sayest nothing, and sayest it so solemnly" might well be the judgment passed upon much of our talk. Such trivial things occupy us. Great subjects embarrass us. We chatter aimlessly, and while we may be witty enough to wisecrack our way through the universe, and thus to gain a reputation for cleverness, our words leave the world no wiser, and often leave it much more cynical.

Jesus had no embarrassment in speaking of God, of the coming of the Kingdom, of right and wrong, and good and evil, and of sorrow and comfort, sin and redemption. His was a mind that dwelt comfortably in such realms, and he spoke naturally about heavenly matters.

He Talked Honestly

No flattery, deception, or duplicity ever could be found in his words. He never tried to make black seem white, sin appear to be good, or the result of evil to be anything but horrible.

Hypocrites could not bear his straightforwardness; pretenders quailed before his honesty; even his disciples did sometimes shrink from his realism, as when Peter tried not to believe him serious in announcing his approaching death. But Jesus never flinched from facing the truth, either about himself or about other people, or about the world in which he lived.

People who have patronizingly referred to him as an idealist have missed the whole characteristic of his life. He was the world's only real realist. He would not compromise the truth even to save his own life.

He Spoke Understandingly

As one reads his words it becomes apparent that he knew the people to whom he was talking, often better than they knew themselves. "Come see a man that told me all things that ever I did," said the woman at the well in Samaria. And the men who once were sent to arrest him came back empty-handed, saying, "Never man spake as this man spake." His life was never better summed up in a few words than in the passage which says "He knew what was in men."

How many wayward boys have seen themselves clearly in the Prodigal Son! How many sorrowing folk have felt the pungent sympathy of "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." How many weary have heard and rejoiced at hearing, "Come unto me all ye that labor and are heavy laden."

He understood our needs, and spoke to our condition.

His Conversation Changed Things

Perhaps an hour spent with Andrew; a similar time with Peter; a little more time with the Woman at the Well; a few words with the Woman of the Street; an evening with Nicodemus; a dinner conversation with Zaccheus—and all became different persons.

Indeed no one ever could talk with him without being changed—either for better or for worse. For if a man wilfully hardened his heart against him and turned away, he was worse by that very act.

And he still speaks with those who have "ears to hear."

OFFERS $150 FOR NEW HYMNS

By W. W. Reid

The Hymn Society of America, a national organization of hymn writers and composers, announces through its executive secretary, Reginald L. McAll, the offering of a total of $150 in prizes for the best new hymn texts in three categories. Fifty dollars is offered for the best text in each of the following groups: a hymn of Christian faith in a time of stress; a hymn re-affirming the world-wide mission of Christianity; a hymn of personal Christian dedication.

The Society will name judges to pass upon hymns submitted. Announcement will be made of the winners at a meeting of the Society in October, celebrating the twentieth anniversary of its founding. The winning hymns will become the property of the Hymn Society of America, to be copyrighted, and made available to the press, hymn book editors and publishers, etc.

The following rules have been adopted by the Society of America governing the contest:

1. Authors may themselves submit hymns, or persons seeing a hymn in print or in manuscript may "nominate" it—giving due credit to the author. A "nominated" hymn can win a $50 prize only if the author agrees that it shall become the property of the Hymn Society of America if selected as best in its category.
2. Hymns that have been printed in newspapers or magazines may be submitted, but not any that have been printed in hymn books for public use.
3. All manuscripts must be in the hands of the Hymn Society of America by October 1, 1942. Send them to Hymn Contest Committee, Hymn Society of America, 297 Fourth Avenue, New York, N. Y.
4. Manuscripts will not be returned; nor will the Hymn Society of America nor any of its officers or committees enter into correspondence concerning them. Authors should, therefore, keep copies of all hymns submitted.
5. The Society may, at its discretion, refuse to name a "best hymn" in any of these categories.

"IS NOT SUCH FAITH . . POWER?"

By S. E. Evans

According to Floyd W. LaRouche, of the Office of Indian Affairs, Indians of the United States responded eagerly and fulsomely to the call of their country even before the declaration of war. "Indians had enlisted in all branches of the armed services . . . given of their peculiar skills in many fields of civilian industrial defense," continues Mr. LaRouche. "In the aircraft industry in particular, they had established themselves as perhaps the most precise and skillful workers anywhere available. The aircraft plants, after a few months of experience with Indians, placed standing orders with Indian Service superintendents for all the Indians that could be recruited. Probably no other race, including the white, has such a record of loyal and efficient service in the vital war industries."

Recalling these and other statements in **Indians at Work,** for January, 1942, Mabel Powers, Yehsennowehs Indian of Chautauqua, N. Y., cites the following information which appeared in the **Scientific American Magazine,** January, 1927: "In psychiatric tests applied to thousands of soldiers in the last war, the red man, of all four races (white, yellow, black and red) showed greater power to resist mental strain. An eminent authority insists this superiority is due to a spiritual poise that has come to the red man from a philosophy of life that makes God a universal, omnipresent, benignant force in nature giving to the Indian the ability to stand fast—a something which lies at the root of the race to which faith may be pinned, as well as his characteristic staunchness, dignity, self-respect and strength of mind." Miss Powers asks, "Is not such faith the dynamic power and driving force of all morale—civilian or military?"

In counsel it is good to see dangers, but in execution not to see them unless they are very great.—Bacon.

The block of granite which was an obstacle in the pathway of the weak becomes the stepping-stone in the pathway of the strong.—Carlyle.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

THE SNOWDROPS

Our neighbor's evacuee is a little maid of five, and a day or two ago she and I walked into the woods together.

It was not a long journey, but it took us both far from this world of war and weeping, bringing us, as it seemed, into the very presence of God.

As I say, Mavis and I walked into the woods together. She did most of the talking.

"I like living here better than in our street at home," said she. "But I wish Mummy could be here, too. It is all houses where we live."

I nodded. "And now," said I, "we are leaving the houses and coming to the wood. I love this place."

"Yes," she whispered.

Our path took us among the trees and through slanting sunshine and kindly shadows and amid a shower of bird music, till suddenly we came upon a carpet white as snow—a patch of snowdrops in the sunshine.

"Look!" gasped Mavis in wonder. "What are they?"

"Snowdrops," said I, "Hundreds of them."

She stood quite still. Never, I was sure, had she seen such a sight before. Her lips were parted. She was breathless with amazement.

Then, after a long pause, she whispered: "Who made them?"

"God made them," I replied, removing my hat as I did so.

There was another pause and then Mavis looked up shyly: "Do you think He would mind if I picked just one or two for Mummy?" she asked.—The Methodist Recorder.

THE NEED OF CHRISTIAN HOMES

And still—the nation depends on homes. It cannot long endure without good homes.

Where are the Christian homes, cornerstone of the nation? Where are the homes that are developing character and turning out into the world strong, honest citizens?

Yes, they are present, too. And here we see their great importance and their great responsibility. Although we have no way of arriving at an actual figure, we are placing it high when we say that not more than one-fourth of the homes in this country can be put into this group. Not more than one-fourth of the families in the United States are practicing, upholding and undergirding democracy. And this number is not increasing. The foreboding fact is that the homes on the debt side of the ledger, with their divorce, disease and crime, are increasing.

The homes we believe in are in the small minority, and they are holding the fort against great odds. They desperately need reinforcements. It is up to us, as members of the Christian Church, to speed those reinforcements to the homes of our nation, for it is there that the real battle for democracy and Christianity is being fought, and there it will be won or lost.—Youth.

The teacher wrote, "The toast was drank in silence," on the blackboard.

"William," she questioned, "tell us what is wrong with that sentence."

"It should be 'the toast was et in silence,'" was William's answer.

THE MAN AMERICA NEEDS

Of no use are the men who study to do exactly as was done before, who can never understand that today is a new day. There never was such a combination as this of ours, and the rules to meet it are not set down in any history. We want men of original perception and original action, who can open their eyes wider than to a nationality—namely, to consideration of benefit to the human race—can act in the interest of civilization; men of elastic, men of moral mind, who can live in the moment and take a step forward.—Ralph Waldo Emerson.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out will depend on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

—Exchange.

INDISCRIMINATE PRAISE

By Arthur Hopkinson

Some days ago I was in the company of a small group of friends when the conversation turned upon the large public following of a certain well-known Christian leader. Venturing an explanation, one spoke up and said that it was because "this particular person has a message the public needs and wants to hear," and followed up this assertion by adding, "and I've noticed that whenever this is true, similar results always follow."

Now, I know the danger of being accused of "sour grapes" if I should challenge this statement. But since there are, comparatively speaking, so few popular public leaders and so many lesser known satellites, and since the former rarely get a chance to defend themselves from this unjust praise, I am going to take up the cudgels in their behalf. I, for one, simply do not believe it to be true.

Right now, for instance, there pops into my mind the picture of a certain village preacher of whom his enemies said, "Never man spake like this man!" He had a message that ministered to man's profoundest needs, and he knew as well as any man how to deliver it. And yet he cried over the apathetic throng, saying, "Ye will not come unto me." And on one occasion his congregation actually walked out on him and he got so discouraged that he said to the few that remained, "Will ye also go away?"

No, I cannot accept this glib and shallow explanation of the success of our popular leaders. There are more ingredients in the pudding—personal charm, fine setting, operatic sopranos, freer press, etc.—some of which they inherit, some of which they acquire, and some of which are thrust upon them. Let us, therefore, appreciate their worth and usefulness and let us continue to praise them. But let us do it without unwittingly casting aspersions upon those who are just as sincere voices of the truth, though they be crying in the wilderness.

—Zions Herald.

CHINESE REFUGEE STUDENTS SEND GIFT TO LONDON BOMBING VICTIMS

Chinese refugee students and teachers, many of whom live in mud huts and sleep on bare boards, have sent a gift of $960 in Chinese currency for relief use in the churches of England. The gift was sent by Dr. Francis Cho-Min Wei, president of Central China College in Kunming, to Rev. William Paton in New York, secretary of the new British Council for Churches, for transmission to London. Dr. Wei called the gift "a token of Christian sympathy and fellowship."

The sum represents contributions from faculty members and students of Central China College and Canton Theological College, both "universities-in-exile." The givers are a part of a refugee group of approximately 52,000, who evaded capture by marching 1,500 miles from the east into the remote western provinces of China. They are pursuing their studies under severe hardships.

Mrs. Smith: Henry, I'm afraid this lobster is going to disagree with me.

Mr. Smith: My dear, that's impossible. It wouldn't dare!

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

NOTICE

To the District Superintendents, Pastors, and Golden Cross Committees of the Mississippi Annual Conference

Please make arrangements now for the Golden Cross Enrollment on the 2nd Sunday in May, or as near thereto as possible, and remember that all of the offering that comes as a result of the enrollment is to be used for charity work in our Methodist Hospital at Hattiesburg, and hope that every charge in the conference will observe the day and get a large offering for this very worthy cause. I am glad to announce to you that since our Annual Conference there has been paid on the indebtedness $88,000, leaving only a balance due on the indebtedness of $35,000, and this will not be due until 1946. I think this is a very fine record, and should be an inspiration to every member of the church in the conference.

I am very sorry that we do not have any new literature for this year, but was fortunate to get enough of the posters and programs for the pageant, "The Good Samaritan," to supply each charge, and we are distributing them to the pastors at the district conferences. If a pastor thinks it wise to have a charge-wide celebration, using the pageant on the fifth Sunday in May, it will be all right, but we do not have any of the envelopes or buttons this year.

Our goal for this year is that every charge will put on the Enrollment and that we secure $1,200 from the conference.

The young people will be glad to put on the pageant, and it will be really worthwhile.

Please send the money secured for the Golden Cross to F. Y. Whitfield, Treasurer, Meridian, Miss., and indicate that it is for Golden Cross.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director.

BILLY STONE CRUTHIRDS

On January 12, at 2 p. m., final rites were held from the Methodist church at Bond, for Billy Stone Cruthirds, 23, President of Bond Youth Fellowship and Charge Union, called Big 4.

Before a large concourse of friends and sorrowing relatives words of ministers present bespoke the Christian character and loyalty to church of Billy. Rev. E. E. Samples, his pastor, was in charge, assisted by Rev. P. O. Nix, Rev. N. J. Lee, and Rev. A. M. Ellison.

Billy was an active church-member. He always accepted responsibility and his death is a great loss to the Methodist church at Bond. Billy was always cheerful and always eager to do something to lend his pastor a helping hand. Billy's sudden death was a distinct shock to a host of friends and his pastor has lost one of his most trustworthy lieutenants.

Mutual Church Insurance Company
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

Survivors include his father, W. D. Cruthirds; sisters, Mrs. Clayton Beech and Miss Myron Cruthirds; brothers, Niles E. Cruthirds and Chalmers Cruthirds.

Billy was employed in Wiggins with the Stone County Enterprise.

A. M. ELLISON.

JOHN M. BOSTIC—A TRIBUTE

John M. Bostic's passing brought deep sorrow to his friends and beloved family. He was a man of strong character, firm and unyielding when he saw a thing was right, and a loyal friend. His dealings in the business world were above reproach. His family life was most beautiful and happy. He left a wife and little son, Mart; his mother, Mrs. C. H. Bostic; and two brothers, Charles and James. We can not question the taking of one such as he. It is enough to know that when God called he was ready to go. He consecrated his life and all he had to his his Lord. John

". . . has passed on—the loving and the loved.
We could not see, for our eyes were dim with tears;
But in some realm from sadness far removed,
He wears the beauty of unfolding years.

"With us, with God, unseen, yet near at hand;
Not loving less, for that sweet, heavenly birth,
He has but joined the glad immortal band,
Who do the Master's will in heaven or earth.

"Who knows what nobler errands of His grace,
In ways untried, his eager hands fulfill;
Or if his feet, with swift, unwearied pace,
Tread the familiar paths before us still.

"When strength is small and courage almost fled,
It may be his to whisper at our side:
O, faint not! Fear not! since the Master said,
All power is mine, and I with you abide."

OUT OF SORROW

By Mrs. Irvin Rowland

"Sorrow is better than laughter, for by sorrow of the countenance the heart is made better."

We all crave happiness, laughter, and sunshine. We strive to so regulate our lives that we can get the greatest joy from living. We shrink from sorrows, from unpleasant situations, from conditions that cause sadness. So, often we cannot understand why the burdens of sorrow falls so heavily upon our shoulders. We cannot comprehend any good to be gleaned from it.

Christ was a man of sorrow, acquainted with grief. He well understood the things that brought unhappiness to mankind and he also knew that sometimes those who mourn find a new meaning to life through that which hurts so badly. He willingly bore his cross, and out of pain and suffering came the greatest possible blessing to man—the Resurrection and eternal life to his followers.

It may take sorrow and disappointment to bring us to the realization of our own inadequacy of conquering life. Sadness is a test of where our treasure in life is—it helps us to see whether our faith has been properly directed. It may prove a refueling station for tired and discouraged souls. Let us rebel not against sorrow nor be ashamed that our spirits have been touched. Rather let us plant our feet more firmly on the Rock of Ages and look to the future with renewed hope. Jesus thoroughly understands the sorrowing heart, "Blessed are they that mourn, for they shall be comforted."

WISE OR OTHERWISE

By Rev. James H. Felts

It is not easy to love a business man to whom you owe a long overdue debt. Why?

No man is poorer than his friendships. Friendships are the fruit of conduct.

Empty heads no more adorn society than empty houses adorn a town.

When friendship speaks, Christmas bells ring regardless of time, place, or circumstance.

Every fish that "bites" is no more worth catching than every girl that smiles is worth marrying.

Do you know the difference between peace of mind and piece of mind? You should.

"Obstacles are those frightful things you see when you take your eyes off the goal."

The art of listening more and talking less is not easily acquired.

Self-pity is a liability. Self-respect is an asset. Self-forgetfulness is one of the major attainments.

We are saved from many hard knocks by failing to get what we deserve.

"Easy payments" are a snare and a delusion. Cash is the only EASY payment.

What you want and what you need are often as far apart as the poles.

A magazine offers a "life subscription" for ten dollars. It is not stated whether it is the life of the magazine or the subscriber.

Angelo Petri says: "Direct action is best for three-year-olds." What about grown-ups?

True or false? Legalized whisky eliminates bootleggers?

Asked to write a brief essay on the life of Benjamin Franklin, a little girl wrote this essay:

"He wwas born in Boston, traveled to Philadelphia, met a lady in the street, she laughed at him, he married her, and discovered electricity."—Selected.

Now Many Wear
FALSE TEETH
With Little Worry
Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wabbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

A SENSE OF PROPORTION

By Mary Eversley

We think too much sometimes of household duties,
We act as if they mattered overmuch,
And close our eyes to life's swift passing beauties.
And miss the constant magic of its touch.
But we can make a place look clean and fragrant.
Give shelter, food, and household things their share,
And when the body's needs are met and dealt with
Still in our hearts keep a small place to spare
For laughter; and keep wise and lovely sayings
Of seers and poets, prophets, priests and kings,
And thread upon a silver thread of courage
Life's rich inheritance of lasting things.
—The Christian World.

"CHRISTIAN LAYMEN"

By W. W. Reid

The Laymen's Movement for a Christian World, a new organization of young Eastern states business men who are interested in "building Christianity into the life of the world," are issuing a new eight-page bulletin entitled "Christian Laymen." It is edited by David H. Scott, of Harper and Brothers, and by Weyman C. Huckabee, secretary of the Movement. The first two issues (there will be eight to ten annually) are off the press and indicate that this will be a magazine of value to all church people, laymen and ministers. Its articles are stimulating and thought-provoking . . . and should be sermon-provoking also. The subscription is one dollar per year, and the address of the editors, Room 1038, 156 Fifth Ave., New York, N. Y.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

the Conference Board of Education, spoke of the many-sided programs of the church, each part of a whole, and that all must work together. Mr. R. J. Neblett, Jr., Field Secretary, Commission on Interracial Cooperation, told of the work being done by this Commission and stated that around the peace table the white race will be in the minority, and the colored race in the majority, and that we be so strong that we can help mold the races. He announced an Interracial forum to be held at the Y. M. C. A., in Vicksburg, April 28, in the afternoon.

Mrs. D. L. St. John, newly elected Secretary, Organization and Promotion of the Southeastern Jurisdiction, made the report of the 1942 Jurisdictional meeting and the work done in their 6,438 societies, urging that we keep missions alive in the world, that missions are not ended. Foreign missions are not a luxury but a necessity for the home church, for the church that is not missionary is not Christian.

Dr. Albea Godbold, of the St. John Methodist Church, of Memphis, brought inspiring messages at each session of the conference. The one Wednesday morning was on "Making Life Out of Left-Overs." He told of men who, through suffering, have been given a determination to go forward, the Captain of our salvation was made perfect through suffering. When we examine the lives of heroes and saints we often find the secret of their success in suffering. The loss of things dear to us may help us to make worthwhile lives, as Paul on the Damascus Road, who did not ask for restoration of his sight, but "What woulds't thou have me do."

The wealth of the nation is being dropped in bombs on land or in the bottom of the seas, that after the war we may be making lives out of the left-overs, but that with God's help we can make great lives out of the fragments as we cooperate with the Heavenly Father.

Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities, presented her work by the use of a large seven-pointed star. The center of the star was a picture of the Christ, and each point represented one of the seven phases of her work, Church and Community Cooperation, International Relations, Economic Relations, Minority Groups, Christian Citizenship, Alcohol and Other Narcotics, and the Christian Family. On each of these points were stars to indicate the amount of work done along each of these lines by the churches in our conference. She told of many accomplishments in their fields during the year, one of them being the establishment of a training school for delinquent Negro children in the state. She said that many in 1941 have tried to follow the star, but that others, like the other wise man, had found other things to do along the way.

MRS. R. E. ROLLINGS.

617 Main Street,
Hattiesburg, Miss.

THEODORE PARKER AND THE TURTLE

I saw a little spotted turtle, sunning itself in the shallow water, wrote Theodore Parker, I lifted the stick in my hand to kill it; for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I had a disposition to follow their example; but all at once something checked my little arm, and a voice within me said, clear and loud, "It is wrong." I held my uplifted stick in wonder at the new emotion, till the turtle vanished from sight.

I hastened home and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will speak clearer and clearer and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you in the dark without a guide. Your life, my son, depends on heeding that little voice.

—Our Dumb Animals.

A CONGO ZACCHEUS

By Leslie C. Sarah
Mulungwishi, Belgian Congo

Many years ago, in a makeshift tabernacle in Jadotville, in the Belgian Congo, Africa, Missionary John M. Springer was preaching about little Zaccheus, the tax-man whom Jesus treed. In the congregation was another little man called Mukambi. Only five feet two inches, he was also an official, being boss over 500 men. He felt a similarity between himself and Zaccheus, so likewise he left his well-paid position, consecrating himself to Christian service.

The missionary set him to work as evangelist, near a government post. He did well there and in other villages later.

His energy and devotion caught my eye three years ago. As an experiment he got a roving commission to go back among his own Dembo tribesmen and preach. Like dynamic little John Wesley, Pierre Mukambi kept on a constant round of evangelistic endeavor. Starting with two villages, he now has a chain of twelve, with nine helpers living in them. At Kapango he has built a model brick church and central primary school, besides an excellent house for visitors.

At last quarterly conference he reported thirty-three members, with sixty-one others on probation, and 133 in study classes awaiting admission. Five hundred eighty-one persons come to his Sunday schools, while 161 boys and 63 girls attend primary schools, and the folk of this lively circuit brought in offerings of 104 francs.

He is entirely fearless and apparently tireless. He loves to tell people, white or black, "I am a soldier of the Lord Jesus. I have authority to go everywhere and carry His command calling you to repent and follow Him."

Due to an accident, I got stranded at Kanene recently and couldn't hold the district conference at Kafakumba. Pierre, almost ready to be ordained a deacon, was drafted to go and represent the missionary. Without comment he undertook to appoint seventeen graduating students to villages, replacing workers who were almost illiterate. With the help of some teachers he administered the sacrament to 190 Christians, and baptized twenty-seven converts as members of the church.

This is the biggest piece of responsibility that any of our pastors has ever undertaken. Pierre isn't stuck up about it, nor did I congratulate him. It's considered as in the line of duty.

"LEST WE FORGET"

The **Civil Bulletin** passes on the following quotations from other publications, which should interest wets and drys alike:

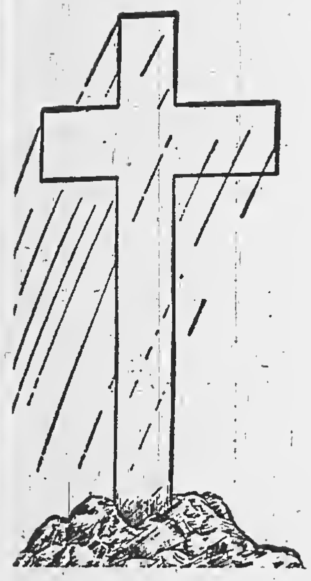
Twenty to 25 per cent of the liquor consumed in the United States is bootleg.—Robert Barry, of the National Distillers Products, Inc., in **Liberty** weekly magazine, March 22, 1941.

If all the stills that have been seized had been worked at full capacity they would have produced enough alcohol to make 331,747,435 gallons of whisky and cost the Treasury $995,242,305 in alcohol taxes. So Treasury agents are kept on the jump in pursuit of evaders. Year after year since repeal they have "knocked over" 800 to 1,100 stills a month. Last year they made 25,633 bootleg arrests. Fifty-six per cent of our present federal prison population are alcohol tax evaders!—Theodore Irwin and Alfred Sinks, "Is Bootleg a Bigger Business Than Ever?" in Cleveland **Plain Dealer**, December 8, 1940.—(The Voice.)

All those who wear the white robe of spiritual purity are those who have overcome in the struggle with all that is base and foul in the experience of mankind. They are victors only because the Lamb of God has given Himself in them for the salvation of the world. There is no other way in which the world can be saved or that makes it worth the saving. There is no salvation but love, and in a sinful world the price of love's victory is the Cross.

—Dr. R. J. Campbell.

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

If we should be about to witness a fresh triumph of human folly and triviality over Christianity, and to see Christ Himself in a still more "terrible solitude." . . . then it is that we must be with Him, love Him, believe in Him, run toward Him to meet Him—the gentle King of Sion—strewing His pathway with our garments and with branches from the trees, and, should men be silent, shouting with the very stone: "Hosanna; Blessed is He that cometh in the name of the Lord."

—Dmitri Merezhkovsky.

THE PRAYER-ROOM TODAY

Saviour Christ, let the remembrance of Thy bitter pain bring comfort and relief to many who this day must bear burdens of pain. Let the thought of Thy lonely passion bring a sense of unseen friendship and help to many who walk unfriended and afraid. Let the memory of that darkness that fell upon Thy soul be as a light within the hearts of some who feel that even God has forsaken them. In Thy heart, broken by man's sin, let many a burdened heart again find the peace of God's forgiveness. Nor let me fail myself to find, according to my need, the healing virtue of Thy Cross. Amen.

Vol. 89. No. 18.

NEW ORLEANS, LA.
THURSDAY, APRIL 30, 1942.

The Voice of Paul Revere*

By Charles Gustav Girelius

The lips of Paul Revere have become silent,
The soul that flamed with zeal and patriot passion
Has departed long ago,
And his skilled hands are dust,
But I hear his voice in the sound of the bell he made,
Ringing the hour from the steeple of the old Wayland church,
And calling the inhabitants to worship on Sunday mornings.
It is as though his soul were still speaking,
Not as he shouted his urgent warnings on the midnight ride to Concord,
But in the quiet deliberation of the years,
Summoning all people to contemplative thought.
Hour after hour, morning, noon and evening,
I hear that ringing voice.
It calls me when I wake in the night,
It steals upon me in the calm of the dawn,
It persuades me to pause from my work at noonday.
When I hear the sound of the bell,
It comes to me as the message of a former age to mine—
"We dreamed greatly of a new world and a free humanity;
Have you fulfilled our dreams?"

---

*The bell in the First Parish Church, in Wayland, Mass., was made by Paul Revere.

—The Christian Leader.

WALLET OF THE WEEK

CHURCH ACTIVITIES in Nazi-subjugated countries are said to be greatly restricted in their institutional activities by the oppressors, but what they have lost in the way of organized expression is in part compensated for in the deepening of spiritual devotion and in the hardening of the purpose to resist to the limit the organization of Hitler's new order in the conquered lands. The resistance has been called "a bulwark of ordinary folk on the 'dark continent' of Europe."

* * *

THE BUREAU OF MINES has reported the discovery of a process for the extraction of chromium ninety-nine per cent pure from low-grade American ores. At the present time, the development of the process is greatly handicapped by reason of the fact that the large quantities of chlorine necessary are not available. Chlorine is a war-essential of which there is already a shortage. However, the Government plans a pilot plant to test production costs and the steps to economical production will not have to wait until priorities on chlorine are abolished.

* * *

YELLOW FEVER VACCINE provides immunity after a single injection. In 1941, the laboratories of the Rockefeller Foundation manufactured approximately two million doses for the United States Government, and more than four million doses for Africa. All of this was a part of the free service rendered by the Foundation. For four successive years no aegypti-transmitted yellow fever was reported anywhere on the American continents. Outbreaks of jungle yellow fever during 1941 were reported in Colombia, Venezuela, Peru, Bolivia and Brazil. These emphasize the constant threat of a reinfection of aegypti-infested areas.

* * *

THE DISCIPLES OF CHRIST have launched a national campaign to raise an "emergency million" fund to promote the advance of the Kingdom of God. The proposed fund is to be raised in units of one hundred thousand dollars and will be allocated to home and state missions, education, to the assistance of churches near military camps, and a portion will be used to help meet the needs of the great influx of people, new federal employees, whom war activities have drawn to the nation's Capital area. It seems to be intended for the conservation of the home resources against the day when peace may reopen the missionary frontiers.

* * *

A STOCK OF SURPLUS SILVER of nearly three billion ounces is said to be in the possession of the United States Government. The annual industrial use of silver has increased about fifty per cent within the last year. The one hundred and twenty-five million ounces used in the industries has come mainly from Latin America, since the federal Government takes the domestic output under the silver subsidy act, and it is not available for industrial use. There are outstanding sixty-three million silver dollars, and subsidiary silver coinage to the value of four hundred and ninety-three million five hundred thousand dollars.

ONE FOOT IN HEAVEN, in the British screen version, has been renamed "One Foot in Trouble" as a means of making it possible to advertise it under British law which prohibits the use of the word "heaven" in theater billing. This legal tangle is not easy of understanding in America where moviedom takes little account of the blasphemous implications of its titles. It has been suggested, however, that the title which has been adopted in England is more fitting than the original title.

* * *

COLLECTIONS OF NEW TESTAMENT MANUSCRIPTS are far less unusual in the America of today than they were a few years ago. Originally the collection of Dr. Franklin Gruber, of Chicago Lutheran Theological Seminary, located at Maywood, Illinois, was the largest in this country. Today the largest collection is at the University of Michigan and that at the University of Chicago ranks second. In Dr. Gruber's collection is a complete ninth century New Testament, the oldest in America and probably the second oldest in the world.

* * *

REPRESENTATIVE DIES, chairman of the House Committee investigating un-American activities, according to **Religious Telescope,** turned over to the attorney general the names of more than a thousand government employees who are members of anti-American organizations. These were so classified as to show the extent of the ramifications of such groups in the structure of the federal government. Mr. Dies may not be right in every instance, but his activities have certainly kept the prosecuting and the secret service agencies of the Government on their toes.

* * *

THE EPHRATA CLOISTERS was an organization of ascetics who founded a colony at Ephrata, near Lancaster, Pennsylvania, in 1732. The founder was a famous Dunker preacher named Conrad Beissel. He built the first cabin near Cocalico Creek, and the settlement grew until there were several hundred persons in the Brotherhood, the Sisterhood, and the Householders — the three orders which the movement developed. The colony developed a wide variety of industries and became a famous religious enterprise, but following the death of Beissel, the founder, it declined rapidly and the last group abandoned the cause nearly sixty years ago.

* * *

TYPHUS FEVER is said to be a plague of war zones whose fatalities exceed those of any other disease, and even those of the battlefield. One reason for its prevalence during war times is that it is a person-to-person transmitted disease and the body louse is a devastating factor in its distribution. No highly and generally reliable means of immunization has as yet been found. Researchers have been greatly handicapped in their efforts as no experimental animal whose susceptibility approaches that of the human being has been found. The guinea pig is of little use and the little Easter cotton rat seems now to promise more for the researchers than any other animal.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

AN EXTREMELY DOUBTFUL COURSE

At the recent meeting of the Board of Publication of the Methodist Church, one of the members exhibited a copy of "Christ's Pathway to Power," a booklet designed especially for the use of young people in the movement of "Christian Youth Building a New World." Attention was directed to its pacifist emphasis and the gentleman observed that he was ashamed to be connected with an organization which would send out in the name of the Methodist Church such publicity when his own son was at the front with a gun.

In the pamphlet are a number of questionable passages. Under the heading, "What a Christian Would Not Stand For," the list includes among other things that he would not "kill anyone." P. 8. Under the form, "My Decision for Christ," point 6, offers this, "I will oppose the war system and will work ceaselessly for the establishment of peace. **I will not**: (a) Participate in war except when **I** think my country is in danger. (b) Participate in any war. P. 46. (Bold face type in all cases ours.) Under steps in Self-Discipline, IV. International, we find: "We will count no man our enemy. We **will refuse to learn** to kill. God made of one blood all nations under heaven. We will stop praying the Lord's Prayer until we can see the inclusiveness involved in the two words, 'Our Father.' If your prayer is persistent, so will your action be." P. 58. The last quotation is credited to Muriel Lester, whose return to England under British compulsion is a well-known incident.

In this connection, we wish to say that we are opposed to war, as all good people are, and we have profound respect for peace sentiment, but we feel that there are circumstances under which peace propaganda may become a species of disloyalty which neither Christianity nor patriotism can approve. Whatever may be our yearnings, the time has not come when absolute idealism can leave out of account the realism of our imperfect world. We must take into consideration all the facts without surrendering our ideals. We know that the pamphlet in question was issued in 1936, but to market it now is equivalent to its reissue and to a reemphasis of an absolute position which was made untenable by the attack upon Pearl Harbor. We have the same feeling about the attitude of the Fellowship of Reconciliation. Attitudes which might have been proper five months ago are extremely doubtful and dangerous now. The foundation of truth is the same, but the practical problem has been radically changed by the fact of attack, and we must not forget the millions of American soldiers whose practical defence of the ideal of peace makes them our first responsibility. We very much fear that many experiences of crucifixion may lie between us and the day of perfect righteousness and peace. We do not wish to stir up feeling against any group, but we will not surrender any interest or compromise in anything that affects the American soldier, who has no option but to fight.

DISTRICT CONFERENCE ITINERARY

Last week we attended three District Conferences in Mississippi. At Fayette on Tuesday we attended the session of the Vicksburg District Conference. Rev. Van R. Landrum, the new District Superintendent, had his conference well planned and it moved with clock-like precision from the beginning to the close. The attendance was surprisingly large, the reports were gratifying and the spirit was all that could be desired. An item of particular interest came out in the report of the work of the Woman's Society of Christian Service. It was that the Vicksburg District scored two firsts: The largest per capita giving in the Mississippi Conference, and the largest Week of Prayer offering.

On Wednesday we were at Mendenhall, where we had the pleasure of taking part in another District Conference which was also an eminent success. The program for the day was entirely different but neither less carefully planned nor less effective. Here again we heard good reports and found a general atmosphere of hopefulness. Dr. Otto Porter is not a novice in the work which he now has, but neither is he in any way stereotyped in his method. The conference moved smoothly to its conclusion without the least hitch or hurry.

Thursday we were in Hazlehurst for the session of the Brookhaven District Conference, which was presided over by Rev. R. H. Clegg, District Superintendent. We did not get to stay to the conclusion, but the morning session kept to the schedule from the beginning. Three of the pastors were absent on account of illness: C. H. Strait, C. A. Schultz and G. F. Winfield, and Rev. J. W. Moore who was to have been the preacher of the morning was detained on account of a funeral.

At all the conferences, the preaching was of a very high order, thoughtful, wholesome and earnest. At Fayette, Rev. W. B. Alsworth preached a helpful sermon on the text, "Ye are the salt of the earth." At Mendenhall, Rev. Roy H. Kleiser was the preacher and preached on Christian Liberty. At Hazlehurst, Dr. M. L. Smith did an excellent job on short notice, using for his background the parable of the Vine. We do not know when we have heard a series of District Conference sermons of a higher order.

Rev. M. H. Wells, Rev. L. M. Sharp, and Rev. C. W.

Wesley, the pastor-hosts, and their people spared no pains in their efforts to make their guests welcome and to provide for their physical needs in a manner which was both wholesome and bountiful. The very atmosphere of these conferences was such as to indicate a happy conclusion of the year's work in those three districts.

"GOD AND I TALKED * * *"

I got there a little early and walked behind the gym, to the crest of the hill. It was just about dusk, the sky was becoming darker. I could see the outlines of the stores of the little town with difficulty and the homes of the people up and down the road. The little noises of the evening were beginning to be heard.

Hugh N. Clayton

Over yonder a cow lowed as she was driven to the barn; from the distance came the untiring drone of a tractor on a hillside; a spurting car chugged along the road, leaving a grandiose cloud of dust; the lights in the houses began to wink their eyes into the coming dark; from the bridge across the creek came the clatter of loose boards as a heavy truck made its crossing on its way to the mill; nearby, in a deserted house, the bats made themselves at home, flying in and out; across the way a mother was calling her son to hurry home, and close by the crickets chirped in a neighboring bush.

I was alone. Alone? No, God was there. And we talked. The more we shared ourselves with each other, the more the outside sounds faded into insignificance. God and I talked. Everything that was earthly faded into insignificance and I beheld the majesty of the Lord.

I saw the wonder of His Universe, and I understood the magnitude of His Heart. I realized that His Great Purpose was failing on earth and that I was partly responsible. I had not been true to the trust. I had been too busy with earthly things. Yet, He was the Great Eternal, and my time, which was limited, had been wasted so much.

How patient He is, I thought. Ever forgiving, always ready to aid, loving and forbearing. How we abuse His loving kindness.

And, we talked some more. He told me that he could still use men like me. That this earth was full of men who hated and murdered and pillaged, and how he needed men who would love and forgive. How, although the forces of darkness might seemingly prevail, yet, their success would only be temporary. He told me that we should have heart, keep the faith, persevere to the end and the victory would be ours. We need only try and He would help us. Try, that was the thing. We need only try.

Yes, God and I talked. We need only to try.

H. N. C.

Others Say. . .

JAPANESE ATROCITIES

Mr. Eden's revelation of the cruelties perpetrated by the Japanese soldiery upon helpless prisoners and upon women in Hong-Kong sent a thrill of horror and indignation throughout the civilized world. Let this part of Mr. Eden's statement be put on record in order that future generations may understand what it was that the democracies were fighting against in 1942:

"It is known that fifty officers and men of the British Army were bound hand and foot and then bayoneted to death. . . . It is known that women, both Asiatic and European, were raped and murdered, and one entire Chinese district was declared a brothel, regardless of the status of the inhabitants."

We have a perfectly clear recollection of the stories of atrocities which were current in the last war. Some of them were proved to be true, others untrue. While we have not the slightest doubt that the horrible facts disclosed by Mr. Eden are facts indeed, we should be sorry if the ardour and resolution of the British people in this war were to depend chiefly, or largely, upon their reaction to these stories of atrocities. We have no need to prove our enemies to be guilty of peculiar bestialities in order to keep ourselves screwed to the sticking-point with regard to the prosecution of the war. It is not the hideous incidents of war, but the war itself, and its ultimate aim, which constitutes the main count in our case against the Axis powers. The supreme crime was to revive the outworn barbaric doctrine that war is a normal weapon of politics and a worthy activity of States and individuals. However we may hesitate to say, in the face of bitter experience, that this is "a war to end war," we may truly say that it is a war against the war-makers; and we may safely stand our trial before the bar of history upon that plea.—The Christian World.

WHAT THE HOME STILL NEEDS

A man who has achieved more than ordinary recognition stated that he had "received his moral training at the knee of a devout mother and across the knee of a determined father." There is something more than alliteration in that statement. It indicates two fundamental elements involved in the bringing up of children, both of which have in large measure faded out of the modern process. The devout mother remains and will continue to remain the most vital factor, and any weakening of the mother's devotion soon will be reflected in the character of the son or daughter. We cannot over-emphasize the necessity of devout mothers, or deplore too deeply any failure of the mother to live up to her sacred opportunity and responsibility. She represents the side of tenderness, of moral suasion in directing the footsteps of those entrusted to her care. But moral suasion needs the support of authority which in the home usually is associated with the father. In that regard many will feel that there is too much slackness in modern home life. This may be a reaction from the earlier harshness and autocracy that often prevailed to mar the beauty of the home and to defeat the real purpose of parental rule. Firmness need not be associated with autocracy or dissociated from tenderness. God is revealed to us as a Father, but speaks of His attitude toward His children as of "one whom his mother comforteth." He combines tenderness and authority, love and firmness, mercy and law, all of which enter into a proper parental attitude in the home. The mother's knee, at which the child kneels, and the father's knee, across which the child may be taken when occasion demands it, each still has its vital place in the home training of our boys and girls.—Religious Telescope.

PERSONAL NEWS AND INCIDENTS

News reached us this morning of the death of Rev. J. B. Williams, retired member of the Louisiana Conference, at Many, La. We do not have any details, just the announcement of his death.

The First Methodist Church, Shreveport, La., received 154 new members as a result of a pre-Easter Campaign of Visitation Evangelism, conducted by the minister, Rev. Dana Dawson, D. D. Easter Sunday afternoon 37 babies were also baptized.

Rev. E. R. Smoot, pastor of First Church, Aberdeen, Miss., continues to press forward with a full program of church activities, and is happy to say that the work this year is the best of his four years spent with these good people.

Dr. John S. Chadwick, a former editor of the **Alabama Christian Advocate,** died at his home in Woodlawn, Birmingham, on April 15. He was for a time associate editor of the General Organ, published in Nashville, and he was an occasional contributor for this paper. His courageous leadership is ended but his influence will live on.

Rev. Rudolph R. Scott, who has many warm friends in North Mississippi, continues with unabated strength in his new field at Huntsville, Ala. He is also giving a good account of himself in his support of the Conference paper.

A news note from Washington says that zippers for Bibles will be allowed by the War Production Board. Somehow, we have the feeling that too many Bibles are closed too securely now. We need a regulation that will hold them open.

It has not been officially announced, but we understand that Bishop Hoyt M. Dobbs is to be the Commencement preacher at Millsaps College this year. His friends will be glad to know that he is back from a visit in Lakeland, Florida, and is much refreshed.

Rev. Carl Lueg, pastor at Natchitoches, La., was rushed to a Shreveport hospital on account of serious complications after an appendectomy had been performed, and is now apparently on the road to recovery again. A second operation was performed, and for a time his life seemed to hang by a thread.

Mrs. C. G. Bridewell, a faithful member of the Methodist church, passed away at her home at Columbia, Miss., on Saturday morning, April 25. Funeral services were held from the church on Sunday afternoon by the pastors of the community. Mrs. Bridewell is survived by four daughters: Mrs. James Bell, of Hattiesburg; Mrs. C. U. Wells, Mrs. H. L. Rankin and Mrs. R. L. Barnes, all of Columbia; and Rev. J. A. Bridewell, pastor of the Hattiesburg Circuit, in the Mississippi Conference.

Mr. and Mrs. Joseph C. McFarland, 1711 Bryn Mawr street, announce the marriage of their daughter, Maude, to Victor O. Claflin, of Wichita Falls, Texas, son of Mr. Earl Claflin and the late Mrs. Claflin, of Eaton Rapids, Michigan, Sunday, April 12, 1942. The nuptials were solemnized at the First Methodist church, in Wichita Falls, with Dr. Paul Martin, pastor of the church, officiating. Mr. and Mrs. Claflin are making their home at 901 Burnett street, in Wichita Falls.

THE NEVER GROW UP

(Victims of Humbuggery)

By H. H. Smith

The term "adult infantilism" is often used to describe the conduct of adults, who, in some respects, behave like little children. Although the public has been continually warned that the slot machine is loaded against the player, these "one-armed bandits," as they are sometimes called, continue to do a thriving business wherever they are allowed to ply their trade. The newspapers reported recently that, when these machines were outlawed at a certain place, more than 100 confectionery stores in that city closed up. These stores had been run as candy stores, but they were really gambling dens. Men will stand by these machines, watch others repeatedly lose, then "try their luck," lose, and come back the next day and try again. One player is reported as saying: "I lost $10 yesterday, but I'm hoping for better luck today." Why is it that some men who are accounted intelligent about everything else, seem to lose all gumption when they confront a gambling device?

Bishop A. Frank Smith, of the Houston Area, and one of the greatest church leaders of the Southland, will bring the closing message of the Centennial Celebration of the Napoleon Avenue Methodist Church of New Orleans, on Sunday morning, May 3.

A Richmond paper recently reported the case of a 15-year-old boy who earned $5 a week selling papers. Failing several times to bring home his usual earnings, his older brother investigated the matter and found that the slot machine had been getting the money. He reported it to the police, who, after a little detective work, arrested the keeper of the place. When he was brought before the court, the judge imposed a heavy fine, saying he was determined to break up this form of gambling which is doing so much to train children to become gamblers. In some cities school children have been known to spend their lunch money playing the slot machine and have to go without lunch. To save the children, who know no better, and to save the "grown-ups," who act like little children, we must not only outlaw these machines, and other forms of gambling, but do all in our power to enforce the law. And it might be well to add that it is hoped that the churches have all experienced an awakened conscience and abandoned the practice of selling articles at church fairs by "rafles" and other forms of gambling—or near-gambling. The dictionary defines the word "rafle" as "a form of lottery." Many years ago we outlawed the Louisiana Lottery through Federal legislation. Let's not revive the lottery.

When it comes to belief in astrology—that our destiny is somehow determined by the stars—there are many adults who have the minds of little children. An encyclopedia says that astrology had its origin in the dim past, among the Chinese, Egyptians, and Chaldeans, when the earth was regarded as the center of the universe.

But in this enlightened, scientific age, scenes like this may be witnessed in hundreds of places: On a boardwalk at one of our seaside resorts a large crowd is gathered. A so-called "professor," with large maps, charts, and pamphlets is holding forth on the importance of astrology The gullible crowd devours every word and eagerly buys his charts and books which promise to shed light on their future. During troublous times more people than ever resort to astrology and divination. Several months ago the Christian Century published an item that ought to shake the faith of some of these devotees. A correspondent in Scotland wrote: "During the last few years there has been a recrudescence of belief in astrology. At the moment it sems to have somewhat died down again, but still not a few papers employ 'astrologers' who publish horoscopes, foretell auspicious days and interpret generally the guidance of the stars. One recent incident must have shaken the faith of believers of this nonsense. In a much blitzed city there stood a street of small shops. Most of them were badly damaged, and practically all had their windows smashed. One of them, however, has a little glass left, from which the proprietor has not troubled to remove the printed slogan: 'Don't worry. The stars say there will be no war.'"

The most significant and the most serious aspect of this matter of belief in astrology, palmistry, fortune-telling, and the like, is the lack of faith in God which it displays. Those who follow these cults—and many of them are church members—substitute belief in fate, luck, or something of the kind, for belief in God. Those who fully trust God are not interested in this humbuggery.

Ashland, Va.

NORTH MISSISSIPPI CONFERENCE

Grenwood District—Third Round

Tchula, Sun., May 10, 11 a.m.
Minter City and Glendora, at Minter City, Sun., May 10, night.
Belzoni, Wed., May 13, night.
Inverness and Isola, at Isola, Sun., May 17, 11 a.m.
Itta Bena, Sun., May 17, night.
Moorhead, Wed., May 20, night.
Acona, at Emory, Sun., May 24, 11 a.m.
Durant, Sun., May 24, night.
Carrollton, at Longview, Sun., May 31, 11 a.m.
Lexington, Sun., May 31, night.
Greenwood, Wed., June 3, night.
Drew, at Wade, Sun., June 7, 11 a.m.
Ruleville, Sun., June 7, night.
Schlater, Price Memorial and Philip, at Price Memorial, Wed., June 10, night.
Duck Hill, at Chapel Hill, Sat., June 12, 11 a.m.
Ebenezer, at Coxburg, Sun., June 14, 11 a.m.
Sidon and Cruger, at Sidon, Sun., June 14, night.
Pickens and Goodman, at Richland, Sun., June 21.
Winona, Sun., June 21, night.
Poplar Creek, at North Union, Fri., June 26, 11 a.m.
Rock Hill, Sun., June 28, 11 a.m., at place yet to be chosen.
Sunflower and Doddsville, at Fairview, Sun., July 5, 11 a.m.
Webb and Sumner, at Tippo, Sun., July 5, night.
Swiftown, at Morgan City, Sun., July 12, 11 a.m.
Black Hawk, at Coila, Sun., July 19, 3 p.m.
Winona Circuit, at Bluff Springs, Sat., July 25, 11 a.m.
Vaiden and West, at Hebron, Sun., July 26, 11 a.m.

District Conference, at Webb, Miss., one day. Dr. Clovis G. Chappell will be the Conference speaker.

HENRY F. BROOKS, D. S.

CONFERENCE NEWS AND PERSONALS

Rev. E. B. Sharp, pastor at Noxapater, Miss., reports a great meeting at that place last month, in which Rev. A. P. Stephens, evangelist at Kosciusko, Miss., did the preaching.

Rev. A. R. Beasley, pastor at Hollandale, Miss., reports everything in good shape on his work. That includes good pre-Easter services, good financial condition, and a happy pastor and his wife.

A letter from Dr. M. F. Wilson, of New Orleans, says: "Believe it or not, the Thatcher Hotel, of Houma, has a Gideon Bible, the Upper Room, and a copy of the Christian Advocate in every room.

Mrs. N. A. Stephenson, of Vicksburg, Miss., adds a note of encouragement to a business communication of last week. We are always grateful for the good opinion of our friends.

Rev. A. R. Hoffpauir and Rev. Don Harwell are attending a ten-day school of evangelism at Arlington, Texas. The school is under the direction of Dr. Harry Denman, Secretary of the Commission on Evangelism.

Rev. W. R. Liming writes that he is having a good year on the Rienzi charge, in the North Mississippi Conference, and that he is planning for and looking forward to revivals in each of his four churches.

Rev. A. M. Martin, of the Clay-Ansley charge, sends us a bulletin of the Wesley Chapel church, in which thanks is extended to all of those who in any way made their church building possible, and extending an invitation to the services this week.

At the district conference in Hazlehurst last week Mrs. Earl Howell, who is the wife of the pastor in Centralia, Washington, was introduced to the conference. She is a native of Crystal Springs, Miss., and was back on a visit to her old home.

We regret to learn of the accident which befell Dr. G. F. Winfield a few days ago in which he suffered a serious injury to his ankle. It appears that he was walking in the night and stepped in a hole, turning his ankle. He tried to go ahead with his work but later the ankle had to be put in a cast.

Rev. Otis W. Spinks, of Eunice, La., is pressing forward with his program of church building. The change in the dimensions of the new auditorium necessitates the purchase of new pews. They have therefore a perfectly good pew furnishing, nine feet in length, which they are offering for sale.

Rev. J. H. Sewell reports a meeting held in St. Martinville Methodist church during the week of April 13-17. Rev. R. H. Staples, pastor of the Methodist church in New Iberia, La., did the preaching. A good spirit was manifested throughout the services and the pastor expects good results to come from the effort.

A letter from Dr. A. T. McIlwain, district superintendent, says that Bishop W. W. Peele will be present for the district conference at Brooksville, Miss., next week. Bishop Peele has been giving considerable time to the North Mississippi Conference this year and his presence is greatly appreciated.

Mrs. H. C. Montgomery, Madison, Miss., writes us that her mother, Mrs. R. M. Scott, of Hermanville, passed away on Wednesday, April 15. She was ninety-two years of age, a beautiful Christian character, and took special pride in the fact that she had been a reader of this paper from the beginning. A suitable memoir will be furnished later.

From a reference made at the Vicksburg district conference held in Fayette, Miss., last week, we learn that Mrs. T. H. Fore, one of the valuable workers in the church and in the W. S. C. S. at Jefferson Street, Natchez, is moving to North Mississippi. This item will be of interest particularly to her friends and to the workers in the Woman's Society.

Rev. E. S. Lewis, of the North Mississippi Conference, writes us that he is back home in Durant, after a session in the Methodist Hospital at Jackson. He says that it is fine to have a hospital to go to when you are sick, but it is glorious to be well enough in a few brief days to go home. Dr. Henry Bullock, of Millsaps College, filled his pulpit on April 19.

ENTERTAINMENT AT DR. JONES' SERVICES

Some time ago notice was published in these columns that effort would be made to provide entertainment for those who might wish to attend the services to be held in New Orleans by Dr. E. Stanley Jones, May 24-27. Our facilities are limited and this is to say that no application for entertainment can be considered unless received on or before May 10. Remember that the deadline for entertainment is May 10. Send your requests to The New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Advocate acknowledges with appreciation the invitation of Mr. and Mrs. Alfred Ernest Woodward to be present at the marriage of their daughter, Ruth Elizabeth, to Charles Edwin Thomas, III, lieutenant in the air corps of the U. S. Army, on Friday, April 24, 1942, at the Methodist church in Ringgold, La. The Advocate, including the entire staff, joins in good wishes for the happy couple.

Mr. Herbert Paul Munch, who died on March 26, was a member of Eighth Street church, New Orleans. He was in the service of his country and was stationed at Fort Warren, Cheyenne, Wyoming, at the time of his death. His father and mother had been baptized at the altar of Eighth Street church when they were infants, and he and his three sisters and four brothers were all baptized and brought up in that church. He was an exemplary young man and his going is a matter of sincere sorrow.

The New York Herald Tribune of April 20, carried a double-column cut and a half-column story of Dr. Ralph W. Sockman's service celebrating the completion of twenty-five years at Christ Church, New York. In recounting the movements which have produced crises in that twenty-five years, Dr. Sockman declared that the Church of Christ stands amid these like the Rock of Ages. He said also that in the present war, "Our Christian philosophy is at stake and that the nations with the soundest philosophy of life will be the ultimate survivors and winners." Not less significant was his statement that ministers should shun stressing secular ideas.

RUSTON DISTRICT CONFERENCE

Rev. D. B. Raulins announces that the Ruston District Conference will meet at Jonesboro, La., on May 13, It will be a one-day session.

APPOINTMENT, PLAQUEMINE, LA.

My Dear Doctor: Please announce that Bishop Smith has approved the appointment of Rev. A. Preston Boyd as supply pastor at Plaquemine. Bro. Boyd has served for a number of years as chaplain at the Carville Hospital for Lepers. He resigned his post there on the first of last December. He is a member of the New Hampshire Conference and is at this time on sabbatical leave from that conference.

W. L. DOSS, JR.

A MESSAGE FROM FRANKLINTON

Just a few words about our work in Franklinton. We have been having splendid attendance at our services. Easter was a glorious day in many ways. It was said that the attendance was the largest in years and we raised $200 for the Orphanage (which was twice as much as has been raised in recent years). We recently raised $31 for the Memorial Mercy Home-Hospital.

We are beginning to make plans for the celebration of the 100th anniversary of the founding of the Franklinton Methodist church, which was in 1842.

The Franklinton church will entertain the Baton Rouge district conference on May 29.

LUZIANNE
COFFEE
100% GOOD

We hope that it will be possible for you to be with us.

Yours sincerely,
IRA W. FLOWERS.

EBENEZER CHARGE

We are in our second year on the Ebenezer charge and we have enjoyed every bit of our stay. We are looking forward to having a much better year in every respect than we did last year.

We are having better attendance at all of our worship services and especially the Sunday night services.

We are planning a series of revival services at all four of the churches on the charge and I am planning to do the preaching as I did last year.

Pray for me in the work I am trying to do for the upbuilding of the church for the Master.

E. C. ABERNATHY, Pastor.

EROS-ANTIOCH CHARGE

We are very happy to report on our work, the Eros-Antioch charge, Ruston District. The Easter services were the finest the charge has ever had. We had six special services. We began our work with a Sunrise Service at the LaPine church; at Luna at 9 a.m.; Antioch at 11 a.m.; Frantom at 3:30 p.m.; Eros at 5:30 p.m.; and at Antioch at 8 p.m. Each service was well attended and all the members of the church, together with the many friends, seemed to enjoy the day.

There was a total of 286 people attending the church service, out of a membership of 262, and there was at least half this number in Sunday School. The people responded with a very fine offering for the Orphanage, also for the church, too. Some of the churches made special gifts to the pastor and wife.

There has been a steady increase in membership and finances since we have been on the charge. We have found the folks the finest to work with. We have the most of our meetings already planned for the summer, and we are making our plans now for two Vacation Bible Schools on the charge. We count it a great privilege to serve these very fine people as their pastor.

Pray for us and our work.

F. L. HEARNE, Pastor.

LAKE CHARLES DISTRICT PREACHERS MEET

Upon the invitation of Rev. E. C. Dufresne, the pastors of the Lafayette end of the Lake Charles district met in the Opelousas Methodist church in regular meeting on April 13, 1942.

The following members were present: Bros. Anders, Andrews, Dufresne, Hoffpauir, Grambling, McCormack, Morris, Sewell, Staples, Thibodeaux, Wineinger.

The meeting was called to order by Bro. R. H. Staples, chairman, at 10:35, with a prayer being offered by Bro. L. N. Hoffpauir. The minutes of the previous meeting were read and necessary correction made.

Bro. V. D. Morris requested each pastor to make special efforts to get at least five leading workers from his church to attend the Christian Advance Convention which will meet in Baton Rouge, April 22.

Bro. B. H. Andrews, the district superintendent, spoke briefly of the Young Adult Commitment Service which is designed to enlist the young adults in every charge in the total program of the local church.

A discussion on the causes of the decline in the Church School and church attendance by young adults followed in round-table fashion with suggestions being made as to how to reclaim these young adults.

A report of the amount of Easter offering for the Orphanage in Ruston was given by each pastor. A substantial increase over the previous year was indicated.

Bro. Morris reported upon the amounts which had been paid in by the various churches whose representatives had pledged to help in the renting of the Student Center at S. L. I. Bro. Morris revealed that the Baptist church, Lafayette, was paying $15 monthly and was maintaining a worker in the Center; the Presbyterian church in Lafayette was paying $5 each month; and that the Methodist churches in and around Lafayette were paying $20 monthly and maintaining a worker in the Center.

Bro. Andrews announced the dates of the coming Intermediate and Young People's Camps for the district. The former, July 20-25; the latter, July 27-Aug. 1.

The meeting adjourned at 12:05, with benediction being given by Bro. Thibodeaux. The pastors were invited to the parsonage where the ladies of the Opelousas church had prepared a delicious meal for them.

DON WINEINGER, Secretary.

LEWIS MEMORIAL HOSPITAL FUND RESULTS

This report is given in order to familiarize the Methodists of Mississippi as to the progress which has been made toward raising the amount set for the Lewis Memorial Hospital Fund. For some reason, it appears that this campaign is not being given the emphasis it deserves and which was promised.

The following contributions have been received since the last annual conference from churches:

Courtland	$ 7.50
Blue Mountain	5.00
Longview	5.00
Phebe	2.00
Oakland	8.00
Sledge-Crenshaw	10.00
Lake Cormorant	30.25
Batesville	19.56
Belmont	8:50
North Mississippi Woman's Society of Christian Service	64.00
New Albany	121.25
Potts Camp	3.00
Okolona	10.00
Verona	10.50
Hernando	10.00
Shannon	70.00
Lodabar	3.90

Every district superintendent and pastor who has not sent in a contribution is urged to give this matter attention. The merit need not even be discussed, as it is so well known. All contributions should be sent to the undersigned.

HUGH N. CLAYTON,
New Albany, Miss.

HERBERT PAUL MUNCH

Herbert Paul Munch was born February 5, 1917, at New Orleans, La. He was the son of devout Methodist parents, John Jacob Munch and Sarah Herbert Munch. He passed to his eternal reward on March 26, 1942, at Ft. Warren, Cheyenne, Wyoming, where he was in the service of his country as a soldier.

He was educated in the schools of New Orleans and lived in that city until his departure for training camp on January 27. His genuine Christian character was a blessing to all who knew him and his leadership was a boon to his own church and to the youth of city-wide Methodism. He was president of the Youth Fellowship at various times and was a member of the Official Board (as was his father and as are three brothers) of Eighth Street church.

The going of Herbert Paul Munch was indeed a shock to the entire community, but we know that "he liveth still," and that his influence shall continue to endure in the lives of those of us who tarry yet awhile.

The funeral service was held at the Eighth Street church, where Herbert and his father and mother before him were dedicated to the Lord in Baptism. Dr. W. W. Holmes, district superintendent, assisted the pastor in the service, and interment was in Greenwood Cemetery.

(Signed) JAMES E. REAVES,
Pastor.
H. E. HOPPMEYER,
Sec., Official Board.

MRS. W. L. DOSS, SR.

One of the best loved and most deeply respected citizens of Gueydan, Mrs. W. L. Doss, Sr., passed quietly to her heavenly reward early Thursday morning, April 9th. With the exception of the past four years, during which time she had been in poor health, Mrs. Doss had been very active in programs for civic and religious improvement. She and her husband came to Gueydan when the town was undeveloped. She quietly shared the life of her husband as he entered into business and actively worked for better government. Together they helped finance from their own funds the building of the first school house in Gueydan; together they worked with a few others in establishing the Methodist church and in erecting the present main building in the Gueydan church. Mrs. Doss had a leading part in the organization of the Woman's Missionary Society. Even though failing health did not allow participation in the activities of the Society, Mrs. Doss maintained her relationship through the past few years. At the time of her death she was the only surviving charter member of the church which she helped organize in 1898. Never a new preacher came to serve the Gueydan church but who found in Mrs. Doss an influential and a trustworthy friend.

Her high regard for the ministry is reflected in the life activities of her children and grandchildren. One son long ago dedicated his life to service in the ministry, and through years of active service in the Louisiana Annual Conference has led others to the Christ who was the inspiration of his mother's life before him. All the other children have been active in the church. The other living son has for the eight years since his father's death served as the treasurer of the Gueydan church; he is at the present time the charge lay leader. He, as is true of the four grandchildren, is a Christian leader in the business world.

Born six years before the Civil War in East Feliciana Parish, Jenny Keller Doss lived through all the woes of the reconstruction days. The loss of the family fortune in those trying days denied her the privilege of an extended formal education. Yet down through the years she was ever alert to understand the events and the people about

A GROUP OF STUDENT NURSES

her. Married in 1880 to Mr. W. L. Doss, who preceded her by eight years to the throne of God, she was the mother of six children; four of these children yet living: Dr. W. L. Doss, Jr., district superintendent Baton Rouge District; Mr. T. J. Doss, Mrs. J. J. Martin, Miss Bessie Doss, Gueydan. Two sisters and one half-brother survive the beloved deceased: Mrs. W. F. Patton, Monroe; Mrs. Frank McCormack, Oak Grove; Mrs. F. L. Fielding, Bastrop. Four grandchildren and two great-grandchildren also survive Mrs. Doss. Interment was made in the Gueydan cemetery, with Rev. B. H. Andrews and Rev. J. A. McCormack assisting the pastor of Gueydan church in the funeral services.

MERIDIAN DISTRICT

A Standard Training School was taught in Central Methodist church, in Meridian, Miss., April 19-23. All the Methodist churches in Meridian participated in this School, and a few came from nearby communities.

Four courses were taught. The Child's Approach to Religion was taught by Mrs. J. C. Burrow, Columbia, Miss. Interpreting the Bible to Youth was taught by Miss Virginia Thomas, a teacher in Millsaps College, Jackson, Miss. Toward a Christian World Community was taught by Mrs. Paul Arrington, Waynesboro, Miss. Christian Belief (for Young People only) was taught by Dr. M. B. Stokes, a teacher in Emory University, Atlanta, Georgia.

There was an average attendance of about 125. Seventy-six credit certificates were awarded at the close of the final sessions of the school, and arrangements were made for eight others to get office credit from Nashville, Tenn.

Mrs. T. M. Brownlee was Dean of the School. Rev. J. L. Neill, district superintendent. was President of the Board of Managers. He also took credit in the School, as did several of his preachers. Mr. W. L. Elkin was treasurer, Rev. B. B. Rogers was secretary, and Miss Ruth Watts was timekeeper and custodian of the books.

Your reporter has taken credit in seven schools of this type in Meridian, and he is prepared to say that the school that is herein referred to is the best of the seven.

T. J. O'NEIL, Reporter.

MRS. LURA WILLIAMS FELDER

Mrs. Lura Williams Felder came to the end of her earthly pilgrimage on Dec. 11, 1941, age 63 years, 6 months and 22 days.

I knew this good woman when she was a small child, for we were neighbors, and attended the same school. Her maternal grandfather was John Huffman, one of the pioneer settlers of Lincoln county. Her father Zebulon Williams, was a man of great energy and of strong character, who died in the prime of life while Lura was a small child, she being the youngest of five children—two sons and three daughters. Her mother was a godly woman and a strong personality, and lived with Lura during the last years of her life. I think I have never seen three sisters more beautiful than were May, Clara and Lura. The two older sisters married in early life, became mothers and died many years ago. The two sons reared families also. Lura was married to Hugh L. Felder on January 9, 1901. Her husband and three children, two daughters and a son survive her.

She was a devoted Christian and active in her church and community work as long as her physical strength enabled her to go and do her part.

But for approximately six years before her departure she had been confined to her bed. As pastor of this childhood friend of mine I visited her many times during the last years of her life. We talked of things of the past, the present, and also of things to come. I have not found in my ministry of more than forty years a more beautiful Christian spirit than that revealed in this good woman. My visits to her were more to refresh my own soul and strengthen my faith than to add anything to her faith and hope. I rejoice that it has been my privilege to preach a gospel for the past forty-four years that brings such joy, peace and comfort to the afflicted and shut-ins, that they can refresh your own spirit when you visit them. I count it both a privilege and a blessing to have been the pastor of this good woman during the last two years of her sojourn with us. She was the youngest of the five children and the last one to go from us.

L. E. ALFORD, Pastor.

It is the coward who is insolent whenever he dares to be so.—Junius.

If country life be healthful for the body it is no less so for the mind.—Ruffini.

NURSE AND PATIENT

The Methodist Hospital, Memphis, Tenn.

Presented below is a picture of the Doctors' Building, which includes the modern pharmacy which has been extensively commented upon. The picture on page eight of the three student nurses appeared in the rotogravure section of the **Commercial Appeal** a few weeks ago, and the other is a picture of a nurse and patient. Dr. Henry Hedden is the Superintendent, and Mrs. Julia B. Fishbaugh is the present Superintendent of Nurses. On January 1, 1942, 184 were registered in the School of Nurses.

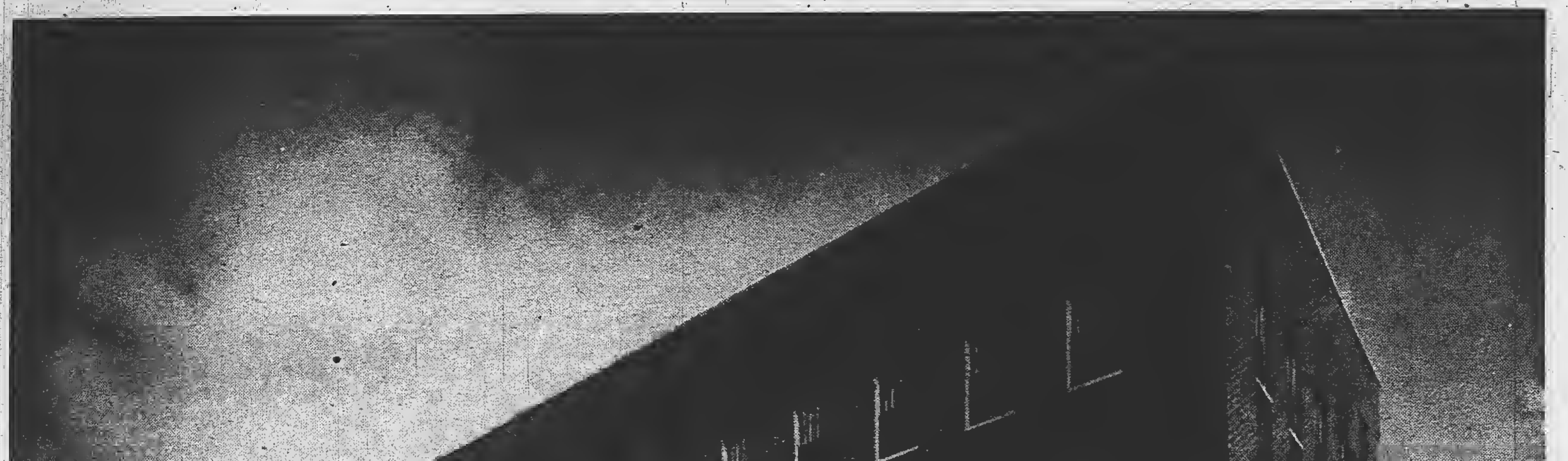
A survey of the Hospital statistics, as presented to the Board of Trustees by the Superintendent, shows a steady and substantial growth in both the service and the popularity of the institution. Since 1939, Golden Cross enrollment has been exactly doubled, and in 1941 there was a forty per cent increase over the enrollment of 1940. In addition to this there has been a ten per cent increase in the amount paid from the benevolences of the three patronizing conferences. Such was the record which brought to a conclusion the first twenty years of service to the territory which it serves. In that time the Hospital served more than one hundred and one thousand patients, and now the total stands at one hundred and three thousand five hundred.

The Hospital has an average contributing membership of 6,510, with membership receipts totaling $41,879.80. The total dues paid into the Hospital on the "Hospital Service Plan," is $239,928. During the year, 939 were hospitalized for a total of 7,530 days. During 1941, the total of free work, including discounts to churches, courtesy and professional, amounted to $173,578.72, as against $124,856.19 in 1940.

Pastors of the North Mississippi Conference: Order Golden Cross Enrollment Supplies from Dr. Henry Hedden, Supt., Methodist Hospital, Memphis, Tennessee. Invest in the ministry of healing by enrolling in the Golden Cross, May 10-17.

T. B. THROWER,
Conf. Director of Golden Cross.

Kosciusko, Miss.



DOCTORS' BUILDING, METHODIST HOSPITAL, MEMPHIS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Second Annual Session, W. S. C. S.

(Continued from last week)

The opening devotional for the Wednesday afternoon session was conducted by Rev. C. W. Wesley.

Under the title, "Passing in Review," Mrs. D. L. St. John, secretary, Organization and Promotion, and the six district secretaries, made their reports for the year: Brookhaven district, Mrs. G. C. Terrell; Hattiesburg district, Mrs. E. E. Deen; Jackson district, Mrs. W. B. Fazakerly; Meridian district, Mrs. J. C. Porter; Seashore district, Mrs. John Cirlot; Vicksburg district, Mrs. John Guyton. (In her absence report was given by Mrs. T. H. Fore).

Each reported growth in the past year with new societies organized and overpayment of pledge in all districts. Mrs. Deen reported the largest per capita gift from any society, which was the Court Street Methodist church society, Hattiesburg; their gift was 13.43 per capita. Mrs. Fore reported 100 per cent observance of the Week of Prayer, with the largest single gift for that week from Crawford Street church, Vicksburg. The total picture showed 11 new societies organized with 709 new members, 113 Spiritual Life Groups, an offering of $2,333 for Week of Prayer, 409 study classes, 28 Wesleyan Service Guilds. The treasurer's report showed that the women of the conference had answered God's call to combat the forces of evil with contributions amounting to $26,684.82 for missionary work.

The pledge service was very impressive. There was a giant silver dollar on which were the names of all the districts. As each secretary placed the figures under the name of her district, showing their pledge for the year, the members of that district arose and repeated the figures with her. The total pledge for 1942 is $25,850.50. This report showed "Victory in Finances."

"Our Reserves" consisted of the reports of Childrens' Work, Young Women and Girls' and Student Work. Mrs. Lazarus made the report on Childrens' Work in the absence of Mrs. J. C. Burrows, Mrs. Glendale Jones on Young Women and Girls, and Mrs. R. E. Rollings for Student Work and work with young men in the service.

Miss Mary Thornton Lindsay, chairman Missionary Personnel Committee, reported on "Recruiting." She stated that she visited the local recruiting office in search of information and found the man in charge out. She said that young people often, in search of someone to help them to decide on life service, find no one to help them. She told of the two young girls from our conference who will be consecrated in June—Misses Mary Frances Fairchild and Doris Miller. She also told of others who are in training.

Mrs. McKeithen told of the conference-wide Spiritual Life Retreat to be held at Hinds County Junior College, Raymond, Miss.. August 25 to 27, the cost to be approximately $1 a day. Each society is asked to send one representative.

It was a sacred moment when Mrs. Arrington presented a Life Membership to her sister, Mrs. Jessie Miller, of Hammond, La., this membership being presented by Mr. Miller, their daughter, Miss Marjorie, and Mrs. Miller's sister, Mrs. Arrington. Mrs. Lazarus was also presented with one. Mrs. M. L. Hays, president of the local society, was presented with one by her husband. Mrs. Jennie Teat, mother of Mrs. Arrington, was given a membership by the Seashore district. Mrs. C. E. Mullins, newly-elected vice-president, was given one by the Brookhaven district. Rev. R. H. Clegg, in words of tenderness, presented one to his daughter, Miss Mildred Clegg.

All the Life Members of the Woman's Society of Christian Service then marched down to the altar to the tune of "Lead On, Oh King Eternal" and were presented with flowers by the pages. The two Life Patrons present, Miss Brittenham and Mrs. R. E. Rollings, were honored by being presented with corsages.

The following were elected officers for the next two years: president, Mrs. W. F. Mahaffey; vice-president, Mrs. C. E. Mullins; recording secretary, Miss Bettie Ridgway, re-elected; corresponding secretary, Mrs. T. H. Fore; treasurer, Mrs. L. O. Todd; secretary Missionary Education and Service, Mrs. E. V. Perry, re-elected; secretary Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson, re-elected; secretary Wesleyan Service Guild, Mrs. John Pearson, re-elected; secretary Student Work, Miss Mary Thornton Lindsay; secretary Young Women's and Girls' Work, Mrs. Glendale Jones, re-elected; secretary Childrens' Work, Mrs. J. B. Cain; secretary Literature and Publications, Mrs. H. E. Hamrick, re-elected; secretary Supplies, Mrs. L. J. Power, re-elected; secretary Spiritual Life, Mrs. E. E. McKeithen, re-elected.

Wednesday Evening Session

Rev. John Moore opened this service with a short devotional. A memorial service for those who passed into the Great Beyond in 1941 was held, with Mrs. Mahaffey in charge.

Miss Dina Rizzi, student at Scarritt College from Brazil, and a close personal friend of our own Miss Sarah Bennett, who is a missionary in Brazil, was accompanied to the platform by Judge and Mrs. Bennett of Meadville, father and mother of Miss Sarah Bennett. She spoke of her friendship for Sarah, of her welcome to the United States and to Mississippi, saying that she felt perfectly at home. In her talk on International Relations she expressed thanks for the work done in her country by our missionaries, of how the work has grown and of the need for workers, all we can send, and asked for our support of the work with our prayers.

Miss Bettie Brittingham, editor of "The Methodist Woman," told most interestingly of "United Methodism Facing Its Task." She urged development of the spiritual life of the women and renewed interest in serving humanity wherever there is a need. She stated that the women of Methodism laid $1,800,000 on the altar last year for this work, and that the work in any of our fields is not dependent upon buildings, not even upon the missionaries, for as the missionaries are called home the work is not closed, but is going on in a great way, being carried on by the thousands of members of our church in their native lands. She quoted a great Chinese statesman as having said: "Where women are friends, men do not fight," and continued by saying that where women are friends they can find a way to bring a just and durable peace, and urged that we go ahead as never before, because we have the women to do it.

Thursday Morning

Rev. T. E. Nicholson opened the meeting with a devotional. Mrs. Mahaffey, Miss Mary Thornton Lindsay, Mrs. T. H. Fore, Miss Ina Thompson and Mrs. W. J. Ferguson were selected to attend Assembly in Columbus, Ohio, in May as representatives of our conference.

Miss Rizzi told of her love for Scarritt, of the Christian spirit she found there, and ended by saying, "I am in love with Scarritt." Miss Louise Tucker brought her report on Scarritt Associates. Mrs. B. F. Lewis told of legislation secured through the efforts of the women, calling special attention to the training school for delinquent Negro children.

Mrs. Hamrick told of "Our Weapons"—our literature.

Again Life Memberships came to the front as Mr. Henry Middleton presented one to his wife. Mrs. Mahaffey was given one by the Jackson District, Mrs. St. John was given one by the executive body, and the conference presented one to Miss Annie Linfield, one of eight women who 64 years ago formed the first missionary society in the State and the second one in the South. Today that membership has grown to 1,250,009. The conference also honored the memory of Mrs. John Boone, of Brookhaven, by placing her name on the Memorial roll.

Mrs. Pearson told of the growth of the Wesleyan Service Guilds, there being 28 in the conference, with a membership of 585, making a contribution of over $1,100 to missions last year and over $500 for local work.

Mrs. B. F. Lewis, historian, reported on the file of magazine and missionary information which she has collected, dating back to 1818. These have been bound in a file and placed in the Historical Room at Millsaps College.

The seven Methodist churches of Meridian joined in an invitation for the conference to meet there in 1943, with Central church as host church. The invitation was accepted.

Mrs. Arrington expressed her appreciation to the women of the conference for their help during the five years she served as president and presented the gavel to Mrs. Mahaffey, the new president.

Rev. B. M. Hunt installed the new officers at the altar of the church in an inspirational service.

Dr. Godbold closed the conference with a deeply spiritual message on "The Dislocation of Human Life Brings Midnight in Our Souls." He told of the grounds for hope for the future, that the world has passed through dark days before. The civilizations fell but man lives on. Nothing has ever happened to cause man to cease his ordinary activities for very long. "Hope is greater than history." There are some net gains of human activity that will never be lost. Some of the best of human achievements

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mrs. Ratliff Hostess to Wesleyan Service Guild

The delightful hospitality of the lovely home of Mr. and Mrs. W. H. Ratliff, near Sherard, was extended members of the Wesleyan Service Guild of the Clarksdale Methodist Woman's Society of Christian Service and a group of their friends, Monday evening, when a large group of members and guests assembled for the regular meeting of the organization.

"New Testament Milestones" was the topic of the lesson so splendidly given by Mrs. John Curtis. This impressive lesson was taken from the books of the New Testament, with special emphasis paid to the Book of Revelations. Mrs. Curtis is one of the outstanding Bible students of the city, and she maintained her reputation as such by the splendid presentation of this inspirational lesson.

Lending interest to the program were the interesting and instructive talks by Mrs. H. L. Talbert and Mrs. Ratliff, who discussed the various phases of the work of the Guild.

On this occasion the attractive Ratliff home was a bower of loveliness, with an exquisite array of garden flowers used to transform the rooms into a bower of blossoms.

The guests were invited into the dining room where a delicious collation was served from an elegantly appointed and beautifully decorated table which was graciously presided over by Mrs. Shed Hill Caffey and Mrs. H. L. Talbert.

After having enjoyed the tempting repast the members and guests returned to the living room, where Miss Mary Lou Dean led in group singing when religious and patriotic songs were sung.

Thirty guests enjoyed the cordial hospitality of Mr. and Mrs. Ratliff on this occasion, when the guest list included Rev. Shed Hill Caffey and Mr. Ben Collier.

* * *

Missionary Program Presented at Meeting of Society of Christian Service—Clarksdale

Sixty-two members of the Society of Christian Service met at the Clarksdale Methodist church, Monday afternoon, at two-thirty, for a missionary program over which Mrs. J. M. Wells very capably presided. The program opened with a piano prelude played by Mrs S. B. Entrekin. Mrs. S. H. Caffey served as leader of the devotional period and used as her subject, "Suffer the Little Children to Come Unto Me." For her Scripture reading, she used familiar verses from the tenth chapter of Mark in which Jesus says—"Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." In her meditation. Mrs. Caffey stated that women of Methodism have long been concerned about making their homes "miniature kingdoms of Heaven," where children early learn to know and love the Lord. The maternal instinct in all women leads them to reach out and minister to childhood everywhere. Concerning those children who are robbed of parents, love and good homes, Methodist women are aroused, and not only aroused but busy and much in prayer that God may sustain, bless and enlarge their efforts.

A group of Junior Church School children, made up of Jean Presley, Marion Sellers, Billy Howell and David Mullins delighted the society with their rendition of the hymn, "' Am So Glad that Jesus Loves Me."

Mrs. Caffey closed the devotional period with a beautiful prayer in which she asked God's blessing on all the children of our nation and the whole world, and upon all efforts made in behalf of child welfare.

Mrs. J. M. Wells, program leader, discussed children in our church and told of the interesting work being done by the church—especially the Woman's Society of Christian Service — with underprivileged children in city and rural community centers. Everything possible is being done so that they may lead the fullest possible lives.

Mrs. John Wiley told of the work being done for children in hospitals and clinics, where life is being reclaimed and maintained. Among the many hospitals serving children are those in Alaska, Santa Domingo and Mexico. There is a Methodist Sanatorium at Albuquerque, New Mexico—the Brewster Hospital for work among Negro children in Jacksonville. Florida, and the Sibley Memorial Hospital in Washington, D. C. Some of the most Christ-like work being done for children is done in hospitals and clinics.

Mrs. Lewis Bennet discussed the work done in homes for children, and told especially of the splendid work being done in the Mothers' Jewels Home, in York, Nebraska, which is a farm home serving one hundred dependent children from that rural farm country. She stated that the women of our church provide twelve homes for children—one in Alaska, one in Hololulu, and ten in the United States.

Work with children in schools was discussed by Mrs. Grady Brewer. These schools not only provide educational fundamentals but also the excellent opportunity to develop Christian attitudes and principles. There are such schools in New Mexico for the Navajo Indian children; in Puerto Rico, in Mexico, and in our own South for Negro children.

A brief business period was presided over by the president, Mrs. A. K. Shaifer. She urged a large attendance at the Missionary Institute to be held at Cleveland. She also announced that beginning next Sunday night and continuing through Wednesday night, Bro. Caffey will present the new mission study book, "The Methodist Meeting House." Every member is asked to attend these lessons.

Mrs. T. H. Cartledge's circle led in attendance with twelve members present.

The meeting was closed with the benediction.

* * *

Sidon Woman's Society of Christian Service

At the request of our pastor, Rev. W. S. McAlilly, our W. S. C. S. presented their April program in the Cruger Methodist church. Pianist, Mrs. Dewey Brown.

Worship program taken from "For the Facing of This Hour."

Theme: Our Highest Joy, Our Father's Work to Do.

Program

Subject: The Work of the Woman in the City Church.

1. Presentation of Four Posters—Women of the Bible. Mrs J. M. Hooper, Women in the Home. Mrs. R. H. Swazy; Women in Business, Mrs. L. Walker; Women in Christian Service All Over the World, Mrs. W. S. McAlilly.

11. A Playlet—"Work of the Women in the City Church." Dramatized by: Mrs. W. S. McAlilly, Mrs. B. L. Bobbitt, Mrs. R. H. Swazy, Mrs. Lawrence Walker, Mrs. J. A. Ward, Mrs. W. R. Withernigton, Mrs. Dewey Brown.

111. Piano Selection: Mrs. E. O. Majure.

IV. A Play: "Inspiration." Dramatized by: Mrs. J. M. Hooper, Mrs. Lawrence Walker, Mrs. D. P. Currie.

V. Vocal Duet—"Others," Mrs. Scribner, Mrs. Franks.

VI. Monologue—"Every Woman Back of the Whole Program," Mrs. E. C. Majure.

VII. Song—"America the Beautiful."

VIII. Benediction—Rev. W. S. McAlilly.

A delicious salad plate was enjoyed during the social hour.

MRS. E. C. BUCHANAN,
Program Chairman.

* * *

Greenville District Meeting

With real interest four women set out from a small community to find out what was new in legislation for their Woman's Work. They were a little late in arriving because they had been misinformed about the hour, and so were placed at a disadvantage at the very beginning. The devotional hour had passed and the District Secretary was explaining the map of Greenville District when they came in. Yet they did get this much from the secretary—we would be expected to enlarge our local membership this year and we had three places in the district that offered an opportunity for enlarging the number of organizations in the district. To enlarge our local membership a goal of one new member per person was offered.

Not everyone had arrived even at ten in the morning, but the church auditorium was already filled most comfortably. We had never seen so many eager women at a district meeting. Their presence fitted Mrs. Ratliff's reference to their support of the program of work during the first quarter, especially concerning finances, and if their questions indicated further interest the other three quarters will show a sharp advance in type and scope of work. Young People and Children's Work, Efficiency Aim changes, new report books, all came in for their share of evaluation.

Mrs. Sharp, who has served our conference for six years as study leader, checked the new legislation with us. She gave us one new item in the section on Supplies. It came in too late for the conference committee reports—"Sheets and bed linen can be sent Wood Junior College in care of Dr. Seay, Mathiston." This item has been assigned us by the Woman's Division.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Second Annual Meeting

Trinity Methodist Church, Ruston, La.,
April 14, 15 and 16, 1942

PROGRAM

Theme: "For Christians, the Only Way—Forward."

Tuesday, April 14, 1942

Morning

10:00—Executive Committe Meeting. Executive Luncheon.

Afternoon

2:00—Opening Session. Hymn No. 482, Heralds of Christ. Scripture Reading and Prayer—Mrs. Walker McDonald. Organization: Report of Recording Secretary—Mrs. Glenn Laskey; Committee Appointments; Report of Registration. President's Message—Mrs. J. B. Pollard. Reports of Officers: Vice-President—Mrs. J. J. McKeithen; Treasurer—Mrs. C. C. Carver.

3:00—Planning Committees: Education—Mrs. J. J. Davidson, Jr., Mrs. G. W. Dameron; Children's and Youth Work—Mrs. Ed. Conger, Mrs. E. A. Sartor; Organization and Cultivation—Mrs. J. H. Thatcher, Mrs. J. J. McKeithen; Supplies and Finance—Mrs. C. C. Carver, Mrs. C. I. Jones; Student Work—Mrs. G. W. Pomeroy; Wesleyan Service Guild—Mrs. Hugh Hoff; Christian Social Relations and Local Church Activities—Mrs. D. C. Metcalf; Spiritual Life—Mrs. David Tarver, Mrs. Clarence Shaffer.

Evening

6:30—Presidents' Dinner—Ruston High School; Mrs. Glenn Laskey, presiding; Address: "I Dare You!"—Mrs. George S. Sexton, Jr.

8:00—Hymn No. 279, God of Grace and God of Glory. Scripture Reading and Prayer—Dr. Guy M. Hicks. Offertory. Violin Solo—Miss Doris Haskell. Address, "For the Living of These Days"—Mrs. J. D. Bragg. Holy Communion—Dr. D. B. Raulins in charge.

Wednesday, April 15, 1942

Morning

8:30—Church Open for Prayer. Organ Meditation—Mrs. S. L. White.

9:00—Morning Worship—Mrs. Clarence Shaffer.

9:15—Order of Business.

9:15—Order of Business; Report of Research Committee; Election of Officers; Report from Executive Committee.

9:30—Promotion of Work—"Forward" with Youth; Children's Work—Mrs. Ed Conger; Young Women's and Girls' Work—Mrs. E. A. Sartor. Recommendations from the Committee on Children's and Youth Work; Student Work—Mrs. G. W. Pomeroy. "The Church and the Soldier"—Dr. B. C. Taylor.

10:20—Messages from our Deaconesses—In Educational Institutions: Louisiana Polytechnic Institute—Miss Thelma Hubbard; Louisiana State Normal—Miss Mamiej Chandler; Southwestern Louisiana Institute—Miss Betty Glasson. Hymn No. 486, From Ocean Unto Ocean.

10:55—Parting Message, "To Serve the Present Age"—Mrs. J. D. Bragg.

11:20—Messages from Our Deaconesses—In Town and Country: Monroe District—Miss Sheila Nuttall; Sager-Brown Home—Miss Eva Callaway; MacDonell French Mission School—Miss Ella Hooper, Miss Lillie Hendrix.

11:50—Courtesies and Announcements.

12:00—Solo, Ninety-first Psalm—Macdermid—Miss Betty Rinehart. Quiet Hour, "Impedimenta"—Dr. Mary Shannon.

12:45—Luncheon—Louisiana Methodist Orphanage.

Afternoon

2:00—Hymn No. 17, From All that Dwell Below the Skies. Scripture Reading and Prayer—Miss Grace Gatewood. Order of Business: Report on Minutes; Election of Officers (Cont'd).

2:15—We, the Districts, Speak!—Mrs. J. H. Thatcher and Secretaries: Alexandria—Mrs. T. D. Chapman; Baton Rouge—Mrs. S. J. Fairchild; Lake Charles—Mrs. G. J. Tinsley; Monroe—Mrs. E. C. Gibson; New Orleans—Mrs. C. C. Hightower; Ruston—Mrs. Walker McDonald; Shreveport—Mrs. Ira Campbell. Recommendations from the Committee on Organization and Cultivation.

3:15—Promotion of Work (Cont'd); Supplies—Mrs. C. I. Jones. Recommendations from the Committee on Supplies and Finance.

3:30—Messages from Our Deaconesses—In Urban Work: Business Girls' Inn—Mrs. Mary Freeman; St. Mark's Community Center—Miss Julia Southard.

4:30—Al Fresco Tea—Toma Lodge.

Evening

8:00—Hymn No. 505, God the Omnipotent. Scripture Reading and Prayer—Dr. D. B. Raulins. Offertory. De Profundis—Gluck. Were You There—Burleigh: Louisiana Tech Choir, Mr. Elbert Haskins, Directing. Address, "New Things in Old India"—Dr. Mary Shannon. Hymn No. 469, At Length There Dawns the Glorious Day. Benediction.

Thursday, April 16, 1942

Morning

8:30—Church Open for Prayer; Organ Meditation—Mrs. S. L. White.

9:00—Morning Worship—Mrs. R. E. Smith.

9:15—Memorial Service—Mrs. G. W. Dameron and District Secretaries; Solo, Lead Kindly Light—Hawley: Mr. Elbert Haskins.

9:35—Order on Minutes; Report on Minutes.

9:40—Promotion of Work; Panel Discussion—Christian Social Relations and Local Church Activities: Leader, Mrs. D. C. Metcalf. Recommendations from the Committee on Christian Social Relations and Local Church Activities.

10:10—Wesleyan Service Guild—Mrs. Hugh Hoff. Recommendations from the Committee on Wesleyan Service Guild.

10:25—"Forward"—In the Jurisdiction: Mrs. J. H. Thatcher.

10:40—Promotion of Work (Cont'd); Missionary Education and Service—Mrs. G. W. Dameron; Literature and Publications—Mrs. J. J. Davidson, Jr. Recommendations from the Committee on Education.

11:05—"Information, Please"—Mrs. W. M. Ledbetter.

11:30—Pledge Service—Mrs. C. C. Carver.

11:50—Courtesies and Announcements.

12:00 Hymn No. 305, O, Gracious Father of Mankind. Quiet Hour, "Stone and Rock"—Dr. Mary Shannon.

12:40—Luncheon.

Afternoon

2:00—Hymn No. 73, Be Still My Soul. Scripture Reading and Prayer—Mrs. D. B. Raulins. Order of Business; Report on Minutes.

2:15—Reports of Standing Committees; Spiritual Life—Mrs. David Tarver. Recommendations from the Committee on Spiritual Life; Scarritt Promotion; Finance; Constitution and By-Laws; Status of Women; Visiting Institutions; Missionary Personnel. Report of Special Committees; Resolutions. Place of Meeting—1943.

3:00—Installation of Officers—Mrs. W. M. Ledbetter. Hymn No. 28, The Lord Be With Us. Closing Prayer.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

ANOTHER CHANCE

By Mrs. Irvin Rowland

"Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come in to him, and will sup with him and he with me."

Such a blessed hope lies in these two words—another chance! A new church school year was being ushered in when it dawned upon one of the teachers that here was another chance for her in regard to teaching her class. Thoughts came fleeting through of things that could have been improved upon, opportunities that were missed and duties that were performed with slackness. Realizing her lack of perfection, she rejoiced that with a new outlook, new material, and a new year, she might prove herself more worthy of her trust.

Who has not felt the hope and joy of having another chance to redeem himself in his own eyes or in others' opinion, or in God's sight? Life is full of such opportunities if we are ready to accept them. With the coming of each new day, another chance is given to us to see what we will do with life again, to see if we are sincere in our desires.

Jesus holds out the chance of life against death. He offers it continuously to mankind. The responsibility of accepting it lies with each of us—we must first realize our lost condition, and then with the desire to be forgiven and follow in His footsteps, and with faith and hope, we can reach out and grasp this "another chance," and truly find a new meaning to life.

Fame is a vapor, popularity an accident, riches take wings. Only one thing endures, and that is character.—Horace Greeley.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 3, 1942

By Rev. W. C. Newman

SUNDAY: THE DAY OF ACCLAIM

Lesson Text: Mark 11:1-11; Luke 19:41-44

Golden Text: Blessed is he that cometh in the name of the Lord.—Mark 11:9.

We now enter upon a day-by-day study of the last week Jesus spent upon the earth. Each succeeding lesson for the next few weeks will center around one of those last days. Step by step we will walk with him as he approaches the Cross, and while we cannot ever imagine ourselves in his place, we must try to understand something of his feelings as he undergoes the varying experiences of that last week. Most of all we must seek to discover the purposes that held him to that course which led him to Calvary.

Acclaim Was Not His Objective

I am confident that the shouts of praise and the popular demonstration of affection that were given to Jesus as he rode into Jerusalem were like balm to his wounded spirit. It seems evident from the text of today's lesson that he planned his entry to coincide with the Feast of the Passover, which brought an enthusiastic multitude to the Holy City. It is clear, also, that he anticipated the acclaim which he received, and welcomed it. And when the Pharisees objected, and demanded that he hush the multitude from their applause, he refused to comply with that demand.

But it must not be supposed that he was content with popularity. He knew too well the fickleness of the human heart, and that when danger or sacrifice was near, many of those who acclaimed him would join in the cry of "Crucify him!" And he knew, too, that there is a wide difference between applause and discipleship.

"Thy King Cometh Unto Thee—Meek"

Furthermore, while he accepted the acclaim as his rightful due, Jesus took very definite steps to demonstrate his detachment from all worldly empires and ambitions. The horse was the symbol of military power and royal grandeur—and he chose to make his triumphal entry riding upon an ass, the humblest and least kingly of all the beasts of burden. And when he arrived in Jerusalem, instead of mounting a soap-box platform and rousing the rabble, he went quietly to the Temple to view the scene there, then retired for the night to Bethlehem, possibly to the house of his friends, Mary and Martha and Lazarus.

Thus did he once and for all renounce every vestige of earthly pomp or political power. It was a sore disappointment to the multitude, many of whom turned back from following him from that day forward. And even his best friends could not understand this act of renunciation when success seemed well within his grasp.

He Saw the City—and Wept

Who, with any real compassion, has not shuddered at the sight of the city? Any city. Here the people are crowded together, block upon block, floor upon floor, like dens of animals or nests of insects, frantically running or crawling about in hopeless confusion while they imagine they are attending to important affairs. Here wickedness, intrenched and hidden in the dark corners, becomes rottenness seven times corrupted. Here men and women become lost to sight and sink into utter misery. The inside story of the city is a sickening one.

And Jesus knew that story. He loved the city—especially this city, Jerusalem. And with certainty he knew its fate, soon to descend upon it like a raging tornado.

"If thou hadst known the things that belong to peace!" he said. But what city ever has known those things? Indeed what village knows them today? What man knows them? We cry "Peace! Peace!" but there is no peace, unless somehow a man finds for himself the secret of Christ's peace, and bears it like a candle before him in a dark and troubled world.

Doubtless this Christ weeps over the whole world today, and shakes his head sadly to say the same words recorded here by St. Luke. For he is ever merciful and compassionate, and we, too, have lost the "things which belong to peace!"

But to any who will hear, he still cries, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Church Pews For Sale

The Methodist church at Eunice, La., has pews which will not fit into the new building. The pews, which are nine feet long, have been completely re-worked, are thoroughly comfortable, and as good as new. Any one interested should write

REV. OTIS W. SPINKS
Eunice, Louisiana

MT. PLEASANT CHARGE

I was transferred from the North Arkansas Conference last fall back to my home conference, which is the North Mississippi Conference. I am glad to be in this Conference and on this charge. The people here have been considerate and cooperative in the launching of the church program as a whole. Our Church School work, League, and church service attendance and interest have been good. We have a very good Woman's Society of Christian Service at Mt. Pleasant. There are around 20 members and they are active, especially in helping to carry out the entire church program.

We are planning to have a Vacation Church School in a short while. While we do not have a great number of little fellows within this age group, it is my belief that even though we can just touch a few, the efforts will be worthwhile. One of the outstanding achievements recently has been the organization of a choir consisting of 15 young people. I believe they are the best that I have heard in a country church, and as good as many in larger churches.

At this mid-way of the year's work, I am happy in my work here and am looking forward to a successful climax this fall.

BENTON BAILEY, Pastor.

RESOLUTION

Whereas, for the past six years the churches of the Brookhaven District, of the Mississippi Annual Conference, have been fortunate and happy under the capable leadership of their district superintendent, the Rev. R. H. Clegg, under whose leadership the work of the churches and the Kingdom has steadily advanced; and

Whereas, under the laws of the Church he will be retired from his present office at the close of this conference year; therefore be it

Resolved, that we, the members of the Brookhaven District Conference, in session at Hazlehurst, Miss., April 23, 1942, take this means of expressing to our beloved district superintendent our high appreciation of him as a Christian and as a capable leader of the Church; be it further

Resolved, that we commend our brother to the head of our conference, Bishop J. Lloyd Decell, as one who is worthy and capable of the highest trusts of the Church; be it finally

Resolved, that a copy of this resolution be spread upon the minutes of this body; a copy be presented to the Rev. R. H. Clegg; another be sent to Bishop J. Lloyd Decell, Birmingham, Ala.; and another be sent to the New Orleans Christian Advocate, with a request that it be published.

Respectfully submitted,
H. L. Daniels, James W. Sells,
Guy Sigrest, M. L. McCormick,
W. R. Irving, Jr., J. H. Hetrick, Frank E. Dement, Jr.

The emperor Haile Selassie left his throne in Addis Ababa in Ethiopia on the 5th of May, 1936, when the Italians invaded the land. The same year this dethroned Christian emperor requested prayer that he might be restored to his kingdom and that Ethiopia might once more be free.

On the 5th of May, 1941, exactly five years to the day since he fled from the capital, he returned to his throne in Addis Ababa.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

Q.

By Rev. Vivian T. Pomeroy, D. D.

It was some years ago that I met an American boy, whom I have always called Richard Q. It was at a boys' school nearly a thousand miles away from Boston. I had been speaking at the school, and afterwards there was a kind of reception because I had been introduced as a visiting Englishman. Such parties are not always a success. Sometimes the boys have had quite enough of the speaker, and, strange though it may appear, sometimes the speaker has had quite enough of the boys. Anyway, I shook hands with innumerable boys, my head becoming more and more dazed and my right hand becoming more and more sore. Most of them were husky young specimens, and their grip was deadly. I have no doubt they passed on with a sigh of relief, for I have not quite forgotten what it felt like to be detained when the school tuckshop (the English equivalent of a school drugstore) was sending forth its sweet call.

When the handshaking was over, I sank into a chair, nursing my hand and wondering wildly if there was a school doctor to see about my broken bones. It was then that Richard Q. strolled up and sat down beside me. I saw at once that he was attractive—very tall and good-looking; and he looked at me with eyes I found it hard to forget. There was a kind of steadfastness in them—something disarming and quite without fear. And, when he began to talk, I could tell at once that he was an unusual boy. I can only explain the impression he made on me by saying that he had the very good manners which spring from something deeper than mere politeness; I mean that sort of courtesy which gives its attention to what the other person really is. He was very much interested in England and Europe: had been over there several summers and knew a lot of people.

Presently I said, "Tell me, when did you begin to be interested in other people more than in yourself—in their feelings and real life, I mean?" Richard Q. threw back his head and laughed. His laugh was one of the engaging things about him. "Why," he said, "I think it began when I was ten years old and on a bus in London."

"On a bus!" I said.

"Yes," he answered. "I had gone to England with my parents for the first time, and in London I went for a bus ride by myself. I was fascinated by the conductor—you know, the man who goes round and gives you your ticket. You know how he asks where you are going; you tell him and hand him the fare; he punches the ticket and hands it to you. But what fascinated me was that, when he gave their tickets to the passengers, this fellow said to each one, 'Q' —all down the bus, 'Q. Q. Q.' I couldn't understand what he meant, so I asked the man next to me. He looked at me and said, 'Oh, he means, "Thank you." You see, short Q.' I said, 'Does he have to?' 'Oh, no,' said the man. 'It's just a habit. Not a bad habit, is it? It shows that to the conductor you are a live passenger, a person, and not just cargo.' I never forgot that. Thousands of people all day long; and to each and all, 'Q. Q. Q.' And ever since that day I think I have tried to see people as persons and not just cargo."

My memory is not the brightest spot of my mind. But can you wonder that I have never forgotten Richard Q? And now somewhere—perhaps abroad—he fights for a world where even the littlest and most despised shall have the right to be persons and not just cargo.

So—Thank you, Richard Q!

WISE OR OTHERWISE

By Rev. James H. Felts

When a man is bigger and finer than the office he holds or the position he occupies all is well with the people. This is especially true of the ministry.

Diogenes no longer looks for an honest man. He is too busy looking for a man who is not on the government payroll.

After some thirty-five years of paying cash or doing without I have no desire to change the plan. I have done without often without hurt.

Have you ever tried the chicken soup advertised over the radio that "simmered patiently?"

Our church seems to have become too respectable. Or is it like a suggestion of Bishop Hay in the yesterdays: "Too much saddle and too little horse?"

He is a fine pulpit man. He can quote prose and poetry until you are dizzy, and tell you all about the mysticism of yesterday and the theories of today. But he is a little short on human interest and personal acquaintance with Christ.

The "Laymen We Do Not Forget" column has taught me that we give too much space to D. D., Ph D., and all the other D's, and too little to faithful and worthy men who serve and enable us to serve.

We are now so obsessed by "loot and glory" that hell and hopelessness are lost sight of save by the few.

Are you loyal enough to insist that district superintendents are appointed annually like pastors?

The salary paid by the congregation is an investment that depends largely on the faith, faithfulness, and efficiency of the pastor for desired returns.

True or false? Prayer and bullets go together well.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Her plea in the Spiritual Life Report had two sections—one, study of the prayer calendar; the other, preparation and attendance at a Conference Retreat at Mathiston, June 29-30. Prayer, study and meditation can make us ready for this great meeting under the leadership of Dr. Elzy Jones.

In the study report we were reminded that we could have eight weeks to complete a course of study and we need have only 70% attendance. Special recognition will be given for Bible Study and Christian Social Relation Study if we meet the requirements.

We were glad to know that Miss Julia Wasson will serve at Holly Springs Leadership Training School, July 20-24.

The noon hour inspirational address by Dr. Cox was all we had been led to expect. Eight million dollars from eight million Methodists seemed a reasonable asking until Dr. Cox began to explain why we would find trouble in collecting two cents a week from every Methodist church member. According to his African illustration we could often be classified as "Heathen Methodists." One-third of the church membership pays the bills. Even less than that percentage pays anything to missions.

The noon hour with its fellowship and visit to the new consolidated Negro school, with Mrs. E. T. Clark, and Cleveland's mayor, Mr. Westbrook, was not time lost.

The afternoon session offered several opportunities for taking notes. The silver cup long used in promoting work among the children of the district was turned over to Mrs. Ward, to be placed in the district parsonage for a reminder that we had grown to the point of not needing a stimulus to do our work. Those of you who have not already sent your money for the care of the district parsonage, will please send it to Mrs. Al Jennings, Greenville. Base your offering on ten cents per member as a minimum. A new refrigerator and a new bed were the only items called for last year.

The offering of the day amounted to thirteen dollars and fifty cents. What is left from paying the district secretary's expenses to Mathiston for the Leadership School will be sent to Malvina Community Center.

If you wish to send money to the Wood Junior College for a scholarship ($100), send any amount you wish, but be sure to mark it for Wood Junior Scholarship.

Select a quarterly point of interest for your Spiritual Life Group such as CHURCH ATTENDANCE at EVENING SERVICE.

Part of the Week of Prayer money will go toward a building at Wood Junior College.

We offer you these special points of interest. They may not be the ones you took notes on but they were for the most part new legislation to this little group.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

have been caught up and in an increased manner handed on to the next generation. We have hope in God, for this is God's world and God is at work in His world.

God is at work in judgment in his world today.

The judgment of God is working in the world because of the unequal distribution of wealth and good things. The Hebrews and Christians have always seen God in history. If God is punishing us in this war we can always repent, claim forgiveness, and begin to do better.

There was a large delegation present for all the services. Special music had been arranged by the host church for all sessions. The altar of the church was bright with spring flowers.

Deeply spiritual messages were brought on Wednesday and Thursday mornings in the Watch Service, which was led by Mrs. McKeithen just prior to the opening of the regular sessions.

It was truly a great conference.

Reported by Mrs. R. E. Rollings,
617 Main St., Hattiesburg, Miss.

WILLIAM DEATON MITCHELL

Whereas, on December 4, 1940, a wise Providence called from our midst William Deaton Mitchell, a friend and brother, and

Whereas, we of the DeKalb, Mississippi, Methodist Sunday School, desiring to give expression to our deep sense of loss and our appreciation of his helpful life lived among us, and

Whereas, he was an active and devoted member of our Sunday School until the time of his death, having been vitally interested in the promotion of its educational program; a Church School superintendent for the last two years and formerly a teacher of the Adult Class; a layman who gave freely of his time and talent without thought of self; a leader who was endowed with the knowledge, the tact and the ability of forceful presentation and conviction; and who looked upon his church not as an organization to join, but as something to love and serve, and

Whereas, he was an inspiration to his fellows because of his untiring devotion and loyalty to his church; his consistency and faithfulness commending themselves to us and causing us, even now, to realize that our church and his fellows were greatly benefited by his life, and have, since his passing, greatly felt this loss.

Therefore, be it resolved by those of us here assembled:

That we deeply lament his passing; that we acknowledge, even after this lapse of two years, a debt we owe him for his service; that we commend his virtues to those who follow him, and that we heartily endorse the principles for which he stood.

Be it further resolved, that a copy of these resolutions be furnished his family, and that a copy be sent to the New Orleans Christian Advocate.

C. R. DAWS.
M. D. BROWN.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Rev. A. Y. Brown, Okolona	15
Rev. A. S. Brisco, Derma	11
Rev. G. A. Baker, Verona	5
Rev. E. H. Cunningham, Amory	10
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	3
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	15
Rev. W. C. McCay, Nettleton.	20
Rev. J. L. Nabors, Jr., Mooreville	13
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	15
Rev. T. F. Sartain, Vardaman	3
Rev. E. R. Smoot, Aberdeen	9
Rev. E. F. Tucker, Calhoun City	8
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	7
Rev. V. C. Curtis, West Point	8
Rev. J. R. Countiss, Starkville	12
Rev. T. E. Gregory, Columbus	15
Rev. J. W. Gibson, Louisville	2
Rev. J. N. Humphrey, Weir	2
Rev. S. W. Hemphill, Artesia	2
Rev. J. L. McElroy, Kosciusko	5
Rev. S. B. Potts, Sallis	4
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	4
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	11
Rev. J. D. Simpson, Crawford	4
Rev. E. B. Sharp, Noxapater	4
Rev. Chas. E. Stewart, Bellefontaine	2
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	11
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. J. B. Burns, Ashland	2
Rev. K. E. Clark, New Albany	14
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	4
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	6
Rev. W. R. Hammontree, Corinth	18
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. W. H. Heath, Hickory Flat	2
Rev. C. L. Ivy, Marietta	3
Rev. Z. A. Jumper, Potts Camp	12
Rev. L. P. Jumper, Guntown	2
Rev. W. R. Liming, Rienzi	5
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormick, Fulton	5
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	73
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	13
Rev. C. L. Rogers, Ripley	18

Greenville

Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	11
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	5
Rev. J. C. Wasson, Lula	5
Rev. L. P. Wasson, Greenville	2

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. T. M. Bradley, Inverness	2
Rev. C. W. Baley, Poplar Creek	2
Rev. W. W. Bruner, Swiftown	5
Rev. A. L. Davenport, Vaiden	24
Rev. E. C. Driskell, Pickens	3
Rev. T. M. Dye, Jr., Carrollton	10
Rev. N. D. Guerry, Schlater	4
Rev. W. O. Hunt, Webb	5
Rev. E. S. Lewis, Durant	4
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. R. E. Wasson, Black Hawk	16

Sardis-Grenada

Rev. A. W. Bailey, Holcomb	25
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	11
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	7
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	13
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	3
Brookhaven District Conference	14
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	3
Rev. D. H. McKeithen, Bogue Chitto	3
Rev. M. L. McCormick, Brookhaven	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. J. W. Sells, Crystal Springs	2
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	8
Rev. J. E. J. Ferguson, Sumrall	2
Rev. B. M. Hunt, Hattiesburg	10
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. A. M. O'Neil, Petal	7
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2

Jackson

Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	9
Rev. R. E. Case, Homewood	6
Rev. W. J. Ferguson, Flora	11
Rev. J. H. Grice, Vaughan	2
Rev. J. E. Gray, Forest	2
Rev. J. C. Jackson, Hamburg	4
Jackson District Conference	27
Rev. Roy H. Kleiser, Jackson	3
Galloway Memorial, Jackson	7
Rev. G. P. McKeown, Brandon	8
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	4
Rev. T. M. Ainsworth, Shubuta	2
Rev. T. M. Brownlee, Meridian	2
Rev. M. E. Burnett, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. H. A. Gatlin, Meridian	2
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	3½
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	9
Rev. J. B. Shearer, Scooba	2
Rev. E. D. Simpson, DeKalb	2
Rev. H. W. F. Vaughan, Decatur	2
Meridian District Conference	13

Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	107
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	4
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Ulmer, Pascagoula	11
Rev. R. L. Walton, Moss Point	2

Vicksburg

Rev. R. E. Alsworth, Edwards	4
Rev. R. A. Allums, Gloster	12
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. P. H. Grice, Louise	2
Rev. J. B. Holyfield, Port Gibson	7
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	4
Rev. E. E. Price, Lorman	4
Rev. L. J. Snelgrove, Silver City	3
Vicksburg District Conference	25
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

Child Guidance
ADDITIONAL SESSIONS
Primary
BEGINNERS' GROUP LESSON
Understands
PRIMARY
Child Guidance

HOW TO USE CHILD GUIDANCE

A *Guide* FOR THE EARLY YEARS

by *Mrs. W. M. Hubbard*

Counselor of Children's Workers of the Des Moines Area

CHILD Guidance in *Christian Living!* What a compelling title! Let's take it apart and see what it means.

CHILD

What is this being before us? Whence came he? What did he bring with him upon which we may build? What are his growing edges? Why does he ask so many questions? Are those questions important? Why is this child shy? Why does this one have temper tantrums? Why does this one feel the need of grand standing? Why is it important for the teacher of children to know something of how physical, mental, social, and spiritual growth takes place?

Over and over again *Child Guidance in Christian Living* provides illuminating studies and stories to guide the growing teacher in understanding God's child.

GUIDANCE

A good democratic word—not telling or dictating, but guidance—going with the child to show the way—discovering the arts of living with the child.

But how? How shall the teacher use play? wonder? worship? the Bible? songs and singing? activities?

How do teachers co-operate with each other? with the home? with the church? with the community? with the Christian world movement?

How shall the teacher answer the child's questions? How help him grow in conscious self-direction and control? How provide the social climate stimulating to widening ideals? How build good habits to keep up with the ideals? What can be taught about an impermanent life that will provide the child a sense of security in God's plan and the gift of a growing faith?

Child Guidance answers such questions as well as they can be answered today, and provides the best materials available. It makes possible procedures come to life in case studies and carefully planned teaching outlines.

IN CHRISTIAN LIVING

Not any kind of living but the noblest living possible: *Christian living.*

What is Christian living for the nursery child? *Child Guidance* reguarly and delightfully shares the actual experiences of faithful and intelligent guides of real, living nursery children, so that teachers and parents, be they well trained or inexperienced, in remote places or in crowded city situations, may gain insight into correct guidance of children during the early years.

What is Christian living for the beginner? Again *Child Guidance* has arranged for devoted and wise teachers of beginners to share their findings, their methods, and their materials each month in well-planned reports and stories and study units.

What is Christian living for the primaries? Oh, it is developing into a radiant love of life and purposeful helpfulness if the right guidance has been exercised by the church school teachers co-operating with the homes.

Child Guidance introduces the searching teacher to the studious, observant, and progressive teacher-writers who share the results of their work, who interpret songs and poems and pictures that are just right for primaries everywhere, who open the way to interesting and lifelike activities which help make these children effective young Christians.

What is Christian living for the juniors? These are the active boys and girls with horizons widening so rapidly, who read easily and love to use their Bibles, who sing so well and so meaningfully, who worship with purpose, who seek to show themselves increasingly approved in the ways of Jesus, who want the fellowship of church membership, who enter with glad sharing the growing fellowship of Christian workers everywhere.

Yes! There are groups of juniors like these because their guidance in Christian living has been vitalized to meet their needs. There are teachers who guide that way. There are churches that train and encourage teachers to become that kind of guides. *Child Guidance* is one of the not-to-be-missed helps in developing teachers who can help juniors in Christian growth.

THE METHODIST PUBLISHING HOUSE

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE
PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FRANCISCO

Since 1789

Please send a FREE sample copy of *Child Guidance* to:

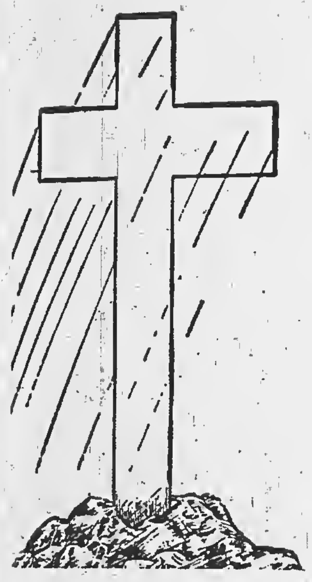
Name ....

Church School ....

Town .... State ....

CHILD GUIDANCE IS A 64-PAGE MONTHLY. 25 CENTS PER QUARTER

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.
—Joaquin Miller, The Bravest Battle.

THE PRAYER-ROOM TODAY

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear while for my own
Mother most dear,
I make this Sabbath prayer:
Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day,
The deepening glow
Of joy that comes from Thee.
I cannot pay my debt
For all the love she has given;
But Thou, love's Lord, wilt not forget
Her due reward;
Bless her in earth and heaven.
—Henry Van Dyke.

Vol. 89. No. 19.
NEW ORLEANS, LA.
THURSDAY, MAY 7, 1942.

My Mother's Voice

By the Late Robert A. Cross, Sr.
(Father of Rev. R. A. Cross)

Whispers came to me by night,
The voice seemed strangely clear.
It bade me always do the right
And I'd have naught to fear.
It bade me honor God and keep
His law from day to day
And through the years a harvest reap,
By walking in His way.

It bade me do what good I can
Upon this mortal sphere,
Give comfort to my fellow man
And speak a word of cheer
To some poor, downcast, struggling soul,
Who's toiling on the way,
And lift him upward to the goal
Of God's eternal day.

It was my mother's voice I heard,
A voice that's long been still,
A voice whose every loving word
Controlled her boy's strong will.
My mother, thou hast gone to rest,
But thou art surely near
The child who loves thy mem'ry best
Of all things held so dear.

All through the years that yet may come,
Before I go to thee,
Thy teachings guide me to thy Home
O'er life's tempestuous sea.
And in that Place where thou dost live
Upon the peaceful shore,
Our God to us will surely give
A home forever more.

WALLET OF THE WEEK

EASTER SERVICES at and near camp posts were attended by more than a million men in uniform. These services, enriched with music from the Army's more than six hundred electric organs, were broadcast over more than one hundred local radio stations. Chief of Chaplains, William R. Arnold, commenting upon these religious services, said that this "is a war between God and Lucifer for the spiritual supremacy in the souls of men. To be victorious, our flesh must go to the Cross with Christ."

* * *

PROTECTIVE SERUMS are antibodies which have been developed in the blood of animals and are transferred to human beings. Some chemists of the California Institute of Technology recently announced that they can create such antibodies in glass jars. The solutions thus prepared have been found to have the same property as normal blood serum which has reacted against toxic invaders. Only the simpler chemical antigens have been developed and the research efforts are still in the experimental stage.

* * *

SPIRITUAL SABOTAGE is the term applied by Rev. Raymond L. Edie, editor of the **United Presbyterian**, for scrap collecting and bond selling campaigns fixed on a Sunday. Religious leaders throughout the country are taking the position that there are six days in which to promote such campaigns and that the use of Sunday is a wanton disregard of religious feeling and is virtually an attack upon this institution of the Christian religion. This move upon the part of secular authorities tends to break down to a greater extent the distinction between Sunday and the other days of the week.

* * *

CHINESE EDUCATIONAL INSTITUTIONS have moved and moved again, but have gone steadily on despite the five-year-old undeclared war which has destroyed millions of people and made forty million homeless. The moving of those institutions of higher learning is described as one of the most dramatic migrations of modern times. The students made the fifteen-hundred-mile trek on foot, carrying their textbooks and laboratory equipment packed in boxes and knapsacks. Laboratory benches are made from old crates, and much of the laboratory equipment is made from old kerosene tins.

* * *

ROBERT MOFFAT, the pioneer missionary in Africa, was the father-in-law of David Livingstone. He went to South Africa in 1816 as a missionary of the London Missionary Society. After fifty-four years of heroic service in Africa, Moffat returned to England, where he died in 1883. He seems to have left his papers and journals in Africa, where they were sought in vain. Recently there was discovered at Tarkastad, in the Cape Province of South Africa, an iron-bound chest which was found to contain the long lost records which are among the most priceless missionary treasures of the world.

THE FOUNTAINS OF BENEVOLENCE in America have not been dried up as is shown by the fact that in the two-year period, September, 1939, and December, 1941, nearly sixty-three million dollars was contributed by the American people for overseas relief and refugee work. This report was based upon a survey made by Dr. H. S. Linfield, director of the statistical bureau of the Synagogue Council of America. The splendid generosity of America is certainly an offset to the charge of selfishness so often lodged against us.

* * *

THE BRITISH LINER NIAGARA struck a mine off Aukland, on June 19, 1940. The ship was bearing ten million dollars worth of gold bullion from New Zealand to Canada. A Melbourne salvage company contracted for the recovery of the gold. On February 2, 1941, the company located the sunken ship, the first of the gold was brought to the surface on October 13, last, and the task was completed on December 7, the day Japan attacked Pearl Harbor. Divers descended five hundred and twenty-eight feet in an observation bell, a world's record.

* * *

MALMAISON, the famous mansion of the Choctaw Chief, Greenwood Leflore, was completely destroyed by fire on March 31. The palatial home, located on a plantation of fifteen thousand acres, was erected in 1852, and had long been one of the show places in Mississippi. The site was in Carroll County, eleven miles east of Greenwood. Much of the furniture and the decorative material was imported from France, and the destruction is a great loss sentimentally and otherwise. The treasures can never be replaced.

* * *

A NITROGEN WELL on a ranch in Eastern Wyoming was reported in a recent issue of **Science.** According to Harold J. Cook, a Nebraska geologist, in a well being bored for water, gas was struck at a depth of one hundred and fifty feet. The gas proved to be pure nitrogen and is believed to be the only pure nitrogen well ever discovered. Nitrogen is extensively used in the manufacture of fertilizers, and is also used in the manufacture of explosives. If the quantity of gas proves to be large, it will have great value both in peace times and in war.

* * *

SIX MILLION CHINESE are said to live in the South Pacific war zone. With them they carried their temple architecture, their forms of worship, their native vehicles of transportation, and their social organization. Those Chinese citizens of the South Pacific have been the very backbone of the economic life of that vast island empire. They have their own schools and teach the Chinese classics after the manner of their ancestors. In the course of the years they have been more responsive to Russian upheavals than to those of their native land. The trade ties seem to have been stronger than either the racial or the political tethers.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D.D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
H. T. CARLEY, D.D., Associate Editor
ALFRED P. HAMILTON, Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

THE CHRISTIAN MOTHER

At this time much is being said and thought about Mother, and not without reason, for after every personal discount has been allowed, she heads the roll of those who render sacrificial service. No voice will be raised to protest against the honor accorded her. But the mother who shaped the destinies of our American life was not the creature of an occasion, nor the product of emotional romance. She was and is a priestess in holy things. Without that ministry, the halo will fall from her brow and the mightiest inspirational factor of our civilization will lose her charm and power. So on this Mothers' Day, when our national skies are overcast we salute the Christian mother. May her ennobling influence continue to bless generations yet unborn.

VISITING IN NORTH MISSISSIPPI

(Editorial Correspondence)

During last week we visited extensively in North Mississippi. Beginning at Water Valley on Sunday, April 26, we had the pleasure and profit of a day in that city. We arrived in a down-pour of rain but we had a good service and a delightful time in the parsonage home of our friends, Rev. and Mrs. R. G. Moore. In the afternoon we had opportunity to call and see Rev. R. P. Neblett who has been suffering from laryngitis, Mrs. J. W. Dorman whose husband was one of the dearest friends we ever had, and a friend of our childhood days, Mr. William Henry. It was a great joy to have fellowship with our friends of yesteryear and we shall not soon forget the delightful hospitality of Rev. and Mrs. R. G. Moore, of First Church.

On Monday, we dropped down to Coffeeville, where we shared the hospitality of Rev. and Mrs. J. V. Stewart and their lovely children. That was our first experience of a visit in the home of these friends, but they will probably have to bar the door to keep us from repeating it. On Tuesday we had the happy privilege of mingling with the preachers and people of the Aberdeen District in their District Conference at Coffeeville. Rev. N. G. Golding, the district superintendent, had his work well in hand and is giving the churches of that section effective leadership and many were the evidences of progress and spiritual health. After a lively contest, Tremont won the honor of being host to the session of 1943. Here we had the pleasure of meeting briefly other friends of the years agone, especially Hon. W. I. Stone and Mr. Walter Eades, both formerly of Carroll County. The report of the conference will doubtless be given in detail by some one with full information as to what is being done.

On Wednesday we were guest of the Sardis-Grenada District Conference at Charleston, where we found a wholesome optimism and every sign of progress. Bro. L. H. Floyd had no set program, but he did have a definite outline and understanding of his work and the business to be transacted. He is now in the closing year of his term on that district and he has wrought faithfully and well. The reports of the pastors kept pace with the spirit which prevails in all that section. Rev. A. C. McCorkle is very happy and he feels that his charge is the capital appointment of the Conference.

On Thursday we shared with Rev. J. W. Ward and the people of Tunica the very great pleasure of a conference in as churchly an atmosphere as we ever experienced. Rev. W. L. Pearson and the people of Tunica have done a piece of work in the construction of their new church which is doubly worthy—it is a lovely gem of architecture and it is paid for and dedicated. The fine loyalty of the pastors and people of Delta Methodism was manifest in every report made, and Rev. J. W. Ward is giving to the district a fine type of leadership. We were especially impressed with the reports on additions. The pastors reported a total of 127 on profession of faith and 247 by certificate and otherwise. Our engagement for the next day, Friday, was in Brooksville, so we had to bid our friends of that territory goodbye and bedtime found us with friends in Brooksville.

On Friday we attended the morning session of the Columbus District Conference, where the capable district superintendent, Dr. A. T. McIlwain, is entering upon a second term of service. He has his work well planned and is both popular and effective in his leadership in the field which embraces his old home and his own people. As in other conferences, there was general hopefulness in the work of the district, and a fine spirit on the part of both preachers and people. We could stay only for the morning session, and we left the most completely preoccupied conference we have seen in a long while—it was the lunch time.

A happy feature of all the four conferences was the informal visit of Bishop W. W. Peele. He sat in on the proceedings of all of them and his presence added much to the pleasure and profit of preachers and people. This editor had the pleasure of preaching at Coffeeville and Charleston, and Bishop Peele was the preacher at Brooksville. After the most strenuous trip of a long time, we reached home on Friday night and following a slight diversion in our office we will be off to New Albany and other conferences in Mississippi.

TEMPORIZING WITH SEX LOOSENESS AND RACKETEERS

We have had recently some communications which recite statements and indicate feelings which give us deep concern for the church and its leadership. Naturally we cannot take the space to discuss all of the things which are brought to our attention. There are, however, two matters touched upon in the letters which we shall notice briefly.

The first is a letter by one of our bishops concerning which it is said: "it is very evident that it was prepared by the publicity staff of the Farm Security Administration." In our opinion, this letter is calculated to stir up strife and even incite to violence a class of people, white and black, by a person whose long-distance connection with the situation opens his interest to the charge of gratuitous meddling. His efforts are certainly not helped by the appeal for a "gift of $100—far more than the yearly cash income of an average sharecropper family." We offer no apology for wrongs done sharecroppers, but neither do we sympathize with self-appointed nonresident agents for the reconstruction of the social and economic life of the South, especially when they are allegedly hooked up with organizations whose aims are not benevolent. In our opinion these crusaders have done little good either for their wards or for the section under attack.

The second matter relates to **Motive**, a magazine sponsored and subsidized by the Division of Educational Institutions of the Methodist Church. We quote only one sentence from these communications, deleting the name, "I have been reliably informed that . . . intends to defend **Motive** and its editor by raising a smoke screen that the fight against the publication is purely a fight against the Northern section of the church and that it is being led by men who were opposed to unification." We do not know who is leading this fight and we do not care. We deny vehemently the insinuation that the membership of the Church in the South is so insensible to the decencies of life as not to resent the bald and bold surrender of our Christian standards of sex and society by **Motive** and its sponsors. On March 25, 1916, we launched an attack against this very trend in an institution to which we were related and we have followed through on that attitude and policy. From the very beginning, we supported unification by advocacy and vote, even supporting the plan which was defeated by "the North." In doing this, however, we did not surrender our sense of decency and self-respect, nor do we propose to be told now by any person or section that we must compromise the virtues of life in the interest of any group or organization, nor at the bidding of any crusader. **Motive**, in our opinion, has received the condemnation to which it is justly entitled. Its defenders might do well to explain why at the end of a whole year it has little more than 6,500 subscribers, in a church of eight million members, and why it is being "heavily subsidized out of the income of the Board of Education." If the Division of Educational Institutions had been willing to observe the law which places responsibility for publications in the hands of the Editorial Division, their embarrassment might have been avoided, and the Church might have been saved the humiliation which has come to it. From every point of view, **Motive** is an outlaw and should be treated as such. The Department of Educational Institutions should be denied the right to waste the money gotten from Methodist people on such unauthorized and unworthy ventures, or the Department should be dissolved. We are against **MOTIVE**.

THE VIRGIN BIRTH

It seems to me that the Christian Church has come to the crossroads in its teaching. Apparently we are faced with the necessity of choosing to teach that our religion is of divine origin, or that it is not. I can see no middle ground. If we assume that it is divine in some aspects and human in others, who is to decide between the two? We are at once lost in a maze of difficulties and contradictions.

Dr. A. P. Hamilton

If we take up the various traditional articles of belief which have fallen under revision or have come into question, we find that the discussion, often acrimonious, has revolved around the historicity of the Virgin Birth, in the main.

I must confess that for years this very question of the Virgin Birth gave me great concern. The more I thought on the subject, the longer I studied it, the more confused my thinking seemed to be. I never came to the point of rejecting it and yet I could not be sure in my own mind that I completely accepted it. I simply said to myself, "I do not know." I was very careful however not to air my uncertainty in the presence of those who might be influenced by it.

The most common argument brought against belief in the Virgin Birth is that it is a mystery, and therefore cannot be understood. Such an argument might be used against many other phenomena of nature, and phases of life which we accept on faith, yes, are forced to accept, because they are a part of everyday experience. Life itself is a mystery, we do not know how it started, we do not know how it is sustained. All we can do is to learn, as we may, the laws under which it operates in nature and cooperate with them. The same thing applies to the waves of ether by which we communicate with one another around the world, and hear the human voice projected through illimitable space. Who can really understand it?

If it requires a great leap of the imagination and of faith to believe in the Virgin Birth, what of the Resurrection? It seems to me if we reject the one we must reject the other. And if we do, we have no Christianity left worth speaking of. St. Paul said that if Christ did not rise from the dead then all our preaching is vain.

There is a strong tendency among our writers and thinkers to do away with the supernatural element in all our Christianity. The Gospel of Christ is either what it claims for itself in the New Testament, or it is the greatest hoax that has ever been perpetrated on the human race.

In the year 1937, while teaching a course in one of our training schools, I got hold of a book that helped me to see through, and to think through, this whole problem of the Virgin Birth. Since then my mind has been at rest on this question and I recommend it to any who have had any trouble in finding a reason for the faith that is in them. The book is by Anthony C. Deane: "How to Understand the Gospels." It is in the Millsaps College library. This scholar is the Canon of Worcester Cathedral in England. One of his sentences sticks in my mind: "We are bound to ask, as we finish the first two chapters of Luke, whether what we have read is fact or fiction. One or the other it must be. There is no middle term. Either our Lord's birth was of the supernatural kind which St. Luke describes, or it was not."

A. P. H.

BOOKS

Christianity and the Family, by Ernest R. Groves. The Macmillan Company, New York, pp. 224 and index, price $2.

Dr. Groves is at present professor of sociology at the University of North Carolina, and the ten chapters of this volume comprise the Rauschenbusch Lectures given at Colgate-Rochester Divinity School in the spring of 1941. The author discusses the subject under two aspects: The Family as the Ally of Christianity; and the Church as the Ally of the Family. In his view the home is an institution which is fundamental both in society and in the building of a useful church.

The book makes a plea for a more practical and consistent evaluation of the family in its relation to Protestant Christianity. The author goes carefully into the details of family relationships and responsibilities and his treatment is without the taint of salaciousness which so frequently spoils such a treatise. Nowhere does he stoop to the baldness which so often shocks the moral sensibilities of refined people. One thing in particular is striking. We refer to the full and frank discussion of Domestic counseling and the hazards which it involves for the parties concerned. Any minister who has had any experience in dealing with the domestic relations of his people will find in many of the incidents here related reminders of situations in which he has at other times found himself, and he will find guidance as to how embarrassing and even dangerous situations may be avoided.

When Lights Burn Low, by Helen L. Toner. Abingdon-Cokesbury Press, New York, Nashville, pp. 120, price $1.

The seven chapters of this little volume are, as the author says, less messages to the saints than they are messages to those people who are possessed by grim despair and disillusionment. Miss Toner, who is one of the few women who have been ordained to the ministry of the Methodist Church, does not deny the tragic situation prevailing in the world at this time, but instead she offers for the solution of our problems the imperishable realities of religion. It is her belief that one great reason for the manifest abandonment of religion today is that we have come to "physical and mental maturity without even approaching spiritual maturity." She holds that the way out is not to find in the past records a literature of escape, but to remember that it is the stabilizing force within the Christian Church which has kept the best of civilization alive, and that once again the devoted men and women who form the vital core of the Church may save a crumbling civilization.

How to Grow Food for Your Family, by Samuel R. Ogden. A. S. Barnes & Company, New York, pp. 136 and index, price $2.

This book sums up the wisdom and the experience of a dirt gardener in Vermont. It covers every detail in the layout of a garden, the varieties to be included in a garden covering specified areas, the selection of seeds, fertilizers, cultivation and pest control. All the vegetables listed are not successfully grown in our section, but the most of them are grown everywhere. The planting chart gives a complete list of vegetables for the home garden in the Eastern States with complete information for planting and harvest results. Thirty-eight different pests from aphids to wireworms are described and the most effective means for their control given. Detailed illustrations make plain the method for constructing apparatus for the garden such as cold frames, the reservoirs for liquid manure. watering devices, and vegetable storage. It is a book which should be invaluable to the amateur gardener, and a valuable supplement to the lore of the more experienced.

The Picnic Book, by Clark L. Fredrikson. A. S. Barnes & Company, New York, pp. 122 and index, price $1.25.

This volume, prepared for the National Recreation Association, contains material gathered from many sources and representing the experiences of many individuals and groups, and it covers a wide variety of outings and parties. It is a book of fun and good fellowship for outdoor gatherings arranged by a man who has had large experience in recreational work.

The eight chapters offer detailed information as to the planning and program for rural communities and for special occasions. The suggestions include detailed information for games, stunts, and contests, food menus, fire building and information regarding picnic and outing service. It is illustrated in a manner to make the suggestions understandable. There is scarcely a situation or a need which could arise in the experience of a recreational director, or the leader of an outing party, which is not anticipated in this well-planned volume.

Famous Explorers for Boys and Girls, by Raymon Peyton Coffman and Nathan G. Goodman. A. S. Barnes & Company, New York, pp. 161 and index, price $2.

Here we have a book of eighteen chapters packed with the thrilling adventures of the world's great explorers, beginning with Lief Ericson and the Vikings about 870 A.D. and concluding with the stories of the conquest of the Antarctic and the founding of Little America by Admiral Richard E. Byrd, and the conquest of the air by the Wrights, Charles Lindberg, Howard Hughes, Amelia Earhart, Wiley Post and others. The facts in each instance are recited in simple but gripping language and dramatic details in the story of the great quests are recited in a manner which will cast a spell over the youthful mind. The list of explorers includes Lief Ericson, Marco Polo, Christopher Columbus, Vasco De Gama, Vasco De Balboa, Ferdinand Magellan, Hernando Cortez, Francisco Coronado, Samuel De Champlain, Henry Hudson, James Cook, Alexander Mackenzie, Merriwether Lewis and William Clark, David Livingston, Henry M. Stanley, explorers of the Arctic and Antarctic and aviators.

Musings of an Angler, by O. Warren Smith. A. S. Barnes & Company, New York, pp. 187, price $2.

This little volume is as unique in its background as in its subject matter. The author is a popular and an understanding writer on angling, is a minister who was ordained in the Methodist Church and then joined the Congregationalists. He is also a man keenly interested in ornithology. In his breezy essays (Musings) which make up this volume, he combines the passion for field and stream with his Christian philosophy of life. The fisherman will find it athrill with experiences and situations with which he is familiar, and the lover of good literature will find in these pages a wholesome philosophy of life bound together with golden strands of human interest. In each fish the thrill of the catch is personalized and the campfire and the lounge at home are made radiant by the meditations upon the hours and experiences which set the fisherman's nerves a-tingle.

In the Storm, by Leslie F. Church. Abingdon-Cokesbury Press, New York, Nashville, pp. 206, price $1.50.

Dr. Church, a minister of the Methodist Church since 1908, is an editor and writer of distinction. In this volume he looks straight into the heart of the great human struggle now in progress and sees through the rifts the sunlit peaks of God's unconquerable love and purpose. Hence, while near-sighted and pessimistic souls are wailing their jeremiads concerning the utter and hopeless collapse of civilization, he flashes upon the dark screen of human circumstance notes of faith and optimism such as, "The world has had its Dark Ages before, and the darkness has not mastered the light," "There is no touch of eternity about dictators and no wall of bayonets can permanently imprison the spirit of man," and "The lamps may be going out, but the Light from which they were lit cannot be put out."

The author says, "The world is sick because it has not established beyond question the things which are really worth while," and he holds that "The tragedy of today is not merely that men do not pray, but they do not understand the function or the necessity of prayer." He says further that humanity's burden today has been created by its own follies, and that it is slow to discover and apply the Christian principles which can revolutionize society. The book ends upon the high note of St. Paul's word to the Romans, "And we know that all things work together for good to them that love God."

New Testament Studies. Edited by Edwin Prince Booth; Abingdon-Cokesbury Press, New York, Nashville; pp. 290; price $2.50.

Here is a series of eleven studies in the New Testament, or more particularly, in the Four Gospels. Each of the eleven writers is an expert in his own realm of research, so that the result is a summary of the latest findings of modern scholarship concerning the person of Christ, and the trustworthiness of the Gospels.

The great problem of New Testament scholars is that of discovering the historical, or the actual Jesus. Simply stated, the question is, do we have in the Gospels a picture of Jesus as he lived and taught amongst men, or is Jesus presented to us in the Gospels as the Church later conceived him, and not as he actually was? It is this problem which is studied in the book. Dr. C. T. Craig, one of the writers, says: "We have no neutral report about Jesus. No Christian testimony was interested merely in recording historical information. All our Gospel tradition is inevitably influenced by Christian belief." If this is true, then the task of the scholar is to separate historical fact from later belief. The process is one that has no

(Continued on page 9)

CONFERENCE NEWS AND PERSONALS

We are glad to have a good word from our friend, Mrs. W. S. Blades, of Kentwood, La. We appreciate her loyalty and interest.

Rev. Roy A. Grisham has moved his family from Grenada to Greenwood, Miss., in anticipation of an early call to service as a chaplain in the Army.

Rev. J. M. Bradley, pastor at Macon, Miss., was absent from the session of the Columbus District Conference on Friday of last week. He was in Jackson officiating at the marriage of his granddaughter.

Rev. H. H. Wallace expects to make a good report at the end of the year. He says that he has a good church at Drew, Miss., and that the people know how to treat their preacher.

Mrs. W. N. Duncan, who has been connected with the Becker Consolidated High School for the past eight months, is now living with her daughter at Drew, Miss. We are glad that she finds the Advocate a source of help and inspiration.

At the Sardis-Grenada District Conference, Rev. J. W. Jones was present and made a report of his work. He is a local preacher of the Oakland charge and is ninety years old. Not many men of his years are as active as he is.

Rev. J. D. Simpson, of Crawford, Miss., does not fail to carry through to completion the tasks assigned to him by the district superintendent and the Church. We appreciate his expressions concerning the Advocate, which he has been reading for about forty years.

Rev. S. A. Brown, pastor at Moorhead, Miss., has his work well in hand, 80% of Benevolences has been paid, collections are about up to date, and he has just closed a revival meeting in which there were seven additions on profession of faith, making twenty-three received since Conference.

We regret to learn of the serious accident which befell Judge H. Dent Minor, of Memphis, Tenn., a few days ago. It appears that an explosion occurred and Judge Minor was quite seriously injured. He is in the Baptist Hospital in Memphis, and we sincerely hope that he may make an early and full recovery.

During the past week we had the pleasure of hearing two of the most thoughtful and practical addresses on the work of Methodist laymen that we have heard in a long while. The speakers were Mr. A. B. Friend, of Sardis, and Mr. E. A. Tanner, of Indianola, Lay Leader of the Sardis-Grenada and the Greenville districts respectively.

Rev. J. P. Bonnecarrere, Baker, La., visited the Advocate office on Thursday of last week. He was enjoying a week's vacation from his work which is in fine shape in every detail. Bro. Bonnecarrere spent a few days in the hospital recently, following a slight flare-up of the attack which he experienced last year.

Mr. and Mrs. A. M. King, of Montpelier, announce the engagement and approaching marriage of their daughter, Mrs. Glynn King Morgan, to the Rev. Elmo LeBlanc, Jr., of Pine Grove, son of Mr. Elmo LeBlanc, of New Orleans. The marriage will be held on Sunday, June 7, at 2:30 p. m., at the Methodist church in Montpelier. All friends and relatives are cordially invited through this medium.

A card from Rev. W. T. Phillips, pastor at Tchula, Miss., announces the death of Mrs. Wood, widow of the late Rev. W. J. Wood, of the North Mississippi Conference. Mrs. Wood died at the home of her daughter, Mrs. J. Y. Howard, of Tchula, Miss., on April 30, and was buried in Pontotoc on Friday following.

Rev. W. M. Wright is happy in his work at Brooksville, Miss. His people are most cooperative and do all they can to make their pastor's lot a pleasant one. A very successful revival was held in April, with the assistance of Rev. A. P. Stephens, district evangelist, of Kosciusko, Miss., who Bro. Wright says is a fine leader of young people and did a great work with them while in Brooksville.

It is with sincere regret that we record the death of Brother Emmerich, of McComb City, who was the father of Rev. E. B. Emmerich, of Parker Memorial church, New Orleans; Mrs. Virgil Morris, of Lafayette, La.; and J. O. Emmerich, editor of the **McComb Enterprise.** Bro. Emmerich died the latter part of last week. He was a retired conductor on the Illinois Central Railroad, a good man, and a worthy churchman. We sympathize with those bereaved.

Bishop W. W. Peele, who is in charge of the Richmond area, which includes the North Mississippi Conference, has been spending some time in North Mississippi recently. During the past week he attended four district conferences, and on Sunday dedicated the church at West Point. Dr. V. C. Curtis is the pastor, and his success in liquidating the debt on the church is a creditable achievement and it lifts a load which has long hampered the progress of the splendid congregation.

Bishop A. W. Leonard, of Washington, D. C., nas been named by the United States Treasury department as a member of the 34-man band of National Minute Men chosen from the ranks of prominent religious leaders. Duties of these Minute Men will be to stress religious and spiritual aspects of the problems pressing on America today. They will reach the public through a series of one-minute addresses made in three mediums: radio, movie newsreels, and public gatherings. Bishop Leonard is the Methodist representative in a group embracing many denominations, Catholic and Jewish, as well as Protestant.

AN EXCELLENT WOMAN PASSES

Funeral services for Mrs. Lizzie Rhew Gordon, Oakland, wife of the late Dr. Thomas Hill Gordon, and daughter of the late Col. John Tatum, were conducted recently by her pastor, Rev. W. S. Selman, and Rev. R. G. Moore. Several years ago Mrs. Gordon secured an Annuity Bond with the Board of Missions for $1,500, and payable at her death to the Lewis Hospital Fund. Mrs. Gordon was a woman of Christian culture and devotion and her keen interest and delight in the Belgian Congo work brought her joy and comfort during the several years that she suffered much from arthritis. She is survived by a daughter, Mrs. Gertrude Marders, Grenada.

CHURCH AT BALDWYN

It is remarkable how the people of Baldwyn are recovering from the tornado. The people of the Methodist church are all working together toward the rebuilding of the church. You will be interested to know that a permanent roof for the building will be finished this week. As soon as the building is repaired enough to protect it from the rain and sun, we will re-work the basement and begin using it for Church School and night services. This much will probably be done within two weeks. The people want to put the building back in just as good condition as it was, and probably with some improvements.

The porch has been replaced to the parsonage and in addition it has been screened. The roof has been repaired and it does not leak. Material is ready for the papering. The garage has been rebuilt. Also the garden fence is up and so are twenty-seven different vegetables.

Other churches of the Baldwyn-Wheeler charge have come to the aid of the Baldwyn congregation. It is remarkable how people throughout the state and other states have shown interest in the churchh at Baldwyn. We are grateful to everyone for what they have done for us.

The local congregation has not gone in debt and does not intend to. We are going to get the church in a usable condition and then add to it as we can.

I have sent twenty dollars to the treasurer for Benevolences from Baldwyn since the tornado. Our revival is planned and all the activities of the church will go on.

All of the people that were injured in the tornado and are still living are improving rapidly. Many have plans for new homes.

LUZIANNE
COFFEE
100% Good

God has been good to us and we are grateful.

A. C. BISHOP.

P. S. The parsonage is insured now against damage by fire or storm.

CEDAR GROVE METHODIST CHURCH, SHREVEPORT

At a recent meeting of the City Board of Missions and Church Extension, the efforts of the Cedar Grove Methodist church to retire the indebtedness on its new church building, and the need of that congregation for an Educational building were studied and considered in detail. The Board voted unanimously to endorse a city-wide appeal for $3,000, which added to the sacrificial toils already furnished by the members of the Cedar Grove church, would make this project possible.

It was about four years ago, that in order to better serve the needs of their community, the Cedar Grove brethren purchased a beautiful and strategically located lot on Southern Avenue and 68th Street. Joining to the gift of their money the contribution of their skill and of their labor, the membership erected there a beautiful church building worth at least $20,000, a monument to their sacrificial devotion.

It is the hope of the Cedar Grove congregation that within the next 30 days they may retire entirely the indebtedness which remains on the church auditorium, have it dedicated by the Bishop, and start the new Educational building.

This is a worthy cause, and a contribution to it will help a noble people who first furnished an all-out effort before asking for any outside assistance. It also ought to be mentioned that while facing this overwhelming task of its own, Cedar Grove Methodism has answered to every church-wide appeal, and has every year increased its contribution to the Benevolences of the church.

FAYETTE METHODIST CHURCH

I would like to express through the pages of the **Advocate** my appreciation of the people of the Fayette Methodist church. I do not believe any pastor and his family, going to a new work this year, were accorded a more wholehearted reception than was extended the family that occupies the Fayette Methodist parsonage. To give expression to the genuineness of their cordiality, these good folk have installed a very complete and adequate butane gas system in the parsonage, along with a fine electric ice box, besides making quite a number of lesser improvements, adding greatly to the cheer and comfort of the parsonage home.

I do not believe any pastor has had a more cooperative Official Board. We have not discovered one dissenting voice. Their enthusiasm has likewise been interpreted into effective action. As a result of their untiring efforts and the splendid response of the congregation at large, a gratifying system of finance has been put into operation. With no extra "tug" they were able to report at the district conference all the regular items of the budget paid to date, the Retired Ministers' assessment paid in full for the year, one-half of an increased acceptance on World Service in the hands of the treasurer, and all small assessments paid in full.

The Official Board and Board of Education are cooperating in a promising way in plans for training courses, and we trust a genuine revival. A newly organized men's group, meeting once a month in an occasion of spiritual and social fellowship, has met with encouraging results.

We appreciate the privilege of service that is ours. We appreciate entering into the labors of others, and covet your prayers for the genuine advance of the Kingdom of God in the hearts and lives of the people of the Fayette Methodist church and its constituency.

MORELLE H. WELLS.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Methodist church at Hazlehurst, Miss., April 23, 1942, for a one-day session. All the business of the conference was looked after and adjournment came ahead of the closing time set by the district superintendent.

The conference was opened at nine o'clock, with the Sacrament of the Lord's Supper being administered by the district superintendent, Rev. R. H. Clegg, assisted by Revs. M. L. McCormick, D. W. Ulmer, W. M. Sullivan and Guy Sigrest.

The attendance was fine, there being 186 that registered. All the pastors were present but five, three of this number were ill. All the superannuate preachers were present with the exception of one. Sixty per cent of the elected lay delegates were present. Four of the pastoral charges had all of their elected lay delegates present. They were: Barlow, Utica, Centenary, McComb, and LaBranch, McComb.

The conference was greatly honored to have the presence of Dr. C. A. Bowen, of Nashville, Tenn., and to have him speak on the program of the Board of Education. Other speakers on the program were: Rev. I. H. Sells, Miss Robbie Lee Leggett, Mrs. G. A. Hoffman, Dr. M. L. Smith, and R. L. Ezell.

The program of lay activities was in charge of, Curtis Youngblood, District Lay Leader. Other speakers on the program with him were: E. A. Loftin, associate lay leader, and Dr. J. M. Sullivan, conference lay leader.

Other interests of the Church were represented by capable speakers. Dr. J. L. Sutton represented the Mississippi Home-Finding Society; Fred McDonald, the Methodist Orphanage at Jackson; Dr. J. G. Snelling, the Memorial Mercy Home, New Orleans; Rev. W. M. Williams, the work at the Sanitorium; Dr. W. L. Duren, the New Orleans Christian Advocate; W. D. Hawkins, the Missionary Work of the Church; and Miss Ethel McKeithen, Narcotic Education.

Other distinguished guests of the conference were: Dr. Otto Porter, Rev. Van Landrum, Mrs. Van Landrum, Rev. Chas. Downer, Rev. Fleet Jones, Rev. Chas. Assaf, and Mrs. Earl Howell, wife of a pastor in the Pacific Northwest Conference.

Dr. M. L. Smith preached the conference sermon, using as his text: John 15:5, "I am the vine, ye are the branches." He brought a most inspiring and helpful message.

The afternoon devotional was conducted by Rev. William Irving. The following were elected as district trustees: W. T. Denman, C. M. Furlow, V. D. Youngblood, W. E. Driver, J. M. Ewing, and W. A. Bayliss.

The following were elected on the Licensing Committee: J. W. Sells, C. W. Wesley, M. L. McCormick, H. L. Daniels, G. F. Winfield and J. W. Moore.

There was no one licensed to preach, neither was there any one recommended to the Annual Conference for admission.

The Kokomo church, on the Foxworth charge, was selected as the meeting place for the conference next year.

Rev. C. W. Wesley proved himself to be a most genial host, and the ladies of the Hazlehurst church served a bountiful lunch that was enjoyed by all and especially J. W. Sells.

Rev. Roy Wolfe was elected as assistant secretary and served in a most efficient manner.

Rev. R. H. Clegg has served as district superintendent for six years in a most acceptable and efficient manner. There has been no interest of the church that has been neglected during his tenure of office. The conference recognized this by bringing in a resolution of appreciation for his faithful services to the district during these six years, copies of which will be given to the New Orleans Advocate for publication, to the presiding Bishop, to Rev. Mr. Clegg, and one to be spread upon the minutes of this conference.

The conference closed with the singing of the hymn, "Must Jesus Bear the Cross Alone," and Rev. W. M. Sullivan pronounced the benediction.

H. L. DANIELS, Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

"Any pastor, priest, or rabbi can make or break his church." Roger Babson.

When necessities become luxuries we may be better off than we dream.

Living selfishly may be comparatively easy, but avoiding consequences is impossible.

Supporting a poor, indifferent pastor, is not wholly unlike feeding a poor milk-cow.

You can't side-step obligation even in freedom of speech. Your debt of gratitude of necessity includes more than sweetened wind coined into words.

"Ever since the birth of my daughter I have noticed that her presence has a strange effect upon me. I could not do much wrong with her looking on." W. C. N. Christ died on the cross rather than "let others down."

When the springs of life dry up in a man a funeral service follows. When God's call to service is only an echo in our hearts, spiritual paralysis is near.

She didn't need it but wanted it. She bought it. She had it charged. Came payday. She howled about the high cost of living. Did she profit by the experience? NO!

And now comes the good news that neurotics are likely to be cured by the war. "If there are no Jones' to keep up with, neurosis will disappear by absorption."

What we inherit from our fathers we must earn to make our own. Christianity is no more an exception than liberty.

"In the good old days" we had colic and died. In these better days we have appendicitis and operate successfully.

Liberty, like Christianity, is blood-bought. But when "the sword is substituted for the cross as a symbol of sacrifice," we have war with all its horrors.

If and when we face our mistakes honestly and with courage they may become stepping stones to better things.

True or false? Preachers are as often overpaid as underpaid?

PERSONAL NOTES AND INCIDENTS

Rev. A. W. Bailey, pastor at Holcomb, Miss., reported that last year he received a ham, this year a whole hog. At least he is making progress in the stocking of his larder.

Mrs. E. G. Sewell, of Bunkie, La., is now in her seventy-sixth year and the Advocate has been in her home since childhood. She says that its weekly visits have always been looked forward to with interest and pleasure.

Rev. W. A. Cross writes that the new brick veneer church at Gordon Avenue, Monroe, is nearing completion. The work was begun on March 20, and it is expected that the building will be completed on June 1, and that all finances will be cleared by July.

Rev. E. L. Jernigan made a rather unusual report at the recent session of his District Conference. It was unusual, especially in that with a total membership of 187, the Church School enrolled a total of 211. Ordinarily the total enrollment in the Church School is at least one-fourth less than the total membership.

Dr. W. P. King, formerly editor of the Christian Advocate, Nashville, has resigned his pastorate in the North Georgia Conference. At the time of his release from pastoral work, he held Sandy Springs and Sardis charge in Atlanta. He will continue to live in Atlanta and will devote his time to writing and teaching.

Bishop A. Frank Smith, whose area includes the Louisiana Conference, was to have been the preacher at the closing service of the centennial celebration of Napoleon Avenue Methodist church, New Orleans, on last Sunday, but was called home by a telegram on account of the serious illness of his mother.

Rev. J. M. Alford, pastor at Wisner, La., writes that the new church begun before Conference is growing in numbers and that more room is already needed. This new congregation is located in what Bro. Alford describes as a neglected community. Mr. W. W. Brown is Church School superintendent and chairman of the Board of Stewards.

NORTH MISSISSIPPI CONFERENCE SUMMER ACTIVITIES

Pastors' School

Wood Junior College, Mathiston, Miss., June 1-6, 1942.

Faculty and Courses—

Preparing and Preaching Sermons, Dr. Gaius Glenn Atkins.

Teachings of Jesus, Dr. Alva W. Taylor.

Teaching Youth, Miss Allene Ranson.

Latin-America, Mrs. J. W. Mills.

Teaching Children, Mrs. J. C. Burrows.

The platform speakers will be Bishop W. W. Peele and Dr. Gaius Glenn Atkins.

For detailed information write Rev. A. Y. Brown, Okolona, Miss.

Summer Assembly

Methodist Youth Fellowship, Wood Junior College, Mathiston, Miss., June 8-13, 1942.

Courses—

The Church in China Today, Miss Julia Wasson.

What it Means to Be a Christian, Miss Lila Mills.

The New Testament in the Life Today, Walter Smith.

Better Church Music, Rev. E. M. Sharp.

The Old Testament in the Life Today, Rev. W. R. Richerson.

Christianity and Democracy in America, Rev. Ellis Finger, Jr.

Recreation, Rev. W. R. Hammontree.

The Methodist Church, Rev. W. L. Pearson.

In addition there will be Laboratories, Interest Groups, and evening platform services. For room reservations write, Rev. W. R. Richerson, enclosing $1.00

Camps

Christian Adventure Camp, Castalian Springs (Durant), Miss., June 15-20.

Rev. J. E. Stephens, Director; Miss Lucile Pierce, Dean.

Junior Camp, Castalian Springs, June 22-27. Rev. J. E. Stephens, Director; Miss Lucile Pierce, Dean.

For information, Write Rev. J. E. Stephens, Greenwood, Miss.

ATTENTION—ADULT WORKERS OF NEW ORLEANS

It is becoming more and more generally accepted that if a world that is governed by adults is to be saved, it will have to be saved by adults. Accordingly, a broad program has been worked out for reaching and enlisting adults, both in and out of our churches. This program is not just for Sunday, but is limited only by the time and effort adults will give to it. As a part of this program, the Methodist church, with some forty other denominations, is cooperating through the International Council of Religious Education in the United Christian Education Advance, a movement designed to reach every person with Christian teaching, in the home, in the church and in the community. If, as stated in a recent article, Christian teaching forms Christian living, and Christian living transforms the world, then this Advance program gives promise of great results. As an aid to formulating plans and instituting action designed to make the Advance effective in the Methodist churches of New Orleans, there will be a meeting at the Rayne Memorial Church on Friday, May 8, at 8 p.m., at which the presence of every officer, teacher and committee chairman of the Adult Division of each church is both needed and expected. Other interested adults are cordially invited. Let us see to it that our own church is well represented.

L. C. TERRY.

MISSISSIPPI METHODIST ORPHANS HOME

Dear Friends: The picture on the first page of our Mother's Day Poster offers a challenge to the Church.

Here stands the needy child facing the dark, unknown future. It is compassed about with so great a cloud of INSECURITY—HOMELESS — FRIENDLESS — HELPLESS — ALONE IT STANDS— WHITHER BOUND?

HERE stands the CHURCH, the bride of Christ, whose mission on earth is to seek and to save the lost. IS THAT CHILD SAFE? Will the Church reach out her arm of protection and gather that little one in? Will the light reach out YONDER where it is and dispel the gloom of those insecure clouds? Will the Church father it by providing food, clothing, shelter, schooling, hospitalization, nursing, guidance in spiritual growth? Will the Church mother it by giving it the assurance that someone loves it; someone cares when it is sick or in need or in sorrow; someone is concerned in its interests; someone grieves when it suffers; someone to stand ready to "bind up cuts and bruises," which its young, tender heart might feel?

Whatever mother would do for a sick neighbor or a hungry child, do in her name for the under-privileged children in our Home.

If you share with one of the least of these children, you share with Christ.

In your mother's name or memory, help a motherless child at The Methodist Home.

Please send offering, whether great or small, to The Methodist Home, Jackson, Mississippi.

Very sincerely,
FRED J. McDONNELL,
Superintendent.

W. A. CROSS, CHAPLAIN, MONROE CHARITY HOSPITAL

The Monroe Charity Hospital is located on a twelve-acre tract of ground three miles south of the city of Monroe, and was built at a cost of $588,882.11, while the cost of equipment was $113,050.60. The total cost of building and equipping the hospital amounted to $701,932.71. The current operating capacity is 140 beds. Maximum capacity will be 175 beds. Approximately 120 persons are needed to operate the institution, including professional and non-professional staff. Twelve parishes come under its jurisdiction, and are as follows: Union, Morehouse, West and East Carroll, Madison, Richland, Ouachita, Lincoln, Jackson, Caldwell, Franklin and Tensas.

Since its opening, July 1, 1941, I have served as chaplain and now, April 13, 1942, make the following report:

Definite contacts made with all types of patients, 2,022; prayers offered, 303; experiences with the unsaved desiring salvation, 123; hours spent, 144; three weekly visits—Mondays, Wednesdays, and Fridays, unless called special, with all beds visited twice weekly and half once a week. With 15 special trips for patients, one funeral thirty miles distance, and many letters and cards not accounted for.

The hospital committee, organized in Gordon Avenue Methodist church, of which the chaplain is pastor also, has made the following contribution in connection with and apart from the chaplain:

Visits, 71; trays for relatives of patients, 11; religious papers and tracts, 819; Reader's Digest, 30; Upper Room, 30; Bibles donated to wards, 2; Christmas cards, 125; Radios to boys' and girls' wards, 2; fruit, $1.65; gifts for children, 8; transportation furnished patients, 5; board and room for relatives of patients, $6; meals, $3; scrap books for children, 25; and 42 hours' work donated at the hospital by the Woman's Society of Christian Service.

Respectfully submitted,
W. A. CROSS, Chaplain.

THE SAINTS GO MARCHING ON

May I have space in your paper to tell what the saints of the Edwards charge, of the Mississippi Conference, are doing?

Since we came to labor with these good people last November we have had the best cooperation that it has ever been my pleasure to experience. They have indeed manifested the spirit of Christ in their interest in the Kingdom of God, in the fact of self-denial and love.

The parsonage has been redone entirely, both inside and outside, which adds to not only the beauty of this property but to the comfort of the pastor and his family. They have made a great sacrifice to do this work. The ladies had charge of the inside and the men the outside of this building. You know that in many cases you will find a church which has a working group of either ladies or men, but this charge has both. They are up and at work in the kingdom. I have been here for these months and have not yet heard one word of criticism from any person about any other person, something quite unusual to be found anywhere.

These good people of this charge are indeed interested in all the program of the church, and they are putting on the full program in every department, and they do it with a spirit of love for the glory of God.

The pastor has had large congregations at every service, and this is something else that is unusual in most places.

We are asking the prayers of all the Christians that we may be the leaders and mainfest the leadership that God would have for such a good people.

I suppose that it is time to close for fear that other preachers will begin to try and work themselves in line for this charge and to labor with these good people. (Yes, I am a wee bit jealous of this work.) I trust that it is a weakness of the flesh rather than corruption of the heart, because it is so seldom that a preacher finds such a close cooperation among people who are so willing to respond to the call of the Church through its ministry.

ROBERT E. ALSWORTH,
Pastor.

LAYMAN'S ADDRESS, GREENVILLE DISTRICT CONFERENCE

By E. A. Tanner

Members of Greenville District Conference:

It is with true sincerity that I express my deep appreciation of the district superintendent and the excellent preachers of the Greenville District for the many courtesies shown me and for their untiring efforts in striving to bring to the lay members those things that are spiritually indispensable for their well-being. It is an honor to have a place on this program today.

It is with a great deal of pride that I note that the Methodists of the Greenville District own church buildings and parsonages valued at three quarters of a million dollars, free of encumbrance. With these excellent facilities we should be ready to launch out on a greater program of helpfulness to all mankind, and be ready to meet the challenge of change that is so rapidly taking place in our midst. These properties should be adequately insured against hazards that have brought disaster to Methodists in other sections of the state.

The report to the last annual conference showed a total active membership in the Greenville District of 6,853, with 5,008 enrolled in the church schools. It should be the ambition of each of us to increase this membership to at least 10,000 with a proportionate increase in the church schools. Eighteen years ago, when our churches and parsonages were valued at a half million dollars, with encumbrances of $54,000, we had a membership of 5,491, with 5,127 in the church schools, and raised for all purposes $178,216, which included $18,191, general and conference benevolences, while we raised last year for all purposes $153,532, including $8,758 for general and conference benevolences and $2,911 for conference claimants. Have we gone on a "sit-down" strike after paying our church debts?

We note with great delight that the salaries of the district superintendent and preachers have been paid in full, but it is with deep regret that we note the general and conference benevolences have not been assumed in an amount commensurate with the salaries paid and the facilities and equipment at our command. We earnestly urge that not only the acceptances be paid in full this year, but the askings be paid in full another year.

We believe that it is helpful to observe Layman's Day in every church, not that the laymen may be glorified, but to better acquaint them with the needs of the unfortunate peoples of the world, and to encourage and educate them in ways and means of meeting these needs. If the laymen become vitally interested in the 736 missionaries that we have in foreign fields and the soul-saving program of our great church, it will become a thrilling part of their worship to supply funds in sufficient quantities to complete and even broaden that program. The responsibility rests with us to reveal to the laymen their greatest opportunity of unselfish service. Millions of starving people could be saved with the crumbs that fall from our tables of plenty.

When we read that carelessness cost this nation $3,550,000,000 in 1941, we think it is time for the Methodists to do something about it. One person was killed every 5.2 minutes. Thirty-eight were permanently injured every hour; 25,478 were badly hurt every day. All could have been avoided if we had been interested enough to preach the rules of safety. We are horrified when our people are killed or injured as the result of war, but we do not seem to be disturbed over the many more that are killed or injured by carelessness.

Methodists should be so well versed in self-denial that they would welcome the opportunity of setting an example for the nation in doing without those things that the Government has frozen and invest the savings in war bonds and, even better, soul-saving and character building.

There never was a time in the history of our church when the world needed us more. Are we willing to answer the call? Are we ready to meet the challenge of change? Are we big enough to lay aside envy, jealousies, carping criticisms, and put our all behind our great President in a wholehearted, magnificent effort for the men in uniform who are dying every day for us, to save our country and the whole world from chaos. Let the Methodists rise up as one and preach, teach and serve to revive and maintain our religious life, for religion is the life line of democracy. History testifies to the fact that wherever democracy appears, it came into being not only in an atmosphere and under the dynamic of religion, but that when religion is neglected, democracy suffers proportionately, and where religion is uprooted, democracy dies.

"DEFICIENT IN LOVE"

One of the "sins of the saints" is that all too many of them are deficient in love. They expect a lot of their fellow Christians in the way of personal consideration, but bestow very little themselves. They are eager to be shown courtesies but lack a spirit of reciprocity which gives it in return to others. They judge severely but want their own short-comings to be dealt with lightly.

One of the true marks of a Christian is his love for his neighbor. Those whose hearts function under the impulse of a true Christian motive are people whose attitude is filled with kindliness, courtesy, and a gracious regard for their fellow Christians. The lives of our churches would be much enriched, if a spirit of true Christian fellowship prevailed in the relation of our members one with another. Not infrequently we have members who carry a positive dislike for some or several of their fellow church members. We have known some zealous church members who carry bitterness in their hearts.

One of the things a saint cannot do and remain a saint is to be deficient in love of the brethren who compose his church.

—Baptist Record.

THE GREAT DELUSION—SUGAR HOARDING AND RATIONING

The newspapers recently featured the "Patriotic" offer of the distilling industry to "voluntarily forego further production of whiskey in the interests of the war effort" and to convert its plants 100 per cent to the production of industrial alcohol. The Office of Production Management (OPM), in Washington, had proposed only a 60 per cent conversion. In thus offering 100 per cent conversion the liquor industry is credited with a magnificent gesture of "patriotism." Moreover, grain is less to be used instead of molasses in distilling the industrial alcohol. This substitution, it is said, will free 1,000,000 tons of sugar to relieve the present shortage of sugar which is about to be rationed to the American family consumer.

Let high praise for patriotism be given where praise is due; but in the interests of accuracy let it also be recorded that the Office of Production Management (OPM) reported more than five years' normal supply of whiskey in storage! Even if the war lasts five years there will still be enough whiskey to satisfy America's thirst. And apparently that whiskey was made from sugar!

Who bought and hoarded that sugar?

Any American household with more than two pounds of sugar per person in his home is stigmatized as having been hoarding and is not allowed to use his sugar ration stamps until his modest supply is consumed. Yet the powerful liquor industry was permitted to buy and store enough sugar to produce five years' supply of whiskey.

—(Missions) in Baptist Record.

BOOKS

(Continued from page 5)

end. All that the book does is to give us a summary of the latest results.

To those who are interested in critical research the book is necessary. It is an excellent and well-written resume, covering the whole field of investigation concerning the Four Gospels. The writers are leaders in their various departments, which fact of course makes the book one of outstanding merit in the realm of critical investigation.

One question the average Christian will ask is: Has investigation destroyed the historical Jesus? Dr. Rowlingson says, "No.—But on the whole increased our understanding of Jesus, and thereby made possible a more intelligent devotion to Him." If, however, we ask: Does this mean devotion to him as God in Flesh? then the attitude of the scholars is to say the least, doubtful.

T. F. K.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Day Will Bring Some Lovely Thing

The day will bring some lovely thing—
I say it over each new dawn—
"Some gay, adventurous thing to hold
Against my heart when it is gone."
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name;
A snatch of song; a breath of pine,
A poem lit with golden flame;
High, tangled bird notes, keenly thinned,
Like flying color on the wing.

No day has ever failed me quite.
Before the grayest day is done,
I come upon some misty bloom
Or a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous, lovely thing.

—Grace Noll Crowell.

* * *

Thank You!

For every letter, note and card expressing concern following Mr. Wilson's accident, we wish to express our sincere appreciation. During the first week that he was in the hospital, he was quite ill and the consciousness that our friends were praying for us brought strength and comfort.

We are happy that he is recovering and that he will soon be able to return to work.

We are especially grateful to Mrs. R. E. Rollings for so efficiently reporting the proceedings of our annual meeting.

* * *

Mother's Day

To the secretary of Christian Social Relations and Local Church Activities in each society in the Mississippi Conference, has been mailed a mimeographed sheet of suggestions for services to the tens of thousands of soldiers who will spend Mother's Day in military areas in Mississippi, far from home and mother, compiled by Miss Ethel McCurry, W. P. A. consultant in Church Recreation Services for Soldiers.

Societies following any of these suggestions will report them under Christian Social Relations at the close of the quarter, to Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Another large group of soldiers who should be remembered in a similar manner is the group from Mississippi, who are serving in various camps throughout the nation. Any courtesy extended to the men from your local church who are serving in these camps should be reported under Student Work at the close of the quarter, to Miss Mary Thornton Lindsey, 112 Short Bay Street, Hattiesburg, Miss.

* * *

Christian Family Week

To the Secretary of Christian Social Relations and Local Church Activities in each society in the conference has been mailed a sheet of suggested activities for Christian Family Week, May 3-10.

Since we were late getting this material mailed, we are suggesting that if the plans for the week could not be made for the week of May 3-10, that they be planned for the week of 10-17, beginning with Mother's Day, instead of closing on that day.

We hope that each society will observe this week in some manner and that we will increase the activities each year.

* * *

Point 1, Efficiency Aims 1942

"Fifty per cent of members present at not less than ten regular meetings, based on the prescribed program material of the Woman's Division of Christian Service."

From the office of the Executive Secretary of the Woman's Division, Mrs. V. F. DiVinny, has come the ruling that societies following the program plan, published on this page in December, may receive recognition on this point, **provided 50% of their members are present at 10 regular meetings during the year,** when the programs from "For the Facing of This Hour" are used. These programs will not come monthly if the December program plans are being used.

It is hoped that the Efficiency Aims for 1943 will be released early in December, 1942, so that program plans for 1943 will not conflict with the new aims.

* * *

Point 4, Efficiency Aims 1942

"Committee on Christian Social Relations and Local Church Activities promoting a specific activity **each quarter growing out of study."**

The Secretary of Christian Social Relations and Local Church Activities in each society of the conference has received a copy of the recommendations adopted at the recent annual meeting held in Brookhaven.

Under each of the seven headings will be found: First, a suggestion for a study. Second, a suggestion for an activity which may grow out of this study.

As we understand, this does not mean that the study must be made by the entire society in its program meetings. The study may be made by the Committee and the plan for the activity presented to the society for approval. Or the committee may make the study, then provide literature for each individual member of the society, asking her to make the study in her home and follow this with a discussion period at some general meeting of the society, when the activity may be decided.

From the seven studies and activities recommended, a society should select four to be used during the year, one for each quarter.

The special short-term study course for the third quarter will be on "Peace," and we understand the material will appear in several booklets similar to "Up-Rooted Americans"). So, societies should reserve the third quarter's study and activity to that subject.

We hope to have a special seminar on this course at the Pastors' School, in Biloxi, June 15-20, and hope many of the secretaries will be present.

In the meantime: Begin a scrap book of clippings which may be used in the study. Clip items which show how hate is being fostered and items which show how we can help to build an enduring peace. For instance:

We clipped the following news item:

York, Pa.—April 24—(AP)—Members of a luncheon club composed of judges, attorneys and prominent business men have signed this pledge:

"I hereby agree whenever at this luncheon table, I mention the name Jap or German, I will put at least the adjective 'damn' before each name."

"Failure to do this, I understand, will cost me 25 cents. All proceeds at the end of each month will be turned over to the U. S. O."

Then we clipped from the editorial page of the May issue of "The Progressive Farmer" the following:

"We hear it said that the people of the United States must learn to hate before they can really fight. Our children must be taught in school to glory in the slaughter of the enemies of their country if the American way of life is to be preserved. This is the mental raw meat on which we are being fed to make us ferocious. It comes from those whose martial fervor has warped their common sense.

"Someone should impress on these people that this country in which we live is democratic United States, not cruel, bloodthirsty Nazi Germany. What they would encourage is part and parcel of the hideous political system that Hitler has erected in Germany. This doctrine glorifying hate and force and slaughter is the very thing we have pledged our precious blood and treasure to wipe from the face of the earth.

"Is it necessary to ape Hitler in order to destroy him? Positively not. Men and women of a democracy fight bravely and endure with fortitude the hellish tortures of war because they have something worth defending—a way of life, a form of government that is dear to them. It is said that the average Jap soldier is not afraid to die. What does he have to live for anyway?

"Is the fatalism of the hopeless, hapless slave of a dictatorship more to be desired in a soldier than the superb courage of free men who hate war but are willing to wage it to rid the world of hateful tyrants?

"**Hate and blood lust cannot be turned on and off** like a water faucet. People in whom these qualities have been fully developed by martial propaganda do not suddenly become kind and considerate the moment the peace treaty is signed. **Hate created as an alleged necessity of war will live on to plague us in after years.** It consumes those who feed it.

"We should fight the war with a minimum of these foul and despicable attributes. They are not essential to victory, and certainly no enduring peace can be built by people who have fully developed their capacity for hate and blood lust."

* * *

Missions in Latin America

"On This Foundation," by Roycroft, the text to be used in the course on Leadership

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Greenville District Meeting

The annual District Meeting of the W. S. C. S., which was held in conjunction with the District Missionary Institute in Cleveland, was well attended, 150 members having registered.

Rev. J. W. Ward, district superintendent, opened the meeting with a thought-provoking devotional.

Mrs. R. M. Yarbrough, district secretary, presided over the women's meeting. In her splendid report the secretary stated that the Greenville District had led in the number of Mission Study classes and in finances. The secretary urged every auxiliary to increase its membership, to set up a spiritual life committee, and to send in all reports on time.

The following conference officers were presented: Mrs. W. H. Ratliff, Mrs. E. B. Nash, Mrs. E. M. Sharp, Mrs. Ernest Moore, Mrs J. N. Dunn, Mrs. E. T. Clark, Mrs. E. L. Jacks, Mrs. J. D. Dorrah.

Dr. Ezra Cox, from the General Board of Missions, spoke at the 11 o'clock hour in the interest of Methodist Missions. In a graphic way he pictured a community that had been transformed economically, socially and spiritually as a result of home missionary effort.

The local church served a delicious lunch at the noon recess,

In the afternoon session, Mrs. J. D. Dorrah spoke of the splendid program of service which is being carried on at Malvina Center. About 80 people are served in a material and spiritual way.

Mrs. S. E. Ashmore, of Indianola, led the closing consecration service in such an impressive way that everyone present was deeply moved. Rev. L. P. Wasson, of Greenville, pronounced the benediction.

LOUISE LAW, Secretary.

* * *

Methodists Have World Outlook Program at Greenville

The women of the Methodist church met on Monday afternoon for their World Outlook program. In the absence of the president, Mrs. R. P. Dunn, Mrs. C. H. Fullerton presided.

Mrs. Guy Drew was chairman of the program which proved to be one of the most interesting and unusual ever presented to the organization. Two years ago Mrs. Drew was made chairman of the circle and the only active members given her were the Mission and Bible Study leaders and her officers. Before the end of the year she had an enrollment of forty. They were over the top with all financial obligations, and had done an outstanding work in social service. It was from this phase of the work that they made their program. The members of the circle sat in front, and as Mrs. Drew called on them they rose and told something of their work.

Mrs. Criddle gave a detailed account of the way the work had been done and introduced Mrs. Williams, head of the mothers' group. Mrs. Williams gave a talk on the influence of Christians. She displayed a wedding ring quilt, one of the fourteen the circle had made. Mrs. Orr, Mrs. Able, Mrs. Shirley and Mrs. Garmon gave brief talks on their experience as members of the circle.

* * *

We are glad to have news from Miss Brown, that she will soon be back at her work at Malvina Community Center.

* * *

Are you interested in going to Columbus, Ohio, for the Assembly, May 19-22? If so, write Mrs. E. M. Sharp, Hernando.

* * *

Methodist Mothers

Methodist mothers in this State, through their Woman's Societies of Christian Service, will make Mother's Day (May 10) the occasion to join in a nation-wide appeal to authorities to improve moral conditions in areas surrounding Army camps and Navy yards.

Leaders in the movement to "defend our defenders," headed by Bishop Ralph S. Cushman, of the St. Paul (Minn.) Area of the Methodist Church, are urging all church people, both individually and as societies and congregations, to write letters and send petitions to the President, Senators and Representatives and to State and local authorities asking their aid to stop the sale of all intoxicating liquor to men in uniform and to eliminate prostitution adjacent to training centers.

Miss Thelma Stevens, of New York City, secretary of the Department of Christian Social Relations and Local Church Activities, of the national organization of Methodist women, has asked the cooperation of the 27,000 local societies of Methodist women in writing letters and circulating petitions on Mother's Day, on the ground that the evils involved cause so large a part of feminine unhappiness. "To write officials urging the removal of these temptations from the young men in service is not only an appropriate use of Mother's Day, but an indirect tribute to the ideals of Christian womanhood," Miss Stevens said.

—Methodist Information, Ralph Stoody, Director.
150 Fifth Ave., New York City.

* * *

A Bill and Two Petitions

The following Bill is printed for your information. The forms of the Petitions are printed so that you may use them in going before your community with this very important matter of life around our soldier boys.

77th CONGRESS
SECOND SESSION
H. R. 6785
In the House of Representatives
March 13, 1942

Mr. Rankin, of Mississippi, introduced the following, which was referred to the Committee on Interstate and Foreign Commerce.

A BILL

To amend the Communications Act of 1934, as amended, so as to prohibit the radio advertising of alcoholic beverages.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the Communications Act of 1934, as amended, is amended by inserting after section 316 thereof, a new section as follows:

"Advertising of Alcoholic Beverages"

"SEC. 316A. No person shall broadcast by means of any radio station for which a license is required by any law of the United States, and no person operating any such station shall knowingly permit the broadcasting of any advertisement of any alcoholic beverage. Any person violating any provision of this section shall, upon conviction thereof, be fined not more than $1,000 or imprisoned not more than one year, or both, for each day during which such offense occurs."

Petition for H. R. 6785

To the members of the House of Representatives of the Congress of the United States:

Whereas, throughout the nation there are daily broadcasts over the radio extolling the purported virtues of alcoholic beverages, urging home-makers to serve them to their families and guests; and

Whereas, these broadcasts are heard by children and youths, as well as adults, who are led to believe that these alcoholic beverages are harmless and wholesome and socially valuable; and

Whereas, the habit-forming nature of alcohol makes such an attitude of tolerance to these beverages dangerous to the health and morale of both adults and youth, and our nation can be no stronger than its homes and citizenry, now therefore:

WE, THE UNDERSIGNED CITIZENS OF ...., state of Mississippi, do respectfully petition you to vote for H. R. 6785 as a means of protecting the American home from propaganda by the liquor trade, which is a direct assault on Civilian Defense.

Name	Address
....	....
....	....
....	....

Petition for S. 860

(The King's Business Requireth Haste)

To the members of the Senate and House of Representatives of the Congress of the United States:

Whereas, in the War Act of 1917, the Congress of the United States included legislation forbidding the exploitation of the men in the Army and the Navy by liquor and commercialized vice, even though liquor was then forbidden in any military unit; and

Whereas, in the Selective Service Act the Congress of 1940 called the young men of the present time to train for defense of our nation if need be, and there now exists for these young defenders no defense from the activities of what General George C. Marshall, chief of staff of the Army of the United States, referred to as "a sordid business for the accumulation of money," namely, the traffic in alcoholic beverages, and since beer is now sold in the camps by Government authority, and since commercialized prostitution in camp areas threatens health, morals, and efficiency of service, now therefore:

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Report of Secretary of Christian Social Relations

During the past year the Department has cooperated with "Agencies working toward social reform and the development of a social conscience." The nature and extent of this cooperation deserves consideration in our report. The Department gives cooperation in some organizations through its membership. In these cases, the Secretary receives their official publications and is able to utilize material from them which will stimulate interest in our common objectives. In some organizations the Secretary has taken an active part. Considerable time and interest have been given to service on the boards of such organizations as the Crippled Children's Clinic, Juvenile Protective Association, Red Cross, Health Units, etc.

Reports from the local secretaries show the result of cooperative activities and studies in increasing reality in types of service. This has been through the secretaries, who, for example, have spoken before city councils, have written letters to Senators and Representatives, written articles for the daily press, and in all possible ways worked in the interest of greater opportunities for the Negro race. It is the type of intensive work that brings results.

Of the two hundred and sixty-seven societies, only one hundred and sixty-three reported during the past year. Out of this number one hundred qualified for the Honor Roll, sending reports every quarter on time.

The following societies have made the required four quarterly reports:

Alexandria District: Alexandria, First Church, Bunkie, Opelousas, Boyce, Winnfield, Palmetto, Montgomery, Natchitoches, Pineville, Glenmora

Baton Rouge District: Baton Rouge, First Church; Zachary, Bogalusa, New Hope, Ponchatoula, Blackwater, St. Francisville, Hammond, Baker, Amite.

Lake Charles District: Lake Charles, First Church, Ebenezer, Rayne, Welch, Leesville, Sulphur, Lafayette, Gueydan, Simpson, Lake Arthur, DeRidder.

Monroe District: Monroe, First Church; Bastrop, Buckner, Stone Avenue, Gordon Avenue, Waterproof, Jones, Columbia, Wisner, Rayville, Mangham, Wesley, St. Joseph, Grayson, Lake Providence, Delhi, Tallulah, Sterlington, Winnsboro, Mer Rouge.

New Orleans District: New Orleans, Second Church, Rayne Memorial, Eighth Street, New Orleans; Canal Street, Franklin, Napoleon Avenue, Houma, Morgan City, Munholland Memorial, St. Marks, Parker Memorial.

Ruston District: Springhill, Gibsland, chatham, Haynesville, Ruston Trinity Church, Arcadia, Ansley, Claiborne, Bernice, Homer, Minden, Athens, Cotton Valley, Eros, Clay, Farmerville, McIntyre.

Shreveport District: Greenwood, Rodessa, Cedar Grove, Vivian, Plain Dealing, Benton, Coushatta, Ida, Logansport, Zwolle, Bossier City, Sexton Chapel, Gilliam, Keithville, Shreveport, First Church; Noel Memorial, Mangum Memorial, Wynn Memorial, Broadmoor, Park Avenue, Pelican.

MRS. D. C. METCALF, Sec.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

AVAILABLE FOR EVANGELISTIC SERVICE

Rev. Gus Klein, 1567 Waverly, Memphis, Tenn. Church Finance and YG. P. Specialist. Expenses less than with pastor help. References: Bishops P. Kern, J. M. Moore, and Dr. Cunnngham, Amory, Miss. Summer dates open for Louisiana and Mississippi.

* * *

Report of Secretary of Missionary Education and Service

To the Louisiana Conference Woman's Society of Christian Service, in Session, Ruston, La., April 14, 15, 16, 1942:

An ever-developing and ever-enlarging program in the area of Missionary Education and Service has kept both conference and local secretaries "on the alert" in 1941. Throughout the year, new study opportunities, new education cultivation plans, and new definitions of the work have constantly presented themselves. Fortunately, the conference secretary has had the cooperation of two other conference officers to form the Conference Study Committee. Early in the year, this committee prepared and mailed to every local Secretary of Missionary Education and Service a suggested plan of study for the entire year, including instructions for the formation and functioning of the local study committees. In addition to this guidance material, suggestions on the spring and fall mission studies were sent to each local secretary.

The fall, district-wide "Study Day" meetings, which were cut short because of war manuevers in the state (meetings were held in the Shreveport, Ruston, Monroe and Alexandria Districts), emphasized the total study program and the responsibility of each member of the study committee in relation to the other members.

The four outstanding studies of the year were: "The Christian Mission in China Today," "Jesus and Social Redemption." "Christians and World Order," and "The Christian Family." For the first time, classes taking the Christian Social Relations study on "The Christian Family," were counted on the Efficiency Aim and could apply for Special Jurisdiction Recognition. Twenty-four such classes were held. Twenty-seven societies reported cooperation in a church-wide School of Missions, using the text, "Methodism's World Mission," by Van Dusen.

Special Missionary Projects have been confused with activities in Christian Social Relations and Local Church Activities, particularly those growing out of studies. Nevertheless, at the end of the year, we were able to report approximately $10,883 sent to the Conference Treasurer for Special Missionary Projects within the appropriations—or 34% of the amount sent by the Conference Treasurer to Mrs. Fulton.

The statistical report of this department of work follows:

Total number of study classes, including studies in Missions, Bible and Christian Social Relation, 386; total number members in all classes, 9,198; Number different societies reporting missionary libraries, 54; Number Special Jurisdiction Recognition classes, 55.

The above figures in no way indicate the really fine work that was done in 1941, for there is no way to measure or count enlightened minds, stirred hearts, earnest effort, and sincere consecration. Suffice it to say, that more and more societies are reporting results in activity growing out of study, which is, after all, the real test of interest and growth.

To think of study plans and text books in these troubled days may seem prosaic, but let us remember that Missionary Education is basic in maintaining those ideas and ideals of mutual understanding and brotherhood between races and peoples and cultures, the loss of which has been largely responsible for our present chaotic condition. To the end that we shall be able to exemplify Christian stability and intelligence in a world of war—and later in a post-war world—let us study and work and pray.

Respectfully submitted,
MRS. G. W. DAMERON.

* * *

Approved Study Topics and Text 1942

Missions

Joint Study: W. S. C. S., cooperating in a Church-Wide Mission Study Class under direction of the pastor.

Text: The Methodist Meeting House, by Paul Garber.

Topic: Christianity and Democracy.

Text: "Christian Roots of Democracy in America," by Arthur E. Nelt.

Topic: Latin America (to be taught in Pastors' School and Conference for Christian Workers, Centenary College. Shreveport, June 8-12, 1942).

Text: "On This Foundation," by W. Stanley Ryereft.

Bible

Text: Our Times, What Has the Bible to Say? by Dwight J. Bradley. Any other text on the approved list may be used also.

Christian Social Relations

Topic: The Christian Family.

Texts: "Growing Together in the Family," by L. F. Wood.

"The Home and Christian Living," by Hayward and Hayward.

Topic: Stewardship.

Text: "I have a Stewardship," by Ralph Cushman.

NERVOUS DEBILITY

and general chronic diseases are now being cured by Natural Methods, also loss of weight, protatitis, gastric disorders, rheumatism, neuritis and similar ailments. For circular and free information blank write us. Best in Natural Methods combined with best in physical-therapy. No T. B. patients.

BIGGS HEALTH HOME
Asheville, N. C.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note: Copy for Church School Lesson failed to reach us.—Editor.

THE ART OF LISTENING

By Mrs. Irvin Rowland

"He that hath an ear, let him hear what the Spirit sayeth unto the churches."

There is an art in listening that is sadly in need of cultivating for most of us. We attend church for the purpose of worship and gaining inspiration and knowledge from the service and the pastor. Yet, do we always think of the words as we sing and let them be an expression of our own hearts? As prayers are offered, do we enter into a prayerful spirit and add words of earnest petition likewise? As God's Holy Word is read, do we listen intently and drink in the Words of Life? As the pastor brings his message, do we concentrate on what he is saying, or do thoughts of other things crowd into our minds so much that we scarcely know what he is talking about?

Yes, it takes a great effort to be a good listener, to really hear with our ears and our hearts what is being said. One must constantly push out all irrelevant thoughts if he hears and understands. How much we fail to get from our worship services because we are not good listeners! We are the responsible losers if we fail to take the bread that is offered us.

It has been said that a thing must be emptied before it can be filled. So as we seek to be good listeners, this is a definite requirement. God constantly speaks to the human soul through our spiritual ears. Do we ever seek to hear Him as we pray, or commune with Him? We need the same admonition that James gave to his brethren—"Let every man be swift to hear."

NEW OPPORTUNITIES LOOM IN CHINA

By W. W. Reid

The present situation in China affords many good opportunities for doing Christian work, in the opinion of Samson S. Ding, religious educational leader in Fukien. Owing to the scattering of population, there are some Christians in almost all of the cities and large towns in the northern and western parts of Fukien. The enlarging of circuits or the carrying out of the circuit plan started by John and the use of many well trained lay workers will enable many churches to become self-propagating and self-supporting.

"The proselytism of the 'Little Flock' (a new sect), so much feared by some of our workers, is a challenge to us to give more attention to the religious education of our adult church members," says Mr. Ding. "Many of our workers are conscious of the tremendous forces working in China for moral and social changes, and their responsibility in the task of building a new China and a new world. The church members of Hsia Seng Kang, one of our rural experimental stations, raised $800 for pastoral support last year, while in 1935 they only raised $60. This shows that rural religious education work is producing good results.

"Mr. Hu and I agree that lay training work should be continued and emphasized in the coming year, in spite of the fact that it will be necessary to provide considerable financial subsidy for the training schools. We hope to have one or two short-term schools lasting for about two weeks for a group of selected lay workers. We will visit some of the churches and try to help the church school workers to improve their methods of teaching. Most of our workers still use the lecture method in their class instruction work. Consequently, church members do not do their own thinking. Probably Mr. Hu and I shall work out some sample lessons, using project and discussion methods. As the discussion method requires a highly developed technique, we cannot expect all of our workers to be able to use it well; but we hope that at least they will understand that it is not the business of a Bible class teacher merely to cram into the church members' minds a great mass of subject matter. By asking the church members to give testimonies, to answer some questions pertaining to their daily Christian life, or to report on what they think of the Bible passages which they have read, adult Bible study classes and Sunday school classes will be more helpful and interesting to adult church members."

Camp Adventure

Lake Junaluska, North Carolina
An Experience in Abundant Living for Boys and Girls
Wide Variety of Land and Water Sports
Horseback Riding
Special Trips to Points of Interest, Including Great Smoky Mountains
Mature Christian Leadership. Progressive Approach
MODERATE RATES
For Illustrated Booklet Write
HAROLD M. PATRICK
DIRECTOR
Box 233 State College, Miss.

SUKI-YAKI PARTY CLOSES FIRST AID COURSE

By S. E. Evans

Marking the completion of a Red Cross first aid class, held in the Japanese Methodist Mission, Mesa, Arizona, the Rev. and Mrs. S. A. Stewart, veteran missionaries to Japan now stationed at Mesa, sponsored a Japanese suki-yaki dinner as a farewell to instructors of the class. One was of American Indian descent, and all teach in the Pima Indian School. Prepared by native Japanese, the feast was served in Japanese style and was enjoyed by both Caucasians and Japanese.

Among the guests was Editor John C. McPhee, of the **Mesa Journal-Tribune,** who said, "Because it could happen nowhere but in democratic America, these folk who are supposed to be related to our sworn enemies went about the business of being gracious hosts. If you have never eaten suki-yaki your education as a gourmet is incomplete. Suki-yaki eaters must toil for the rich dish because no self-respecting American at a Japanese dinner would think of dropping the miserable chopsticks for a more desirable tablespoon—not while anyone was looking. Suki yaki contains carrots, onions, beef, soya bean curd and broccoli if chrysanthemum leaves are not in season. This garnishes about three ice cream scoops of rice and the whole concoction swims in shoyu, that spicy goo of the Orient."

The Japanese Mission now being served by Mr. and Mrs. Stewart is on the "free side" of Zone B. Most of the Japanese are farmers and vegetable growers and are scattered over a wide area. The Stewarts are holding meetings in the homes, since the people are restricted and are not permitted to cross the zone lines. They visit among Buddhists and Christians alike, help in all possible ways in hearings in Phoenix, and assist the F. B. I. in investigations. They also plan to supervise studies of students in elementary and high school who, because they live "on the wrong side of the tracks," are unable to attend school.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

of Mission Study Groups, to be taught by Mrs. Paul Arrington, at Pastors' School, is now available. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price 60 cents.

This will be a short-term study on "Missions in Latin America," and we should begin collecting supplementary material now for use in the fall.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

WE, THE UNDERSIGNED CITIZENS OF ...., state of Mississippi, do respectfully petition you to vote for S. 860, as a contribution to a wholesome defense program and a re-enactment of legislation similar to that of 1917, and so give to the young men of 1942 the protection their fathers had in 1917.

Name	Address
....	....
....	....
....	....

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

THE CHRISTIAN FIRESIDE

TEN LITTLE CHRISTIANS

By Verne Leslie Smith

Ten little Christians, standing in a line,
One didn't like the preacher, then there were nine.

Nine little Christians stayed up very late,
One slept on Sunday morning, then there were eight.

Eight little Christians on the road to heaven,
One took the lower road, then there were seven.

Seven little Christians got in an awful fix,
One didn't like the music, so then there were six.

Six little Christians seemed very much alive,
But one lost her interest, then there were five.

Five little Christians, wishing there were more,
But they quarreled with each other, then there were four.

Four little Christians, cheerful as could be,
But one lost his temper, then there were three.

Three little Christians did not know what to do,
One joined a bridge club, then there were two.

Two little Christians, our rhyme is almost done,
Differed with each other, and then there was one.

One lone Christian won her neighbor, Sue,
Brought her with her to the church, and then there were two!

Two earnest Christians each won one more,
That doubled their number, so then there were four!

Four sincere Christians worked very late,
But each won another, so then there were eight.

Eight splendid Christians, but nothing rhymes with "sixteen,"
So we simply note that in seven more jingles there would be one thousand and twenty-four Christians, which would be quite a houseful!

—Zions Herald.

National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

WHAT MARY GAVE

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold.

MY CAMEL

I loaded my camel rich and high, and marched him up to the needle's eye. He was laden with riches manifold, with bales of silks and with sacks of gold, with precious stones and with jewels rare, and with vessels lovely beyond compare. I urged my camel with angry din, I pressed my camel to enter in, but far too large with his loading high, he could not pass through the needle's eye.

I rode the camel a night and day, and sought to enter some other way; but though I followed a wearisome round, only the needle way I found. I groaned, for I did not have enough, but I took from the camel the bulkier stuff; and with gold and gems I would fain get by—still the camel stuck at the needle's eye.

Then I left the camel alone outside, and all by myself the entrance tried; but with all my pockets stuffed—alas, the needle still would not let me pass. So at length I threw all my wealth away, and sank upon lowly knees to pray; I begged the Lord to forgive my sin, and to let a poor traveler enter in.

Then lo! the marvelous needle's eye grew to an entrance wide and high. And proud and glad, in a beggar's dress, I passed the portal of happiness. But where the camel decided to go, I did not care, and I do not know.—Amos R. Wells, in Sunday School Times.

THE PARSON WHO IS NOT PAID

We had gathered round his study fire—the minister, his wife, and I.

My host and I talked (I may say modestly) philosophy and psychology. We were exceedingly highbrow as well as very comfortable, even though we were sitting on circuit property.

The level of our conversation was far above the minister's wife! She could not attain unto it. She did not try.

Instead, she darned socks.

Nevertheless, I think she must have been listening to our discussions, for when, in an unguarded moment, I said: "And so you would like to buy more books?" the minister's wife looked up and smiled.

"I would," said my host.

"He would," his wife interrupted, "but as his is a labour of love—well, what is he to do?"

"But he receives a stipend," I ventured.

The lady let her hands rest in her lap. Her lovely face, serene and strong, lit up.

"My husband is not paid for what he does in the circuit," she said. "He preaches and prays, he visits and works and lives to serve because he loves to do so. He does it all for nothing—which is another way of saying he does it unto the Lord!"

"And the stipend?" I asked.

"Is in point of fact paid to me," was the smiling reply. "It enables me to see that he is holy without having holes in his socks. I look after him. I see that he changes into winter woolens. . . . They pay me for it, but he lives only to serve."

She sighed happily as she looked at yet another hole in another sock.

—Methodist Recorder.

SOLDIERS AND TEMPERANCE

In the mobilization of America's youthful strength, there are sinister forces working from within that will undermine physical power and efficiency far more than anything that could be concocted in the Wilhelmstrasse.

There is no one who will deny the high state of physical efficiency of the totalitarian armies. But did you know that one of the first things these undemocratic powers did was to enforce laws of temperance so that their accumulating reservoir of youthful energy would not be eaten into by alcohol erosion? Yet Christian democracies not only blindly continue to accept the primitive, unscientific premise that alcoholic indulgence is part of a soldier's training, but they allow a small group of traitorous citizens to promote an ever-increasing flow of alcohol into the nation's arteries for their own personal profit. Do you think that the promotion of booze-muddled brains in our bombers, tanks and submarines to face the cool-headed, sober, ruthless efficiency of totalitarian aggression is an attribute worthy of Christian democracy?

—Baptist Record.

"Why are you wearing spectacles, old man?"

"Well, through cross-word puzzles, I've contracted an optical defect. One eye travels vertically and the other horizontally!"—Christian Science Monitor.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores
DICKEY DRUG COMPANY, BRISTOL, VA.

ROBERT DARRELL GOODWIN

Uncle Darrell, as he was familiarly called by his friends, departed from this life Feb. 22, 1942, at his home at Heflin, La.

He was born in Pickens county, Alabama, April 4, 1858. He moved to Louisiana in 1881. Married Miss Willie A. Wimberly, to which couple two children were born: J. Wimberly and D. M. Goodwin. He leaves his wife, two sons, and four grandchildren, Robert Abner, Wimberly Clanie, George Clinton and Marjorie Goodman.

He was a charter member of the Methodist church at Heflin, and lived a beautiful Christian life. He was loved by all who knew him. A true friend of the ministry, and as his last pastor I shall always remember his kind words and deeds of love. No greater tribute could be paid to him than that "He lived a good life."

He was buried at Andrews Chapel cemetery, where a host of kindred and friends met to pay their respects to a noble character and citizen.

Uncle Darrell, your race has been won. You fought a good fight of faith. Our loss is your gain. Farewell until we meet again.

A. M. WYNNE, Pastor.

MRS. MATTIE CROWDER

Whereas, God has seen fit, in His wisdom, to remove from our midst one of our most beloved members, Mrs. Mattie Crowder.

We bow in humble submission and thank our Father for giving to this earth such an one.

He endowed her with a wonderful personality, cheerfulness personified; a voice that lent the fulness of its beauty to our community, first in consoling aching hearts where the Death Angel invaded a family; second, in our church choir, where our praises are in song; and third, to the young couple who radiantly kneel for a benediction after pledging their lives one to the other and to God.

We believe she is now a member of The Celestial Choir, and can pour forth her song of praise, ever more, to Him, who gave this talent. She did not bury this talent, but used it for His glory and for His people.

Her Christian service dates back to her early youth, when as a radiant girl, she won the hearts of young, old, black and white—rich and poor, and served them unselfishly in her home community and church.

"Faithfulness to every trust" was one of her outstanding qualities. Although living a busy life, she always put her God and the church first in her thought and life.

Mrs. Crowder was a loyal and devoted member of the W. S. C. S., and through her many years of active service. she was elected to numerous places of responsibility and honor. Her counsel and help were eagerly sought and always cheerfully given.

Our auxiliary has suffered a loss no one can estimate and every member has lost a friend. Though her voice can no longer lead us in "Amazing Grace," her hope, her faith, her love, will help to lead us home.

Mrs. Crowder was twice President of the Baird Bible Class, and loved to render such service. She resigned on account of ill health, but consented to give the devotional on the Sunday before she was called, the subject being "Friendship."

She was a strong spiritual leader, loved the poor, and to do for them without ever rendering an account of such. Her love for old people was beautiful, never passing them without giving them her sweet smile, a word of cheer and a hearty handshake.

Our Circle shall miss her. She was ever ready for all activities to advance the development spiritually and otherwise.

May God bless and sustain her family in this great loss.

Be it resolved, that a copy of these resolutions be spread upon the minutes of our W. S. C. S., and a copy sent to the bereaved family.

The Woman's Society of Christian Service: Mrs. R. E. Wyche, Chairman; Mrs. Jesse Stephens, Mrs. R. E. Smith.

WHY WARN THE CLERGY?

By Bishop James Cannon, Jr.

On my return home, in a recent issue of the Times-Dispatch, of Richmond, I saw a three--black-type headline—"Clergy to Get Polite Warning on Tire Ration." The article with this headline states: "Virginia clergymen who seek permits to buy tires may henceforth get a politely-worded warning not to abuse their privilege," and reference is made to a statement prepared by the pastor of a Methodist church. This statement declared: "We preachers are a greatly favored group. Because the Christian Church, which we represent, has so large a place in the life of the nation, and in the mind of our public, much consideration is shown us. And now the Government has made provision for us to receive automobile tires, while members of our congregations and others equally deserving have no such rights."

The writer of this statement is the pastor of a large, influential congregation, in a city of a population of about 40,000, where there is public transportation available, and where he can reach nearly all his members without a car. But this is not the case with our preachers in charge of circuits. I preached on a circuit one Sunday recently at 7:30 p. m. The pastor had preached at 10 a. m., 11:30 a. m., 3 p. m., and would have preached that night had I not preached for him, making a circuit of over 30 miles, and ministering to his members, most of whom lived near to, or within a few miles of the different churches. Very many pastors cannot possibly do their full work without cars.

The Government has granted tire priority to pastors in order that they may preach at their several churches, visit sick men, women and children, comfort and strengthen their members who are in sorrow and bereavement—increasingly so as the war goes on. To say, as this city pastor does, "If others must walk, or use worn tires, we should ask no more," ignores the reason for the priority. It is to render an essential service, which can not be efficiently, or fully rendered, if the pastors are limited to walking. The priority is granted, not as a **favor**, but to enable **needed** work to be done. Similar priorities are granted to doctors, nurses and veterinarians. Why should they not get "polite warning?" Are the clergy less intelligent, or more selfish than doctors, nurses and veterinarians? I talked today with an official of one of the dairy companies of Richmond and was informed that there is no priority granted to a milk delivery truck, while there is priority granted to beer trucks. Why should a beer truck be granted priorities and milk trucks not?

Preachers as a class will not abuse the tire priority granted. They will not think of themselves as more "deserving than members of their congregations," but they and their members also must recognize that they have essential work to do in the maintenance of spiritual life and morale, which can not be done as it should be without tire priority. This is not granted as a matter of consideration or of special privilege to the minister personally, but as a recognition of the vital work which he ought to do.

It would be quite interesting to see a headline in our paper's such as, "Why Tire Priority to Beer Trucks, and Not to Milk Trucks?" And a headline, "Veterinarians to Get Polite Warning on Tire Ration." Our Lord said: "How much better then is a man than a sheep?" To visit, to read the Scripture, to talk and to pray with troubled, sick souls, is certainly as important as to visit a sick dog, or cow, or horse, and the delivery of milk is far more important than the delivery of beer. Leading scientists deny the brewers' claim that beer is food; indeed, they declare that 3.2 beer is intoxicating, and that its food value is infinitesimal.

Richmond, Va.

SELF-CENTERED

By Rev. C. B. Powell

Luke 16-13

To preserve our faith and the unity of spirit among our own we have got to be more Christian or not at all. We stand or fall on this truth, there is no other way. We cannot serve God and Mammon. As much as some people think they can, it is an impossibility; it is the self-centered fellow who thinks it can be done.

Our Christianity stands for purity, truth and righteousness. The will to live becomes the will to live right and not for a selfish purpose. There is no place in the Christian service for a self-centered person. Our idea must be too broad, too high, too great, to maintain such a selfish idea. We cannot conceive of the real life without God, and He must be real to us.

One cannot go on loving the things of the world, sins of almost every kind, and yet claim to be a Christian, and love God. The sooner we get away from this thought and this way of thinking, how much better it will be. I have often made use of the remark, it seems to me that some people think that they are bound to sin a little. The world's situation is pressing us to a decision, and we as leaders of the Church must be honest and faithful in this matter. We cannot swing with the worldly things of life and at the same time try to hold on to God; it simply won't work.

Paul says no one lives to themselves. He sounds the keynote, no self-centered person can live for God. I repeat again, it cannot be done.

If our love stops at our door it will turn to hate. The love of God is supreme above all, and if we love God, and prove it by giving our lives in service to Him for the salvation of the world, we cannot and will not serve Mammon, we cannot serve two.

O Lord, save us, our great Church and our country, or we perish.

Church members may be divided into three general classes in a "skeleton" outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the church will grow and prosper without their help. The jawbones, of course, do the critizing. And the backbones—well, they just get under the load and carry it along.—Quoted in the Living Church.

The devotion to the person of Christ that steers clear of the doctrines and precepts of Christ, is but sentimental rhapsody.

—Herrick Johnson.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends but these without capitulation—above all, on the same grim conditions, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.

—Robert Louis Stevenson.

When Moody was in Chicago, exercising a great influence in his pulpit, he found two good women who were always praying while he preached. He asked them for whom they were praying. "For you," was the reply. "Why not for the people?" "You need it most." This opened his eyes to his unknown need and led him to the experience which turned him from a Chicago pastor into a world-evangelist. Well do I remember the amazing power with which Moody touched London in 1875, and Oxford in 1883—to him I owe more than I can here say. But it was long afterwards that I learned how he had been clothed with thunder and anointed with fire by the intercession of those two unknown women.—R. F. Horton, D. D.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Aberdeen District Conference	9½
Rev. A. Y. Brown, Okolona	16
Rev. A. S. Brisco, Derma	11
Rev. G. A. Baker, Verona	5
Rev. E. H. Cunningham, Amory	10
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	3
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	20
Rev. W. C. McCay, Nettleton.	20
Rev. H. R. McKee, Pittsboro	14
Rev. J. L. Nabors, Jr., Mooreville	13
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	15
Rev. T. F. Sartain, Vardaman	3
Rev. E. R. Smoot, Aberdeen	11
Rev. E. F. Tucker, Calhoun City	8
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Columbus District Conference	17½
Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	8
Rev. V. C. Curtis, West Point	19
Rev. J. R. Countiss, Starkville	12
Rev. T. E. Gregory, Columbus	15
Rev. J. W. Gibson, Louisville	2
Rev. J. N. Humphrey, Weir	2
Rev. S. W. Hemphill, Artesia	2
Rev. J. L. McElroy, Kosciusko	5
Rev. E. G. Potts, Chester	10
Rev. S. B. Potts, Sallis	10
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	4
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	11
Rev. J. D. Simpson, Crawford	6
Rev. E. B. Sharp, Noxapater	5
Rev. Chas. E. Stewart, Bellefontaine	2
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	11
Rev. W. M. Wright, Brooksville	8
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	7
Rev. A. C. Bishop, Baldwyn	6
Rev. J. B. Burns, Ashland	2
Rev. K. E. Clark, New Albany	14
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	4
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	6
Rev. W. R. Hammontree, Corinth	18
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	21
Rev. W. H. Heath, Hickory Flat	3
Rev. C. L. Ivy, Marietta	3
Rev. Z. A. Jumper, Potts Camp	12
Rev. L. P. Jumper, Guntown	2
Rev. W. R. Liming, Rienzi	5
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormick, Fulton	5
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	73
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	13
Rev. C. L. Rogers, Ripley	18

Greenville

Greenville District Conference	24
Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	11
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
Rev. G. C. Gregory, Shelby	14
Rev. J. M. Guinn, Merigold	2
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	5
Rev. J. C. Wasson, Lula	5
Rev. L. P. Wasson, Greenville	9

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. T. M. Bradley, Inverness	2
Rev. C. W. Baley, Poplar Creek	2
Rev. W. W. Bruner, Swiftown	5
Rev. A. L. Davenport, Vaiden	24
Rev. E. C. Driskell, Pickens	3
Rev. T. M. Dye, Jr., Carrollton	10
Rev. N. D. Guerry, Schlater	4
Rev. J. H. Holder, Winona	7
Rev. W. O. Hunt, Webb	5
Rev. E. S. Lewis, Durant	11
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. W. T. Phillips, Tchula	10
Rev. H. H. Wallace, Drew	12
Rev. R. E. Wasson, Black Hawk	16

Sardis-Grenada

Sardis-Grenada District Conference	6
Rev. A. W. Bailey, Holcomb	25
Rev. B. B. Bailey, Mt. Pleasant	2
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	11
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	10
Rev. E. L. Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	11
Rev. H. P. Lewis, Byhalia	6
Rev. W. H. Mounger, Como	8
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	13
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	3
Brookhaven District Conference	14
Rev. Frank E. Dement, Jr., Monticello	12
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	3
Rev. D. H. McKeithen, Bogue Chitto	3
Rev. M. L. McCormick, Brookhaven	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. J. W. Sells, Crystal Springs	2
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	8
Rev. J. E. J. Ferguson, Sumrall	2
Rev. B. M. Hunt, Hattiesburg	10
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	8
Rev. A. M. O'Neil, Petal	7
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2

Jackson

Jackson District Conference	27
Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	9
Rev. R. E. Case, Homewood	6
Rev. W. J. Ferguson, Flora	11
Rev. J. H. Grice, Vaughan	2
Rev. J. E. Gray, Forest	2
Galloway Memorial, Jackson	7
Rev. J. C. Jackson, Hamburg	4
Rev. Glendell A. Jones, Florence	5
Rev. Roy H. Kleiser, Jackson	5
Rev. G. P. McKeown, Brandon	8
Rev. L. T. Nelson, Madison	4
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	4
Rev. T. M. Ainsworth, Shubuta	2
Rev. T. M. Brownlee, Meridian	2
Rev. M. E. Burnett, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. H. A. Gatlin, Meridian	5
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	3½
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	9
Rev. J. B. Shearer, Scooba	2
Rev. E. D. Simpson, DeKalb	2
Rev. H. W. F. Vaughan, Decatur	2
Meridian District Conference	13

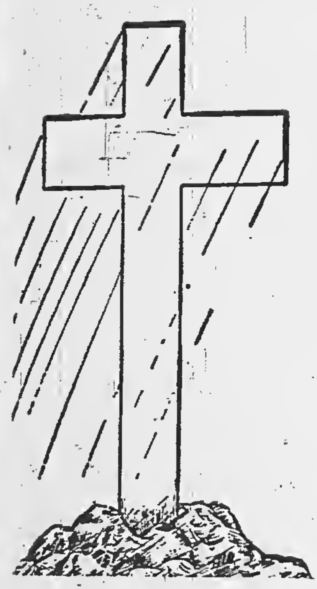
Seashore

Rev. J. B. Cain, Columbia	4
Rev. C. C. Clark, Gulfport	116
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	5
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. E. W. Ulmer, Pascagoula	11
Rev. R. L. Walton, Moss Point	2

Vicksburg

Rev. R. E. Alsworth, Edwards	4
Rev. R. A. Allums, Gloster	12
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. P. H. Grice, Louise	2
Rev. J. B. Holyfield, Port Gibson	7
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	4
Rev. E. E. Price, Lorman	4
Rev. L. J. Snelgrove, Silver City	3
Vicksburg District Conference	25
Rev. Morelle H. Wells, Fayette	13
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

New Orleans
CHRISTIAN ADVOCATE



THE LIVING CHURCH

The root of the frustration of which we are all conscious is that the essential forms of Christian imagination and experience such as those of a future life, of forgiveness and salvation, of belief in the active working of the Holy Spirit, have for large numbers of people, including many who are members of the churches, lost their compelling force and are no longer able to awaken a strong, emotional response. . . . The Gospel we know to be dynamite, but somehow we are not blown up. . . . It is at this deepest level that our need of renewal is greatest.—Dr. Joseph H. Oldham..

THE PRAYER-ROOM TODAY

Eternal and never-changing God, strengthen and sustain me in the time of trouble. I pray no shelter nor escape, but strength; strength equal to the day, strength to endure. If wounds be mine, let them be sustained in no defection of retreat, while bravely facing life's earnest foes. Amen.

Vol. 89. No. 20.

NEW ORLEANS, LA.
THURSDAY, MAY 14, 1942.

Things are Passing

By F. W. Robertson

Things are passing; our friends are dropping off from us; strength is giving way; our relish for earth is going, and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us and the same scenes around us; but the freshness that our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life, have faded away forever. Sad and gloomy truths to the man who is going down to the grave with his work undone—not sad to the Christian, but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life;through the solemn tolling of the bell of time which tells us that another, and another, and another are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness, let not the Christian slack his hand from work, for he that doeth the will of God may defy hell itself to quench his immortality.

WALLET OF THE WEEK

BIOGRAPHICAL WRITINGS make up a large part of the world's literature. Many of these personal stories are of the bulky English type, but neither length of years nor literary coverage furnishes a basis for a true comparison of lives. Many long and labored stories of men have proved to be the burial place of their heroes, and the biography of the oldest man in human history was told in sixteen words. On the other hand, the record of the Man whose redemptive ministry covered less than three years has been expanded into whole libraries of interpretation and the end is not yet.

* * *

MANY HOUSEHOLD REMEDIES have been the forerunners of standard drugs which later received the approval and blessing of medical science. Such were quinine, digitalis and belladonna. Now the berries of the European mountain ash, which have long been used as a spring tonic by Laplanders, are about to be received as a remedy for gall bladder, liver and intestinal disorders. These berries have also been found effective in hastening blood coagulation and thus stopping hemorrhages. In disorders of the liver and gall bladder, they have been found seventy-two per cent effective.

* * *

THOMAS CAMPBELL, father of Alexander Campbell, was the author of "A Declaration and Address," which was published in Washington, Pennsylvania, in 1809. It was a plea for Christian unity supported by thirteen propositions about the Church. The first declaration was: "The Church of Christ upon earth is essentially, intentionally and constitutionally one." It may be doubted whether the son lived up to father's noble manifesto, but in the plea for the oneness of the Church there was no compromise of the ideal of catholicity in Jesus' prayer for believers.

* * *

CHRISTIAN SCIENCE PRACTITIONERS were refused new tires, under the classification of medical practitioners, by the Tulsa county, Oklahoma, rationing board. The secretary of the board explained that these practitioners belong under the religious classification which had been recognized. The action did not deny tires to the practitioners, but denied instead their right to such priority under medical classification. Under medical regulations in practically all the states, their claim to classification as medical practitioners could hardly be allowed without voiding the training requirements legally imposed for the practice of medicine.

* * *

THE ENTHRONEMENT OF ARCHBISHOP TEMPLE on April 23, was not preceded by the sound of church chimes as had been the case with his predecessors. Five thousand spectators were gathered outside the battle-scarred cathedral, and the pews were crowded with state, military and church dignitaries. In strange contrast with the sandbagged cathedral were the courageous words of the new Primate: "This is no time for the church to take refuge, morally if not physically returning to the catacombs . . . It is our duty as Christian citizens to do our best toward winning the war, that we may keep open the possibilities of a Christian civilization."

THE STRENGTH OF CHURCH ORGANIZATIONS is shown by the fact that at the beginning of the depression the city of Chicago had two hundred and fifty banks and sixteen hundred churches. Today it has fifty banks and sixteen hundred churches. All the churches may not be wisely placed or even necessary, but the very fact that all the churches found it possible to survive the lean years of the depression while four-fifths of the banks failed and went out of existence is not without significance.

* * *

THE CONSCIENTIOUS OBJECTOR QUESTION exhibits a new phase in the case of three Negroes in Washington who were arrested for draft evasion. The registrants told the court that they had registered in Mecca as "citizens of the universe," and were opposed to war on principle because of their religion. The three draft evaders are said to have failed to impress the jurors by their claims to immunity upon the ground of their Moslem affiliations. The Moslem rode to his place in the world on a war chariot. It might have been safer to join up as a Hindu. It doesn't pay to cover too much territory.

* * *

NORWEGIAN RELIGION is manifestly of a sterner type than that found in some of the occupied countries of Europe. The puppet government is having much difficulty in setting up the form of religious dictatorship necessary to meet the ends of an autocratic and arrogant invader. On Easter Sunday all but forty of the eleven hundred pastors in the state church resigned rather than serve under Quisling as "ex-officio bishop." The order for the arrest of the protesting clergy was revoked by order from Berlin. The same independence is being maintained by the members of the church.

* * *

SYNTHETIC RUBBER, which Standard Oil developed in collaboration with German research chemists, has three classifications: Butyl, Buna-S and Buna-N. Butyl rubber has been tested in wire insulation and for the manufacture of deck mattings. Buna-S is the tire rubber type and Buna-N is a specialty rubber. Buna-S is believed to be the best known rubber substitute for tire manufacture, but pioneering in its development has been slow and expensive. Buna-N, the specialty rubber, is being produced by one Standard plant at the rate of ten tons per day. In this same plant a supply of Buna-S was made for experimentation in the manufacture of tires.

* * *

THE CHURCH SITUATION IN GERMANY is said to be growing constantly worse. The International Religious News Service reports that sixty per cent of the pastors are in the army, ninety-nine per cent of the religious publications have been suppressed, no church collections are permitted, all Christian Science churches are closed, no religious literature may be sent to the soldiers, nuns and monks are compelled to work in the factories, and the seminaries which formerly enrolled six hundred students had only thirty-nine registrants last fall. Pastors are not allowed to write the troops. Christian hymns are not permitted in most of the camps, and no one over twenty-one years old may join any church.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

ADJUSTING OURSELVES TO A SITUATION

It is no easy matter to adjust one's convictions to a war-reversed order of social and religious life. The problems raised by emergencies must be met promptly and with a sacrificial willingness on the part of all citizens of every rank and station. It is not easy to surrender the peace-time privileges which have come to be regarded as an almost inviolable inheritance of the American citizen. Among those who feel very keenly the changed order of things, are those who represent a militant type of pacifism, especially those connected with its organized expression. Some groups seem to be resolute in their purpose to refuse participation in any form of war effort, and some others appear to have adopted naive methods of maintaining an opposition which they have soft-pedaled but not surrendered. We have in mind the appeal that April 27, registration day for older men, be a day of partial fasting and that the money value of the meal omitted be given for the support of conscientious objector camps.

We have said before and we say now that we have sincere respect for the individual conscientious objector, but we have the feeling that organized pacifism, which has hampered the cause of the democracies from the beginning of the present struggle, is not entitled to all the consideration on the score of conscience that we accord to the individual. We seriously question the wisdom of allowing unrestrained freedom to organizations which seek to pool peace sentiment against a war which has been thrust upon us. It is easy to maintain an outward respect for authority and at the same time covertly contribute to a defeatist hysteria in the name of religion and human brotherhood. We cannot escape the feeling that underneath some of such agitation is a sinister social purpose which is not openly confessed. In our opinion, one should consider very carefully the damaging effect of propaganda upon war success and the securing of a livable world when the struggle is over.

It is our belief that the Government should accept responsibility for the "keep" of all who are approved as conscientious objectors and by so doing remove the occasion for some of the organized and defensive propaganda so often heard. We have little sympathy for the excesses of Jehovah's Witnesses, but we think that fanatics are doing less actual damage than more elite groups with fashionable offices on city boulevards. We include in this list those who are seizing upon a situation for unnecessary agitations concerning our social structure. Scars enough will remain as the result of the war without injecting issues which may complicate its prosecution and do little to make secure the ends aimed at. We would not outlaw peace sentiment, but neither do we regard with favor seizing upon disturbed conditions for saddling our war effort with "riders." This is a crucial hour for our fortunes and our future and we cannot afford to temporize with obstructionist demands, no matter what their peace-time merit.

THE ADVOCATE TO BE SENT TO ARMY CAMPS

We have made arrangements to send the NEW ORLEANS CHRISTIAN ADVOCATE to any and all reading rooms and soldier centers where Louisiana and Mississippi men are in training. Papers sent to individuals have had to be discontinued because we could not keep up with the men. If our friends will help us to get the proper addresses of reading rooms and recreation centers, whether in Louisiana and Mississippi or outside, we are prepared to make the Advocate available to the men of your church. This will keep them in touch with their home church and people as nothing else can do. Let us have the addresses of reading rooms and we will see that the Advocate is provided every week.

ANOTHER WEEK OF DISTRICT CONFERENCE JOURNEYINGS

(Editorial Correspondence)

On Monday evening of last week we set sail for the final week of our District Conference itinerary in Mississippi. On Tuesday we had a delightful day in the goodly city of New Albany, the seat of the Corinth District Conference. Rev. W. R. Lott, the District Superintendent, had his work so well in hand that the proceedings moved with clock-like precision. Rev. C. A. Parks and the Methodists of New Albany gave another demonstration of their splendid hospitality and their Methodist loyalties. Rev. J. B. Burns, of the Ashland charge, seems to have taken the palm for territory—his circuit having nine churches. Rev. Thad H. Ferrell, of Booneville, reported the raising of the total amount of his benevolences for the year, and Rev. E. M. Allen, Tishomingo, and Rev. J. Noel Hinson, Blue Mountain, each reported seventy-one per cent raised. Rev. A. C. Bishop reported that the storm-wrecked church at Baldwyn had been roofed in and that the parsonage had been restored. A fine spirit was manifest and the outlook for the conclusion of a highly successful year was very evident.

We had to miss the Greenwood District Conference at Webb, much to our regret, and after an all-night journey we reached Richton for the second day's session of the Hattiesburg District Conference. Rev. B. L. Sutherland is no novice in district work and we found, as we had expected, everything running smoothly and the promise of an excellent report in all respects. Bishop J. Lloyd Decell was the preacher at the service on Tuesday evening, and presided for a brief time at the morning session Wednesday. We did not hear the reports nor were we able to stay for fellowship. We were too weary from a sleepless night and the long journey to undertake any greater exertion than was absolutely necessary.

We hurried on to Pascagoula, the city made famous by the melancholy story of an expiring tribe of Indians who met death with a song upon their lips. We went to a hotel and after a long rest in bed, we were ready for the day. The Conference was called to order following an excellent and a timely address on The Church, by Rev. J. F. Campbell, District Superintendent. The church at Pascagoula is beautiful and Rev. E. W. Ulmer and his people made hosts worthy of the city and the occasion. Reports were good and the district is moving forward in a manner which reflects much credit upon the leadership of the District Superintendent and the pastors. There was an atmosphere of sorrow on account of the illness of Bro. L. T. Fickling, who has long been one of the faithful and untiring workers of the district, and whose interest in the work of the laymen occupied his thoughts even when he knew that a serious operation must soon be resorted to.

The prospects for the New Orleans Christian Advocate in both the Mississippi and the North Mississippi Conferences were never brighter than now. The Corinth District is out in front with Columbus, Aberdeen, Seashore and Hattiesburg, following on with a determined will to win. The same thing is true of every other district in both Conferences. We confidently expect at least one-half of the twelve districts in Mississippi will reach the four hundred goal. Never in any previous year have more than two districts achieved that distinction. Next week we are off for Ruston and Monroe, at Jonesboro and Grayson, respectively.

WHY NOT A TESTIMONY MEETING?

Has your church had a testimony meeting lately? No, of course not. They are not held any more. Why? Because they disturb and upset our emotions and we might display some feeling, we even might shed a tear. This is the twentieth century and we are not "shouting Methodists."

How true and how sad! The Methodists can now control their emotions and be as cool and as formal as any high churchman. The backwoodsy flavor is gone, the strong emotional reaction has vanished, the arbor is replaced by the magnificent church building and congregational singing is supplanted by the anthems of paid choirs. The latter have much good in them but—there was good in the other we have lost.

Hugh N. Clayton

We have attended only one Methodist testimony meeting, that is, white Methodist. This one happened accidentally. The service was a part of a centennial celebration of a local church and the history of the church was being presented. The devotion to the church of the forebears of many members was mentioned, as well as that of individuals in the congregation. The emotions of the group began to get out of hand and before anyone knew it, people were crying all over the church. After the formal program had concluded, people began to rise and tell what the church had meant to them and how they loved other people in the audience. An unusual but great occasion occurred. The unexpected happened and the pastor told us that it was a great thing for that church. It was. We will always cherish the memory of it.

Why can't we have meetings, at least, once a year when people who love the Lord and their fellowman can have an opportunity to say so? Such a meeting will warm up the coldest church and touch the hardest heart. It makes one a better person to stand in public, confess the errors of his ways and express his faith and love for God and man. A spiritual cleansing takes place that nothing else can give.

One becomes a better person by putting his arm around his brother and telling him that he loves him and what his life has meant to him. "Flowers for the living?" It not only makes the other man happy but it is a good spiritual exercise.

A testimony meeting? Yes, We love the Lord and our fellowman. We want to tell others of this great feeling. And, if tears come and emotions are disturbed, then, "Jesus wept." We would be like Jesus. H. N. C.

Others Say. . .

ALLIES OF THE ENEMY

A report comes out of England to the effect that in their bombing raids the Germans are sparing the breweries. This would indicate that the Germans consider breweries in England as their allies and they can well afford to protect them, while they rain destruction upon churches, hospitals, private homes, as well as munitions plants and other manufacturing and business enterprises.

Some might argue that the report about sparing breweries is overdrawn or biased, and yet, in view of what beer drinking, along with consumption of other alcoholic beverages, has done for th morale of the people in war-stricken countries and for soldiers on duty, it would be a good policy for German bombers to spare England's breweries.

The whole liquor business, from breweries to distilleries, is a drag upon any country and the most dangerous "fifth column" in time of war. The best war measure our country could adopt would be to inaugurate a strict prohibition regime for the "duration" and for all time to follow.

But liquor is getting a firmer grip on our country continually and in fact is getting the upper hand of our government which seems to be completely at its mercy—or would be if it had any mercy.

We need but call the Internal Revenue Department to the witness stand for proof. A recent report from that department shows that the people of the United States consumed more wine and distilled liquors during the fiscal year of 1941 than for the preceding year. The 1941 consumption of wine was greater than in any preceding year of our history—being one hundred and fifty per cent increase in the past half-dozen years.

Many a mother who sees her son go away into the country's service fears more the moral danger to which he is exposed than she fears the missiles of the opposing armies or navies, and with good reason. Indeed, liquor in America is the ally of every nation that is arrayed against us. We are fulfilling Solomon's picture of the drunkard who, after all his woe and sorrow and contentions and babbling and wounds without cause and redness of eyes, awakes from his stupor only to say, "I will seek it yet again." It is a picture hard to understand, but an impressive illustration of the "mystery of iniquity."

We are fast becoming a liquor-soaked nation from the top down. With the constant let-down in morals, so glaringly apparent among all classes, one is led to wonder how long our defenders in uniform will have anything to defend.—The Religious Telescope.

A FAMOUS INSCRIPTION

By Dr. Forney Hutchinson

Ecclesiastes: 12:13: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments for this is the whole duty of man."

On the front door of the cathedral of Milan appears this beautiful and significant inscription: "All that pleases is but for a moment; all that troubles is but for a moment; that only is important which is eternal."

Of course, the statements in the inscription are comparative. When we say "all that pleases is but for a moment," we mean a moment as compared to eternity. Worldly pleasures abide only temporarily. What the inscription really means to say is that searching for pleasure is a blind alley. It leads nowhere. It begins, continues and ends in selfishness. It is like rats in a cage that continually revolves. The rats move hurriedly but make no progress.

In ancient prisons they had treadmills as a form of punishment for prisoners. The prisoners had to keep moving, not because they expected to get anywhere, but because unless they did their legs would be broken. The ancient Chinese had an interesting salutation. When two of them met, they would bow politely and one would ask, "Whither goest thou?" The other would reply, "No whither." Like the music, they were simply "round and round."

We grow old lowering buckets into empty wells. The real well is deep and we so often have nothing with which to draw. We go up the hill and come back down again. In traveling a blind alley, the faster you go, the further you have to come back. Speed does not make for progress. An ox cart in a blind alley is more desirable than a high-powered automobile.

Solomon deliberately and persistently sought for pleasure. He exhausted every means known in his day to find it. At the end of his search he came to a dead-end road, with this inscription facing him: "All is vanity and vexation of spirit." In his book of Ecclesiastes that sentence runs like a sad refrain. Lord Byron, after seeking pleasure for a lifetime wrote:

"My days are in the yellow leaf,
The flower and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone."

In a country cemetery in old England sleeps the dust of Sir Thomas Gray. Floating down the St. Lawrence River the night before the capture of Quebec, General Wolfe said, "I would rather be the author of 'Gray's Elegy Written in a Country Church Yard,' than to take Quebec." Gray, himself, who lies sleeping by his mother's side, said in her epitaph, "Here lies my mother, whom I have had the misfortune to survive." And in the heart of his famous Elegy he wrote:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave."

No wonder Abraham Lincoln announced as his favorite poem:

"Oh! Why should the spirit of mortal be proud?
Like a swift flying meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

Happiness is like a coy maiden. When you seek to overtake her, she eludes your search. Pleasure really comes as a by-product. If you want it, forget it.

Again the inscription says, "All that troubles is but for a moment." Worrying over conditions is a closed road. It doesn't get you anywhere. Why worry? You can change conditions, or you cannot. If you can change conditions, do it and don't worry about it. If you cannot, worry only increases the difficulty. Besides, most of us have learned that many of the things we worry about never happen.

When I was a young preacher I roomed for a while in the home of a dear old saint who owned a rich, river-bottom farm. I recall that when the boll-weevil first began its devastating work down in Louisiana, my landlady all but went out to the poorhouse to select her room. She was distressed about what the boll-weevil would do to her cotton. As a matter of fact, she never had to feed a single boll-weevil. Before they got up into Arkansas, the river had washed her farm away. Besides, down at Enterprise, Ala., forward-looking citizens have erected a monument to the boll-weevil. Its coming resulted in diversified crops, which has proven a great blessing to the South.

A poet has told the futility of worry as follows:

" 'The sun's heat will give out
In ten million years more,'
And he worried about it.
'Oh, it will surely give out then,
If it doesn't before.'
And he worried about it.
'Oh, it will surely give out,
All the scientists said
In all the scientific books he had read,
And the whole boundless universe then will be dead.'
And he worried about it.

" 'Some day the earth's going to fall into the sun,'
And he worried about it.
'Just as sure and as straight as if shot from a gun,'
And he worried about it.
'When strong gravitation unbuckles her straps,
Just picture,' he said, 'what a fearful collapse,
It will come in a few million ages perhaps.'
And he worried about it.

"Now his wife took in washing
At half a dollar a day,
He didn't worry about it.
And his daughter sewed shirts, the grocer to pay,
He didn't worry about it.
While his wife beat her tireless rub-a-dub-dub,
On the washboard drum of her old wooden tub,
He sat by the fire and just let her rub.
He didn't worry about it."

Yes, there is always plenty to worry about, and much of it really comes to pass. But, after all, time is a great healer, and we will hardly know the difference one hundred years from now. So why not stop worrying?

There is an interesting bird in Australia. He is remarkable for the size of the things he can swallow. He has what is known as a "distensible gullet." He simply swallows his food and forgets all about it.

The devil plays a scurvy trick on us. He is constantly inducing us to put off our happiness until some later date. When we are young he says, "Wait until you are old." When we are poor he says, "Wait until you get rich." It would be great if we had sense enough to go on a strike and say, "Get thee behind me, Satan. I am going to be happy now."

I was interested in that doctor in Canada who several years ago was entrapped in a mine. When at last he came out, he had a little piece of candle that had been his only light for several dark days. He dropped it, and when some one picked it up, supposing he wanted to preserve it, he said, "Throw it away. I want to forget it."

Returning soldiers, I have observed, are very reluctant to talk about the war and their experiences. They want to forget it. Who can blame them?

Finally, the inscription says, "That only is important which is eternal." That means, to carry out my figure, that those who are headed for eternity have the green lights. They travel a thoroughfare. Theirs is an open road. We are told that we bring "no thing" into this world. The text does not say that we bring nothing, for certainly a new-born babe is a bundle of limitless possibilities. Furthermore, it says that we take "no thing" out. That certainly cannot mean that we take nothing out. Only soul values pass muster in the realm of the eternal.

Two men met one morning in New York. One of them asked the other if he had heard of the death of a certain rich man of the city the night before. The other replied, "No, what did he leave?" The first said, "He left everything he had." We leave all the things we have when we go. "Shrouds have no pockets." Nevertheless, we do transplant to that other world and to that other life our characters and our personalities, our manhood and our womanhood. In the light of that eternal possession, it behooves us to make the most of ourselves. A lost soul is a soul who has in his journey mistaken a blind alley for a thoroughfare. The further he goes the more bewildered he becomes. Finally, he comes to "Road's End," with the inscription, "All is vanity and vexation of spirit."

Life is a one-way street. Be sure you are on that street, that you are moving in the right direction, and the "green lights" are yours. Christ is the Way.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.

—Henry Ward Beecher.

CONFERENCE NEWS AND PERSONALS

Rev. C. J. T. Cotten reports continued progress in his work at Gonzales, La. Bro. Cotten is one of the Advocate's most faithful friends.

Rev. Luman Douglas, pastor at Cedar Grove, Shreveport, announces a homecoming day for May 24. Cedar Grove is one of the new churches in Shreveport.

Rev. Gus Klein held a meeting recently for Rev. E. H. Cunningham, at Amory, Miss. This was Bro. Klein's second meeting in Amory and a good revival is reported.

Rev. L. C. Lawhon reports favorable progress in his work at Lambert, Miss. Bro. Lawhon has been a faithful friend of the Advocate and he says that he does not mean to let us down at this time.

Rev. Frank E. Dement, Jr., is pressing the entire program of the church at Monticello, Miss., where he is doing a good work with every prospect of bringing a good report to the next session of the annual conference.

Bro. W. A. Curd, newspaper man from Holly Springs, and associate lay leader for the Corinth district, declined to stand for re-election. We understand that he has not been in the best of health. He retires after many years of faithful service in that work.

Rev. L. H. Floyd, pastor at Tyro, Miss., has been much engaged in a program of repairing churches and refurnishing the parsonage. He reports an increase in the pastor's salary and 50% of the benevolences paid before the district conference.

Rev. W. R. Wendt, of Columbia, La., is undertaking to send a monthly letter to every man in the armed service from the church in Columbia. That is a commendable undertaking and will bear fruit in the years to come.

An announcement that Rev. Andrew Johnson, of Wilmore, Ky., was available for a meeting May 15-28, reached us too late for inclusion in the issue of last week. Dr. Johnson was at the time in a meeting with Rev. C. L. Moore, at Olla, La.

Bro. E. L. Murphree, of the Okolona church, was elected district lay leader at the recent session of the Aberdeen district conference. Bros. W. L. Underwood, of Amory, and C. C. Bennett, of Water Valley, were elected associate lay leaders.

Rev. W. R. Wendt, pastor at Columbia, La., sends an interesting summary of his report to the second quarterly conference on April 29. It shows a comprehensive coverage of the work of the church in his charge.

Rev. J. B. Grambling is putting on a "Pay-Out Month" for the Crowley Methodist church, beginning May 1. His first card announces the purpose to raise $500 above the regular Sunday offering for the month. Bro. Grambling also reports that his work is moving nicely.

A note of humor was injected into the session of the Corinth district conference when one of the preachers told that another pastor of the district was holding a meeting for him and following a red-hot sermon on Hell, announced the hymn, "When the Roll is Called Up Yonder I'll Be There."

Rev. A. Y. Brown asks that we call attention to the Pastors' School at Wood Junior College, Mathiston, Miss., June 1-6. We had already summarized the information as to the schools and camps of the North Mississippi Conference in the issue of last week, which we presume will meet his wish in that connection.

The editor of the Advocate appreciates an invitation from Miss Viriginia Fomby to attend the graduating exercises of the high school at Magnolia, Ark., where she is one of the graduating class. Her father is remembered and appreciated as a member of the Louisiana Conference for many years before his death.

A feeling of sadness spread over the session of the Seashore district conference at Pascagoula, Miss., on last Thursday when it was announced that Bro. L. T. Fickling, who has been in failing health for some time was in a Gulfport hospital for an operation that day. Prayer was offered by the conference for his recovery.

Bishop J. L. Decell was present at the Hattiesburg district conference and preached at the evening hour on Tuesday of last week. The following day he presided for a brief time over the morning session which was his first district conference presidency. The Bishop is apparently getting his strength back following his recent indisposition and was in good spirits in every way.

Dr. O. E. Kreige has done a praiseworthy service in getting out "A Century of Service," which is a detailed history of the Napoleon Avenue Methodist church in New Orleans. It is more than that because it is a history of German Methodism in New Orleans and to some extent of the surrounding territory. This volume was prepared for the centennial celebration and a copy of it may be had at a nominal price—we think fifty cents.

Mrs. Eugenia M. Murff, whose late husband, Rev. J. R. Murff, was long a member of the North Mississippi Conference, is making her home at Hamilton, Miss. Her eldest son is employed at the air base in Columbus, and she says that she is beginning to get adjusted to her new situation. Though the days in recent months have brought many shadows, sympathy from friends in former charges has helped to lighten the load. Her younger son will complete high school on the 25th of May and will probably seek employment for a time before entering college.

A card from Mrs. T. H. Fore, of Natchez, Miss., calls our attention to the fact that we are in error concerning her removal from Jefferson Street church to some point in North Mississippi. We were reporting what we understood from an address on the floor of the Vicksburg district conference, but it appears that the party moving away was Mrs. John W. Guyton, of Crawford Street, Vicksburg, who had succeeded Mrs. Fore as district secretary of the W. S. C. S. The editor takes full credit for the error and apologizes to Mrs. Fore.

BATON ROUGE DISTRICT CONFERENCE

The 1942 session of the Baton Rouge District Conference will be held in the Franklinton Methodist church, on Friday, May 29, convening at 9 a. m., and continuing until the business has been completed. Dr. W. L. Duren will preach the conference sermon. All who have matters to be represented will receive a cordial welcome and will be given as much time as possible for the presentation of the different causes.

Pastors are requested to advise Rev. Ira W. Flowers, pastor at Franklinton, the number who may be expected to attend from each charge. Please send this information so that it may reach him not later than Tuesday, the 26th.

W. L. DOSS, JR., Dist. Supt.

EMORY COMMENCEMENT MOVED UP

By John L. Sandlin

Emory University will move up commencement exercises one week this year to May 29-30, to enable a number of graduates entering military service to receive their degrees in person.

The commencement dates, usually set for the first week in June, have been changed since many graduating seniors have received orders to report early in June.

The exercises this year are planned to focus attention on graduates rather than speakers. Services will be held outdoors, weather permitting, in the Glenn Memorial Amphitheater, adjacent to the church school building. As last year, degrees will be conferred in the open air in the cool of the evening instead of on a hot June morning.

The entire programme will be confined to two days.

Dr. Franklin Nutting Parker, dean emeritus of the Candler School of Theology, will preach the baccalaureate sermon at 6:30 o'clock Friday evening, May 29, in the amphitheater. Registration for alumni day, Saturday, May 30, will begin at ten o'clock Saturday morning, and will be followed at eleven o'clock by the alumni address, to be given by Dr. Goodrich C. White, Vice-President of the University.

LUZIANNE
COFFEE
100% Good

DEDICATION OF WEST POINT (MISS.) CHURCH

Sunday, May 3, was a happy day for West Point Methodism, because the beautiful church was dedicated by Bishop W. W. Peele after his sermon at the 11 o'clock hour.

The church was built under the pastorate of the late Carroll Varner in 1920, at a cost of $10,000. The congregation ranks among the first of the conference in zeal and loyalty, but is not noted for its wealth. It was too much to expect that the entire amount should be raised at once, but the plan was to make yearly payments until the entire amount was liquidated. This was done for a while, then the depression came on and the most they could do was to keep the interest paid.

Succeeding pastors laid plans for the payment, and while these plans brought some results, there still remained a balance that was falling to the congregation. Under the leadership of the Rev. J. H. Holder, the pastor who preceded the writer, the congregation was organized from the Primary Department of the Church School up to and including the official board, with the determination that the church should be made free from debt. The writer inherited this machinery and the enthusiasm of the people to accomplish the desired task. Two months after his appointment, the first half came due and approximately that amount was paid in cash. The other half was due on January 1, 1942. Within a few weeks after that date the balance had been provided and as a result the notes were burned before the chancel just before the dedicatory services.

Our people were delighted with the ministry of Bishop Peele. His simple and unassuming manner, his brotherly spirit, and his strong but practical sermon won the hearts of all. They are looking forward to the time when he will come this way again.

V. C. CURTIS, Pastor.

PASTORS' SCHOOL AND CHRISTIAN WORKERS' TRAINING SCHOOL

The North Mississippi Conference Pastors' School and Christian Workers' Training School will be held at Wood Junior College, June 1-6. The first class session will be held at 7 p. m., on Monday, and the School will close at 10 a. m., on Saturday. The entire cost is $6.50.

We have an exceptionally able faculty and platform speakers. We will have Bishop Peele with us through Thursday, and he will speak twice daily. Dr. Gaius Glenn Atkins, noted author, teacher and lecturer, will teach a course on preparing sermons for the preachers, and will speak Thursday night, twice Friday, and Saturday morning.

Dr. Alva Taylor, of Nashville, another writer and teacher of national fame, will teach a course on "The Teachings of Jesus." Teachers of adult classes, preachers and others will have a high privilege in hearing Dr. Taylor present a present-day application of the teachings of Jesus.

Dr. W. K. Anderson, Executive Secretary of the Commission on Courses of Study, expects to visit our School on Thursday, and we will have opportunity to hear him.

Mrs. J. W. Mills, of Beaumont, Texas, Vice-President of the Woman's Society of Christian Service, will teach a course on Missions which will be of especial interest to Mission Study leaders in the local churches.

Workers with youth will have an excellent course taught by Miss Allene Ransom, of the General Board of Education office in Nashville; and the workers with small children will be privileged to hear one of the instructors who is used widely over the South in teaching this course, Mrs. J. C. Burrows, of Columbia, Miss.

We need these days of Christian fellowship and study together. We would like to have every charge represented by the pastor and at least one lay worker. Any additional information will gladly be furnished.

A. Y. BROWN, Dean.

SARDIS-GRENADA DISTRICT CONFERENCE

The District Conference, April 29, Charleston, was truly a half-way mark for the year. For the sixth time the superintendent, Rev. C. T. Floyd, presided over the Sardis-Grenada Conference. The reports from the charges indicate the best first six months of the church year probably in the history of the district, certainly for the last twelve or more years.

Reports as to the educational and missionary work indicates growth of interest and efficiency. The evangelistic and financial reports give evidence as to good spiritual progress. A few churches have paid all the assumed benevolences and many churches have paid half of the connectional funds, while other churches have paid more than in several years.

Rev. H. P. Lewis, Byhalia, reported a new brick veneer church building completed at Emory. Rev. G. L. Nicholas, Longtown, reported a stone church under construction, and when completed at an early date it will be free of debt. Rev. E. M. Sharp, Hernando, reported a new electric organ installed free of debt. Rev. W. C. Galceran, Jr., reported substantial improvements on the church. Rev. L. H. Floyd, Tyro, reported an abandoned church repaired into a modern church, with the congregation becoming active again.

The District Conference was honored with the presence of: Bishop W. W. Peele, presiding bishop, Richmond, Va.; Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Rev. J. G. Snelling, Superintendent, Memorial Mercy Home, New Orleans; Mr. Fred J. McDonnell, Superintendent, The Methodist Home, Jackson; Rev. T. B. Thrower, Director of the Golden Cross. Each spoke of the work which he represented. Bishop Peele spoke words of commendation, encouragement, and some facts concerning the chaplaincy situation. Dr. Duren led in the Worship Hour with a great discourse on the parable of "The Prodigal Son."

Rev. Roy A. Grisham, Executive Secretary, presented the educational work. He expects to become soon a chaplain in the Army. The Annual Conference Training Program begins with the Pastors' and Christian Workers' Training School, June 1-6, Wood Junior College, Mathiston, Miss. Outstanding visitors on the faculty include: Dr. Gaius Glenn Atkins, North Marshfield, Mass. Dr. Alva Taylor, Nashville, Tenn.; Bishop W. W. Peele, Richmond, Va. The Youth Assembly is June 9-14, Wood Junior College, with a very fine program. The Intermediate and Junior Camps are to be in the latter part of June and in July.

The Laymen's program was under the leadership [illegible] Mr. A. B. Friend, District Lay Leader, [illegible] forcefully the place [illegible]'s Day Services. The Olive Branch Board of Stewards recently planned to present a Bible or Testament to every member of that church who enters the armed service of the government.

The District Conference adopted resolutions of appreciation for the cooperation, faithfulness and efficiency of Rev. C. T. Floyd, D. S., and pledged to him the cooperation to attain the district goal, "Forward to Victory," for every church in the final report to the Annual Conference in November.

E. L. JERNIGAN, Reporter.
Olive Branch, Miss.

THE "ALL BETTER CHRISTIANS" UNION MEET

The "All Better Christians" Young People's Union met at the Carlton church, on May 1, with 106 present. A new program was presented with young people from each church taking part.

"The Christ of the Cross," was the theme. After singing "Wonderful Words," "Near the Cross," and "The Way of the Cross," special music was rendered by the Carlton and Eros young people. Scripture was by Ruby Wilson, of Douglas. Mary Larsh, of Lapine, gave the address. Effie Ambrose, of Choudrant, gave a poem.

Plans were made to send a representation to the "Christian Adventure, Camp." The young people of Eros again won the banner for having the greatest percentage of their membership present. The next meeting will be held at Choudrant.

WILLIE DEAN CHANDLER,
Reporter.

THE RED CROSS AND THE BIBLE

Behind the marvelous demand for the Red Cross First Aid textbook which has already run to over 6,000,000 copies, and has become probably the most widely printed book produced by the demands of the war, stands the perennial record of the Bible whose teachings have inspired the Red Cross and every other humanitarian movement which the modern world knows.

The Bible, unlike any other book, is not only the best seller this year, but has been the best seller in the United States every year without exception since the year 1800. The American Bible Society reports that its own circulation of Bibles, Testaments and Gospel portions has for the last ten years been well over 7,000,000 copies a year. When there is added to this figure the annual distribution of the other great societies in England, Scotland, and the Netherlands, the annual figure mounts to over 20,000,000 copies every year. This does not include the extensive sale of Bibles and Testaments by commercial publishing houses, and smaller Bible societies, which it is estimated, brings the annual figure, year after year, to approximately 25,000,000 copies.

Another factor which is peculiar to the Bible and which contributes directly to the effectiveness of the International Red Cross is that the Bible is a continuous best seller, not only in America and England and in other so-called Christian nations, but that it is likewise one of the best known and most widely distributed books in China, India, Africa, the South Sea Islands, and elsewhere in [illegible] that are now the scenes of [illegible] the humanitarian [illegible] Cross.

PERSONAL NOTES AND INCIDENTS

Rev. P. W. Sibley writes that the work on the Tickfaw charge is making progress and that the people are responding wonderfully.

Rev. J. E. Roberts, of Booneville circuit, will have the assistance of Rev. Thad H. Ferrell in revivals at Oak Grove, Carolina and Black Land churches, and Rev. J. W. Holliday will assist at Liberty church.

Rev. Carl Lueg, who has been so seriously ill for some weeks, is now able to sit up and is scheduled to return home soon. This will be glad tidings for his many friends in Louisiana and elsewhere.

Rev. E. W. Scott, pastor at Clara, Miss., has our thanks for a word of commendation of our effort to maintain Christian standards of life in a day when the world seems to "bow to the image of Baal."

Rev. S. S. Bogan, who after his retirement organized a charge and built the beautiful little church at Rodessa, La., is undertaking the organization of a church in the Summer Grove section of Shreveport. Retired, yes, but his bow abides in strength.

Bishop Hoyt M. Dobbs was the preacher at First Church, Shreveport, on the first Sunday in May, and is reported to have appeared to be quite well. He is to preach the baccalaureate sermon at Millsaps College at the forthcoming commencement.

News of the death of Mrs. W. R. Williams, widow of the late Rev. W. R. Williams, of the North Mississippi Conference, was received at the Advocate office on Monday. She died a few days before and was buried in Memphis.

Rev. G. E. Allan, pastor of Poplar Springs church, Meridian, issues a lovely calendar of his services. His Communion meditation was based upon the failure of the watchers in Gethsemane—"The Weakness of Willingness."

Rev. R. S. Lawson, a retired member of the North Mississippi Conference, writes that he has been a nervous wreck since Christmas and that he has not been able to go anywhere. He asks an interest in the prayers of his brethren.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, is giving her graduating recital in music at Dixon Hall, Newcomb College, today. We congratulate both Miss Nellie Mae and her parents on her splendid record and achievements in the study of music.

Hon. Hugh N. Clayton, an associate editor of this paper, has been commissioned a lieutenant in the United States Navy and will assume active duty on June 17. This means that his active work as a member of the editorial staff will be suspended for the duration, following June 17. We will continue to carry his name on our masthead and it is a matter of sincere regret that we must lose for ourselves and our friends the fine fellowship and service of our good friend.

Mr. Julian Hirsch, eldest son of Dr. and Mrs. Julian Hirsch, of New Orleans, died in a local hospital on last Saturday, following an illness of a month or more. Mrs. Hirsch was Miss Dollie Halford, of Meadville, Miss., and Dr. Hirsch is a retired physician of New Orleans. Neither of them belongs to the Methodist Church, but both have been friends of the editor of this paper for twenty years. We consecrated in baptism this splendid young man when he was a baby. We share the great sorrow of our dear friends, and pray for their keeping up in the days ahead.

A summary of the reports made at the recent session show the following percentages paid on Benevolences: Booneville station 100; Blue Mountain and Tishomingo charges 71 each; Baldwyn and Wheeler 67; Belmont 58; Potts Camp 57; Hichory Flat 55; Corinth circuit 51; Burnsville, Corinth, First Church, Corinth, Southside, Guntown and Saltillo, Myrtle, New Albany station, Mantachie, Kossuth, Ripley, Rienzi and Fulton 50 each. Ashland charge is listed as having paid fifty per cent or more, but the exact figure is not given. The total Benevolence collection reported was $3,600. Every charge had made some payment on Benevolence, and 45 per cent of the four items of ministerial support was reported.

ALEXANDRIA DISTRICT CONFERENCE

The District Conference of the Alexandria District will be held at Camp Brewer, near Forest Hill, La., on the Alexandria and Lake Charles Highway, on Thursday, May 21, 1942, beginning at 10 a. m., and closing in the afternoon. Representatives of different interests of the Louisiana Conference and brethren and friends of other districts are invited to attend.

R. H. HARPER, D. S.

MRS. W. ANGIE SMITH, SR.

In our last issue we carried the note that Bishop A. Frank Smith had been called by telegram to his mother. We did not know until later that she had passed away. She was the mother of Bishop A. Frank Smith, and of Dr. W. Angie Smith, the one president of the Louisiana Conference and the other formerly a member of this conference. Mrs. Smith died on Sunday, May 3, and the funeral service was held in Shettles Memorial Church, Austin, on Monday, with burial in Elgin, Texas. The many friends of Bishop and Dr. Angie Smith in this section share their great sorrow.

REV. JOHN W. ROBERTSON DIES

Rev. John W. Robertson, our pastor at Senatobia, Miss., died on Thursday of last week, according to information which was received on Monday. He had suffered from a heart ailment for several years, and the attacks came with increasing frequency. At the time of his death, he was en route to a hospital in Memphis. Funeral services were held at Senatobia on Friday with Rev. C. T. Floyd, Dr. V. C. Curtis and Rev. W. M. Campbell officiating. Interment was at Maben, Miss., the same afternoon. John Robertson was a good soldier, and his friends, and they are legion, will greatly miss his genial good humor. May heaven's richest blessings abide upon those who are suddenly and sorely bereaved.

DR. R. H. RUFF DIES

Dr. R. H. Ruff, president of Central College, Fayette, Mo., died on May 5, bringing to an end a long career as preacher and educator. He had been ill for three months and had resigned the college presidency last September, effective June 1. His successor, Dr. Harry S. Devore, district superintendent of Dallas, Texas, was announced about a week ago.

At Dr. Ruff's request, college classes were continued without interruption until the hour of the funeral service. A faculty committee accompanied the body to Nashville, Tenn., where it was interred beside that of his wife. Dr. C. B. Galatas, pastor of the college church, was in charge of the service. He was assisted by Dr. H. H. Brower, district superintendent; Dr. F. A. Culmer, a member of the faculty, offered prayer; Dr. M. E. Gaddis read the faculty memorial, and the president of the student body read the student tribute.

Dr. Ruff was born at Chester, Miss., July 27, 1887, was graduated from Millsaps College in 1910, and finished at Emory University in 1915. He was ordained in the ministry of the Methodist Episcopal Church, South, in 1915. He held honorary degrees from Kentucky Wesleyan, Ohio Northern, and Millsaps colleges. In 1917 he was a chaplain with the American Expeditionary Force in France. He was president of Morris Harvey College from 1927 to 1929, and went from there to the presidency of Central College in 1930.

Surviving him are a brother, D. T. Ruff, of Lexington, Miss., and a sister, Mrs. Henry Riser, of Jackson, Miss.

A LETTER FROM CHAPLAIN FAULK

My dear Doctor Duren:

These are times when many people throughout the country are wondering what they can do to be of some help to the men in the armed forces.

Civilian groups are doing a great deal to support the Red Cross, the Navy Relief Society, and other social agencies which administer to the needs of men in the services. Local churches and all communities are endeavoring to make their programs attractive and helpful to the men who have the opportunity to attend.

This is written to call attention to one agency which is doing a tremendous amount of good for the men in the services; namely, the American Bible Society. This organization is providing New Testaments for the Army, Navy and Marine Corps, and is facing a tremendous challenge. Through them I have been getting supplies of these to give to the men in my "parish." I am giving away on the average of 75 Testaments per Sunday.

This letter is unsolicited on the part of the American Bible Society, but I think it would be of interest to all of those in our church who have the American Bible Society interests at heart to know just what a great bit of work that organization is doing.

The men are coming into the service from all over the country, and the majority of them have not had the opportunity or else did not consider the necessity of securing copies of the Scriptures. The American Bible Society will provide these Testaments of pocket size and men are eager to get them.

If the publication of this letter will serve to increase the support of the American Bible Society, on the part of the Methodists in Louisiana, I shall be very happy. We who are trying to minister to the men in the armed forces need all of the support and backing that we can get from our church groups. The support of the American Bible Society is a real way in which the average person in the church can assist the chaplain of the men.

ROLAND W. FAULK,
Chaplain, U. S. Navy.

A LETTER FROM A LIFE-LONG READER

My dear Christian Advocate:

I will have my seventy-fourth birthday on the 20th of June. My mother was a subscriber for this paper when I was a little boy. How proud I have been of a mother who taught me to read this paper. It is the bread of life if we will read it. I gave my heart to the Good Lord when I was seven years of age, and I love to serve Him.

I read in the Advocate so many good things that have been done and the great work of the preachers. My mind runs back to Brother Gilderoy Porter, the first district preacher that I ever heard preach. What a thrill it is to me to think over those days! I have been today on the spot where Bro. Porter called the children and had them take front seats at the quarterly meeting. The children were from ten years old down. Bro. Porter had his Book for Boys, and my father bought one for me. It was the best book for boys I ever read except the Bible. The church then stood at Pleasant Hill cemetery, but it was moved about four miles south and it is now known as Friendship church. I joined that church when I was a lad. Many of the pastors who served the charge have gone on before, but I expect to see them on the other shore.

W. E. ROBERDS.

RESOLUTIONS OF APPRECIATION

Whereas, on December 29, 1941, God, in His infinite wisdom, called from our midst a friend and brother, Mr. John H. Sherard, Sr.; and

Whereas, we the membership of the Sherard Methodist church, the district superintendent, the pastor, and the official board, the Church School and all its departments, desiring to give expression to our deep sense of loss and our appreciation of the helpful and inspiring life he lived among us; and

Whereas, he was active in every department of our church, having taught the adult class of our Church School for many years, served actively on the official board, and represented the church at annual conferences without interruption for over forty consecutive years; and

Whereas, we feel that his conception of his and all men's purposes on earth should not be bounded by a set doctrine or a mere creed, that not even the broad purpose of his chosen church, the church he loved, sufficed, and that his was truly an all-inclusive religion—a belief that all men are brothers under the Fatherhood of God. He was not content to merely "Live in a house by the side of the road, where the race of men go by." His dynamic energy, his urge to serve, took him out on that "road of the highway of life" where he could better serve—"and be a friend to man. The fruits of his faith and energy are self evident. The great institution of healing and the home for orphaned children are monuments to his efforts; and

Whereas, his life, his devotion, his loyalty and faithfulness were and are an inspiration to all who knew him; therefore be it

Resolved, by us here assembled: That we deeply lament his passing; that we will miss his wise counsel and unerring judgment; that the Church needs him; that the community needs him; that the sick and orphaned will miss him, and that all who knew him will long remember and cherish his memory; be it further

Resolved, that these resolutions become a part of the church records and that copies be sent the members of his family and the press.

(Presented and passed at a church conference, Methodist church Sherard, Miss., May 3, 1942.)

REV. H. M. WOLFE, EVANGELIST

Dear Dr. Duren: As you know I resigned the Conference at the last session, expecting to do independent evangelistic work. We had planned to make Jacksonville, Fla., my headquarters, and my family would have lived there. Just as I was getting ready to start my work the Japs made the attack upon Pearl Harbor.

I had formerly served in the Navy and I felt that it was the time for every loyal American to come to the aid of his country. I made up my mind to re-enlist in the Navy. Since I expected to re-enter the Navy my wife and I thought it best to move back to New Orleans before I left for naval service, where she would be among relatives and old friends.

I tried twice to re-enlist but was turned down because of color-blindness. Dr. W. W. Holmes knows this to be a fact.

Then my youngest brother, who had been living with my mother, was called into military service, and she wrote me to come and stay with her. It has been a great joy to be with mother for awhile. I have stayed at home longer recently than I have at any other time in 20 years.

I have been granted permission to hold revivals in the churches of the Louisiana Conference, where the pastors and people desire my services. My last work in the Conference was with Dr. Raulins, whom it was a joy to work with. The last church I served was Ringgold, and no minister ever served a more cooperative church, and I appreciate the fact that they desired my return.

I will appreciate it if ministers who have not as yet had their revivals and desire my services will contact me at once, as I will be back in New Orleans the first of May.

As many of the ministers know I use a slide machine which shows pictures 10 feet square on a screen in connection with my revivals. I show different scenes each night. My slides include about a thousand scenes of the Holy Land, likeness of the world's greatest masterpieces of religious art, the Passion Play, and I also have over a hundred scenes of the Methodist mission work throughout the world. My services last about an hour each night of the meeting. We have slides for twenty minutes, about twenty minutes of singing, and I preach about twenty minutes. Usually we have more people than can be seated. My financial terms are a free-will offering from the people.

I have held several revivals since coming here to visit my mother. My own home church requested me to hold special services. It makes one feel good to get such a good welcome from his own home folks, with whom he grew up.

I expect to re-enter the conference this year. Ministers desiring my services in revivals will please write me at once at 4119 Prytania Street, New Orleans, La.

Fraternally yours,
H. M. WOLFE.

UNDERSTANDING HEARTS

What a blessed privilege it is to talk with God. Recently I found myself very much depressed at a time when my soul should have been lifted to the sky. I knew it was wrong, so I talked with Him about it. Soon I had His reply as I was directed to the message in His word that comforted my heart and reassured me of His love and understanding. Then He reproved me in the words of Paul: "Be not desirous of vain glory. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Paul was too concerned about making his Lord known to others to think much about himself. Because of Christ's love that would not let him go, the world had no attractions for him. Neither was he of worth to those who believed not the truths of Christ.

I like to think of the character of Paul. As David said: "My goodness extendeth not unto thee Lord, but unto the saints." How true it is that "all great movements begin in hearts that see, rather than in minds that scheme." Paul was truly missionary in heart, mind and spirit. He said in I Corinthians 9:22: "To the weak I become as weak that I might gain the weak; I am made all things to all men that I might by all means save some." He was so sympathetic to the problems of others that he could put himself in another's place and see from his viewpoint. He wrote in I Thessalonians 2:8: "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls because ye were dear unto us."

I wish our pastors would give us a sermon in the Advocate each week. There are many deaf and shut-in members who never have the privilege of hearing a sermon.

I receive much good also from the writings of Mr. Clayton, Mr. Hamilton and Mrs. Rowland.

A SUBSCRIBER.

REMEMBERING AND FORGETTING

By W. B. Millard

Pharaoh's butler said, "I do remember my faults this day." Paul resolved that he would forget the things which were behind. Both were right.

The butler remembered his ingratitude to Joseph and at once did him tardy justice by commending him to Pharaoh. Paul resolutely forgot the blunders and sins of the past lest they should be a weight and hindrance in pressing toward the prize.

Justice requires us to remember wherein we have wronged others in order that we may make restitution.

Wisdom admonishes us to let past failures and faults sink out of sight, even as Christian's load of sin fell from his shoulders at sight of the cross, in order that we may enter each new day's battle unincumbered and undismayed.—Advance.

The winds and the waves are always on the side of the ablest navigator.—Gibbon,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The New Conference Officers

The following officers were elected at the annual meeting in Brookhaven, April 14-16, to serve until the annual meeting in 1944:

President, Mrs. W. F. Mahaffey, Mendenhall.

Vice-President, Mrs. C. E. Mullins, Bude.

Recording Secretary, Miss Bettie Ridgeway, Ellisville.

Secretary, Organization and Cultivation, Mrs. T. H. Fore, Natchez.

Treasurer, Mrs. L. O. Todd, Decatur.

Secretary, Christian Social Relations and Local Church Work, Mrs. Stanley Wilson, Meridian.

Secretary, Missionary Education and Service, Mrs. E. V. Perry, Rolling Fork.

Secretary, Wesleyan Service Guilds, Mrs. J. B. Pearson, Meridian.

Secretary, Student Work, Miss Mary Thornton Lindsey, Hattiesburg.

Secretary, Young Women and Girls' Work, Mrs. Glendell A. Jones, Florence.

Secretary, Children's Work, Mrs. J. B. Cain, Columbia.

Secretary, Literature and Publications, Mrs. H. E. Hamrick, Collinsville.

Secretary, Supplies, Mrs. L. J. Power, Gulfport.

Secretary, Spiritual Life, Mrs. E. E. McKeithen, Utica.

* * *

Goodwill Day

According to our calendar of special events, we are to observe Goodwill Day on May 18.

Methodist churches are requested by official action of the Commission on World Peace to observe May 24, and a special service prepared by Harold Ehrensperger is available. Sample copies may be secured by your pastor and you should assist him in presenting the program.

Order from Commission on World Peace, 704 Rush Street, Chicago, Ill.

Can any church afford to neglect study, prayer, discussion and faithful service now for peace?

* * *

Thirty-Five Years of Service

In a letter from Prof. J. E. Johnson, principal of the Prentiss Normal and Industrial Institute for the training of Negro boys and girls, we received the following information, which we feel will be interesting to our women:

Mrs. Stanley Wilson,
Meridian, Mississippi.

Dear Mrs. Wilson:

On Saturday, April 18, 1907, two young people, the wife fresh from Booker T. Washington (Tuskegee), the husband from Mississippi's Alcorn College, arrived in Prentiss. Last Saturday, April 18, marked the thirty-fifth anniversary of their efforts to bring light where there was darkness.

Without a dollar, without a friend, we started. But we were imbued with an abiding faith in God and our fellowmen. That faith has been amply justified as we travelled the years helping, guiding, teaching, encouraging.

The truth about our struggles cannot be told, for none would believe it: A Boston friend sending the first $100 for a mule; Booker T. Washington giving the first farming tools and a wagon; the local banker came to save—the very day that we would have lost the first 25 acres; a local white friend who slipped a little meal from her meager supplies, when we were completely out of food and had nowhere to turn. Similar experiences in the early history of the Institute could be multiplied many times. The timeliness of God's hand recalls the events of the old-fashioned melodrama.

We earnestly extend you an invitation to be with us on Commencement Day, May 7, (this is also Mrs. Johnson's and my birthday—although I arrived several years earlier) to give thanks for our thirty-five years of opportunity to be of use to underprivileged youth. Otherwise, be with us in prayer, as we profess our gratitude to you who have made this work possible.

Sincerely yours,
J. E. JOHNSON,
Principal.

* * *

From the "Camp Shelby Methodist Worker"

"Hello, Soldier! Looking for someone?"

"Yes, I thought I might find my friend in here."

He stood in front of me as I sat at my desk. We talked about many things: war, camp, fun.—He picked up one of the small gospels on my desk. I said, "Want one of those?" He continued to look them over, saying nothing.

"Take more than one, if you care to. They are for you boys."

"I'll take these two," he said. "We are leaving tomorrow, and I'm looking for my friend to tell him." His hand went into his pocket.

"No, Son, you can't pay me for those. You would take all the joy from me. There is no fund provided for buying them, but I count it a privilege to use some of my money that way. I am sorry I do not have two of the nicer ones left."

His hand came out of his pocket, and with a smile on his face he pressed a quarter into my hand. "You do not understand. I want to buy one for some other boy."

"Under those circumstances," I said, "I will take it. With a nickel added, two Testaments can be bought. So when some other soldier goes to face what you will face in a few weeks he can carry with him, as a gift, a Testament with Raymond .... name in it."

"Have you written your mother?" I asked.

"I only have my Dad. Six days ago he went to the hospital with a heart attack. I will write him when I get back to camp. I am worried about how to tell him. I know I will have to be careful about what I say." We said a few things more than only he and I will ever know. With another smile as I shook hands with him, he said—"Well, I feel lucky tonight. Perhaps we will meet again."

The quarter was still on my desk ten minutes later, when two of my friends came in. "Do you leave money lying about on your desk?" they asked. I told them the story—and I now have two dollars to add to the soldier's quarter to buy Testaments with, and their names too will go on the fly leaf of the small vest pocket army Testaments that our soldiers carry over their hearts.

Mrs. H. H. Hinton and Miss Mary Thornton Lindsey are doing a splendid piece of work for us at Camp Shelby and in Hattiesburg. We might send them a little money to invest for us in the Testaments for boys who want them.

* * *

A Good Report

"A little bird told us" that the W. S. C. S. in Pelahatchie did good work during the first quarter:

"A boy and a girl made their mothers Life Members during the quarter. At the close of their Bible Study they took an offering for the American Bible Society which amounted to $16. They observed the World Day of Prayer and the offering was $15.50. Their offering for interracial work (Race Relations) was $10. They gave $10 to the Negro women to assist in their work. They have $5 in reserve for the expense of a delegate to "Gulfside." In response to a request from Miss Louise Tucker for Scarritt Associates, an offering of $15 was given. Besides all these extras, they sent in $68 on their conference pledge. Every fifth Monday they meet with the Baptist women—one time in the Methodist church, the next in the Baptist church. The Negro women have also adopted this plan and are having joint meetings on the fifth Mondays, and the white women assist them with their programs."

FAITH IN ACTION

By Mrs. Irvin Rowland

Before one can show his faith, he must first trust. Faith cannot be gained or increased by thinking and wishing for it. We must step out on its promises before we will come to know what it is.

Each time we put our faith in action, it becomes stronger. Most of us believe that if we have enough faith in God, all things will work out for the best for His followers. Yet, after we pray and ask for His guidance, we fail to leave it all up to Him! We continue to think and worry about problems, trying to find our own doubtful solution. Is that trusting Him and is our faith really in action? When we seek God's will, we must be willing to listen to His voice and patiently wait for things to work out. We must cast out our own doubts and fears, trusting that we shall understand and know the best way.

Faith is a connecting link between ourselves and happiness; it is a bridge that spans the dark chasms of worry and despair; it is a light that reveals the power and majesty of God's love; it is a road that leads to the perfect way of life; and it is an essential for the Christian life—"But without faith it is impossible to please Him."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Could You Do Likewise?

At our last district meeting, at Cleveland, I made a plea to the women of the Greenville District to send me clippings from their local papers, or write me about their work in the local church. This letter is from Mrs. Ashmore, whose husband is pastor of the Indianola church. Could you do likewise?

Dear Mrs. Moore:

Since you asked for news for OUR PAGE in the Advocate, I thought perhaps you might appreciate a hint of the work being done by the women here in Indianola.

Mrs. Yarbrough, our District Secretary, makes a wonderful Spiritual Life leader, and our Wednesday devotionals are very profitable.

The programs of the society are unusually fine. The leaders seem to vie with one another in seeing who can put on the most interesting and helpful program.

Perhaps the most outstanding work is the way the women support and encourage the Youth program of the church.

I might mention that we are trying to make the "World Friendship Commission of the Youth Fellowship" the outstanding feature of our Youth program. Recently we had Miss Julia Wasson as a guest speaker in a public program. She brought native costumes of six countries, namely, China, Japan, India, Singapore, Malaya and Korea. The World Friendship Committee sat on the platform dressed in these costumes and conducted the worship program. The Youth choir had charge of the music.

The World Friendship Committee also presented a program for the forty soldiers who were guests of our church recently, by having four Negro singers from the Delta Industrial Institute. In the near future they are to present a returned missionary from the Belgian Congo.

In September the Youth group will present the Literary Program to the Woman's Society of Christian Service.

The women of Indianola are certainly lovely to work with and all seem so interested in the total program of the church.

Sincerely,

ANN ASHMORE.

* * *

News Items Concerning W. S. C. S.—Indianola

Mrs. J. D. Peel is the new president of this zone, and Mrs. Herman Harthcock is secretary. The first zone meeting held under their administration took place in Hollandale.

Mrs. A. G. Nash is chairman of Circle One, and Mrs. J. L. Mitchell presides over Circle Two. The meetings of both circles are well attended and splendid work is being done.

The literary programs are exceptionally good. Leaders are spending much time in planning and presenting worthwhile programs. The attendance upon all meetings continues to increase.

A fine feature of all meetings of the society is the splendid Christian fellowship enjoyed by all who come. "It is a good thing for people to dwell together in unity."

Mrs. J. D. Peel is the 1941 recipient of the Life Membership given annually by the society. Bestowing such a membership honors the person who receives it, but greatest of all is the inspiration that comes from the knowledge that we are helping when and where help is badly needed—in the foreign fields.

Junior Department—Indianola

We have over a hundred books in our library and are planning to enlarge it soon. Our first year girls, under Mrs. T. R. Price, are making a scrap book of their lessons each Sunday. This book consists of pictures, stories and poems collected through the week by the children. When the book is completed it will be passed on to children less fortunate in obtaining good literature.

* * *

We of North Mississippi are particularly interested in the MEDICAL WORK in Africa. We have pledged ourselves to do a big piece of work there. The following letter sent from Mrs. H. L. Talbert's files will give us an idea of how much our help is needed.

* * *

Medical Department, Tunda Station Annual—1941

Another year for Tunda Medical work has passed and what has been accomplished? From the point of view of the one missionary nurse who has been trying to care for the work of the hospital, the leper hospital, and the home for motherless babies and untainted children of lepers, the accomplishments are meager. How can one nurse adequately supervise these three phases of the work? It is an impossibility. The primitive helpers we have require constant and strict supervision, and one person cannot be in three places at the same time. Our need for more doctors and nurses grows increasingly distressing. I feel constrained to repeat the last sentence of my last year's report. "As I see the great work to be done and realize so keenly how little of it I can do, I long and pray that somehow this great need may be put upon the hearts and lives of some doctors and nurses in the homeland that they may see these needy ones, these fields so 'white unto the harvest,' and come to our aid in this land where their help is so greatly needed."

Somewhere, somehow, we have failed miserably in making known to the young people of our church our need for medical workers in the Congo. God has not failed. He will not fail to speak to hearts and lay upon them the needs of His sick African children. There is somewhere a human stumbling block in the way. I am determined that this charge of failure shall not be longer laid at my door. I shall continue to pray God to help me through prayer and appeal to cry this challenging need until our medical work is adequately staffed to carry on this work of healing and health in a helpful way.

Not since 1930 have we had another doctor come to join our forces, for eight months of the past year Dr. Sheffey was the only doctor for our four Mission stations, and for four months he was the only Methodist doctor in the whole of the Belgian Congo. We have one nurse on each station now, but furloughs are due for three during the next year and a half, and as far as we know there is no one to take our places when we leave for furlough. Before Dr. Lewis returns, Tunda will have been without a doctor for eighteen months. We need at least one doctor and two nurses for each of our Mission stations, and there is a very great need for an adequate staff of doctors and nurses for public health work, because our Mission station medical work cannot hope to serve more than a small percentage of the sick who can come to our hospitals. We must teach and preach and demonstrate health in the villages.

The year has brought no great change in our work here at Tunda. We have had an epidemic of sleeping sickness at the Leper hospital, and at present about eighty lepers are being treated for this disease as well as leprosy. The government doctor in this district and his helpers gave us prompt aid with this work and we were quickly able to have this situation under control. Near the end of the year, as a result of this epidemic and in an effort to more effectively segregate the lepers, the government decided that our graduate nurse should give his entire time to the work of the leper hospital. This was a distinct loss to Tunda Hospital because he had been giving us valuable help with the laboratory work in the afternoons and also helping with the obstetrical work. But we know he is badly needed at the Leper hospital, where he has done good work during the year. I have had to leave the leper work almost entirely in his hands.

The most indefatigable workers we have at Tunda are the white ants, and they have done a prodigious work in their attempt to utterly destroy our temporary hospital buildings. It has been necessary to build a new building to care for office, drug room and laboratory needs, and thanks to Mr. Davis and the village workmen this was quickly and well built. A crew of out-village workmen are trying to repair the other fast crumbling structures to tide us over until the permanent brick hospital can be built.

This report would not be complete without a word of praise for the good work of my staff of native helpers and nurses. They have done a good year's work and we are eagerly awaiting the return of our doctor, with whose help we hope to do a much better work for the Master in 1942.

Respectfully submitted,

MARY E. MOORE, R. N.

The concluding ascription of the Lord's Prayer, "For Thine is the Kingdom and the power and the glory," is no part of the prayer as Jesus taught it at all. It was added by the piety of the early Church, and the instinct of piety in the generations of the Church since has attained. The Kingdom, the power and the glory, which we ascribe to God, are another way of repeating the preamble of the prayer, "Hallowed be Thy name, Thy Kingdom come."

—Christian World Pulpit.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Reports from Conference

Wesleyan Service Guild Report

TO: The Conference Woman's Society of Christian Service, in session, Ruston, La., April 14, 15, 16, 1942.

The year 1941 has brought increased opportunity for the Wesleyan Service Guild. Whereas a year ago one in five women in the United States left home each morning to take part in gainful occupation, government statistics show that today more than one in three are gainfully employed and the proportion is steadily increasing.

In the Louisiana Conference there has been a steady growth in the interest of the Guild program. According to the Annual Report of the National Guild Secretary, we rank fourth among the nineteen Guilds and money paid in. Our statistical report, as of December 31, is as follows:

District	No. Guilds	No. Mem.	Am't. Paid
Alexandria	3	34	$ 51.35
Baton Rouge	4	45	78.05
Lake Charles	9	75	335.28
Monroe	5	119	296.35
New Orleans	4	99	183.41
Ruston	7	197	342.47
Shreveport	6	73	98.23
TOTALS	38	642	$1,385.14

Guilds at St. Francisville and St. Marks, New Orleans, have been disbanded. Guilds have been organized since January 1st at Jennings, Hammond, Mangum Memorial, Shreveport; Vivian, St. Joseph, Plain Dealing, Bernice and Leesville. We also have a Guild "in the process" at Elizabeth.

There has been much unavoidable confusion over the handling of Guild funds. However, at the beginning of the fiscal year the procedure for handlnig Guild funds was clarified by the National Guild Secretary, following a meeting of the National Guild Standing Committee, and this information was sent out to all Guilds in our Conference by your Conference Guild Secretary. (Copy of letter of clarification attached hereto.) The new printed report blanks for treasurers are now in the hands of each Guild treasurer.

In accordance with the Guild constitution, the Conference Guild Board of thirteen members is being succeeded by the Conference Guild Committee, composed of the Conference Guild Secretary, one Wesleyan Service Guild member from each district, and three members of the Woman's Society of Christian Service in the conference. The members of the Guild Committee will assist in the organization and promotion of the work of the Guild whenever possible.

The Wesleyan Service Guild is a part of the Woman's Division of Christian Service. It has been organized to give the employed women the same privileges of study, service and fellowship as are enjoyed by the members of the Woman's Society of Christian Service. It has the same purpose and program as the Woman's Society. It supports the work of the Woman's Division within the appropriation and contributes to the program of Christian Social Relations and Local Church Activities. Therefore we urge the cooperation of the Woman's Society of Christian Service in strengthening the Guild work in Louisiana that the employed women of our church may be enlisted in the building of a better world.

Respectfully submitted,
MRS. HUGH H. HOFF,
Conference Guild Secretary.

* * *

Wesleyan Service Guild Budget

The Wesleyan Service Guild Budget is not included in the budget of the local Woman's Society of Christian Service. The two together make up the adult Woman's Work in the local church. (If the Woman's Society of Christian Service Budget is $500 and the Wesleyan Service Guild Budget is $100, the pastor reports $600.)

The Guild budget is included in district, conference and jurisdiction Woman's Society of Christian Service budgets.

Any employed woman may become a member of the Guild by contributing prayer, service and gifts, which shall include the annual Guild Cultivation Fund of 25 cents per member, used to further the Guild work and divided as follows: 10 cents to be used by the local unit; 6 cents by the district; 6 cents by the conference; and 3 cents by the jurisdiction.

The Guild has no treasurers outside of the local unit. The pledges for missions, and 15 cents per members of Cultivation Fund, are sent through the treasurer of the local Woman's Society of Christian Service (as designated by local unit), to the Conference W. S. C. S. treasurer.

The unit's pledge for Christian Social Relations and Local Church Activities is raised and expended by the unit. It is not included in the apportionment. Unless so voted by the unit, it does not go to the local Woman's Society.

The conference treasurer of the Woman's Society of Christian Service, after consultation with the conference Guild secretary. was asked to send direct to each unit the apportionment for the year 1942, which included:

1. Any specials paid by the unit in 1941 for scholarships, special gifts, etc.
2. Money designated for Guild mission projects, approximating the amounts paid by the unit in 1941.

The unit then accepted the apportionments, or if circumstances necessitated, modified it, and reported to the district Woman's Society of Christian Service treasurer (where there is one), otherwise to the conference Woman's Society treasurer.

* * *

Spiritual Life

To the Women of the Louisiana Conference:

My dear Friends:

Because it is impossible for me to be with you at this time, I must write to let you know how I love you and this work, which is so vital to our Woman's Society of Christian Service and entire church.

Since last June 9, it has been my privilege and joy to serve you as Spiritual Life Chairman of the conference. To follow two such splendid leaders as Mrs. R. E. Smith and Mrs. Guy Hicks was not easy, but on the other hand has been a challenge. For me, this past year was one of the richest in my Christian Experience.

The seminar on Spiritual Life work in the School of Missions at Mt. Sequoyah, July 8-18, was very meaningful, because of the vision of the scope of the work and practical suggestions, which I received. In August, I assisted the Worship Committee in our Conference Youth Camp, at Camp Brewer, and likewise in district camp. This afforded opportunity to tie in our work with that of the young people of our church.

In September, the Conference Study Committee went into four of the seven districts of our conference, and in each district much time was given to the promotion of Spiritual Life work in the local church.

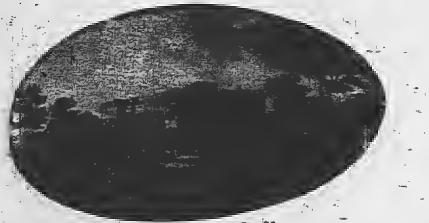
Perhaps the highlight in this work of the past year was our Spiritual Life Retreat held in connection with the Executive Committee Meeting, held at beautiful MacDonnell French Mission School, October 20-22. At that time we had as guest for the Retreat, Mrs. W. M. Alexander, Division Spiritual Life Chairman. Feeling the need of Spiritual Armament, and believing that this renewing of the inner life should begin with conference officers, the retreatants were the conference officers, Spiritual Life chairman of each district, and one young woman from each district. I wish it were possible to go into detail to tell you just what this Retreat, whose theme was Victory **Through Faith,** meant to all who were in attendance. Perhaps the importance of devotional reading emphasized by the purchase of thirty-five dollars worth of books, by thirty-five women, will help us to know what the Retreat meant to most of us! When we go home ready to read, with something uplifting to read, our faith in this renewed life is increased. This Retreat confined to so few made us desire, yes, even to somewhat plan for opening the doors in 1942 to a great conference-wide Retreat.

Special emphasis was given throughout the conference upon the following: Week of Prayer in October, and World Day of Prayer —"I Am the Way," held February 20; consistent devotional Bible reading and study in Woman's Society of Christian Service and Church School; distribution of the Prayer Calendar and Prayer Card; more definite circulation of Upper Room and devotional books; observance of America's Life Prayer Minute, 6 p. m. every day; expressed desire that each Spiritual Life Group would conduct a study on "Prayer," by **Ellene Ransom,** and one on "I Have a Stewardship," by **Bishop Cushman.**

Innumerable cards and letters have been written in behalf of the work. Today we can report 191 local Spiritual Life chairmen; believing that there are many more. In another year we hope to have a more definite way of reporting on local and district Spiritual Life work.

Our conference was saddened by the loss of Mrs. Sudie Lingle, Shreveport District Spiritual Life Leader. She slippped away just before her district retreat, which she had so beautifully planned for an early date in September. In memory of her splendid life and work some of the things she had prepared for her Retreat were used in our conference Retreat.

(Continued next week)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Note: Copy for Church School Lesson failed to reach us.—Editor.

YESTERDAY, TODAY AND TOMORROW!

This world never will be, never can be the same again when this war is over. It will be, it must be either a better world, a finer world, a world in which justice, fair play, good will, will characterize not only international relations, but the economic, political and social life of man, or a world doomed to ever-increasing hate and bitter nationalism.

There have been great revolutions in the centuries gone that have changed the very currents of human history, that have widened the field of human rights, brought new hope of freedom and equality for untold millions.

May it be, dare we venture even to hope, that this vast, devastating war, covering so much of earth's land and sea, where three out of four of the world's people are allied against the hostile few, is to be followed by another great world-wide revolution, bringing nearer that far-off day of which prophet, seer and poet have dreamed? Can it be that only by such a bitter, humiliating lesson as the world is now learning, that humanity can be shown that the way of the transgressor is hard, that we live in a moral universe and that God is not mocked, that nations as well as men reap what they sow?

Yes, we grant it is quite the thing today to smile at the songs sung by such a Victorian singer as Tennyson. We have moved far ahead—have we?—of those other days when faith dare believe that there was something back of man's age-long story besides chance, or nothingness at the end? Is there no longer for our day any welcome music in Tennyson's prophetic song:

Saw the Vision of the world, and all the
wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down
with costly bales;

Heard the heavens fill with shouting,
and there rain'd ghastly dew
From the nations' airy navies grappling in
the central blue;

Far along the world-wide whisper of the
south-wind rushing warm,
With the standards of the peoples plunging
thro' the thunderstorm;

Till the war-drum throbb'd no longer, and
the battle-flags were furl'd
In the Parliament of man, the Federation of
the world.

—Our Dumb Animals.

The most serious problem confronting ministers and religious educators is the passive interest fathers and mothers evince toward the church and religion in general.

—Exchange.

WAR-TIME CHURCH BUILDING

Regulations concerning church building are subject to such frequent change that Dr. Elbert M. Conover, director of the Bureau of Architecture of The Home Missions Council, New York City, has summarized the Government's most recent rulings.

Up to April 9, church building was permitted as well as other building when non-critical materials were available. The Conservation Order L-41, by the War Production Board, issued April 9, provides, among other items, that: (1) Residential work costing less than $500 may be undertaken; (2) Residences damaged or destroyed by fire, flood, tornado, etc., may be replaced; (3) Construction other than residential, the estimated cost of which is less than $5,000, may be undertaken; (4) Construction that is authorized by the Director of Priorities of the office of Production Management may be undertaken.

Where limited or critical building materials are required, an application must be made for priorities assistance, accompanied by a complete statement as to the need and exact requirements of materials: Forms PD-2000 and PD 200-2, which are bound together, should be secured from the Federal Housing Administration office having jurisdiction over the local territory. Also, an application must be made for specific authorization to begin construction, stating why the desired building is urgently needed. Dr. Conover and Dr. F. W. Mueller, chairman of the Sub-Committee on Priorities of the Church Building Committee of the Home Missions Council, are informed by Government agents that the action of local F. H. A. offices in permitting the use of materials is likely to depend upon the supply of critical materials in the locality. Dr. Conover's office will make public any variation in these regulations which may later be made.

—Methodist Information.

THE GOLDEN CROSS

The second week in May brings to our schedule that part of the Church program known as the Golden Cross. It is that particular phase of our work which makes possible the ministry of the Church to those who, because of illness, are in need of hospital treatment.

In several conferences the Golden Cross is building and supporting hospitals. In Louisiana, where our State government has developed an unusually advanced policy of supplying hospital facilities for those who are in need of it, the Golden Cross program has taken the form of assigning and supporting chaplains to our State hospitals. These hospital pastors are ministering to the spiritual needs of a large number of humble, poor and suffering men, women and children during those hours when they have to undergo much pain, anguish and distress.

Every year brings a new revelation and a deeper understanding of the importance of this work, and of the fruitful labors accomplished by our hospital pastors.

For instance, in the Charity Hospital, in Shreveport, figures show that approximately 30,000 persons are admitted every year for treatment, and stay in the Hospital for a varying length of time, separated from their families, friends, communities and churches. Thirty thousand people—that's the population of a good size town, and all of it made of sick folks, in need of a prayer, a word of encouragement, a message from God. What an opportunity, what a responsibility, and also what a task, since to the present hour it seems that our Church is the only one that has had the vision of this needy field, and the insight to do something concrete about it.

I am sure that what is true about the Charity Hospital in Shreveport can be said for every other institution where our chaplains are at work.

Men who have pondered deeply on the subject tell us that the decay of civilizations and human societies always begins at the top; among the so-called "better elements," the intelligensia, the aristocracy. On the other hand, the regeneration of a society originates at the bottom, in the masses, among the poor, the lowly and the humble in heart.

There seems to be much evidence to support this view. At least we know that all the great revivals and all the significant religious movements — including our own Methodist Church—have so begun, among the masses, and from there have spread to the other strata of society.

A great deal is also said about the "New Order" that will emerge from these troublesome times. It is impossible to tell what that new order will be, except that there will occur numerous and far-reaching changes. But this we know: the attitudes, the beliefs, and the outlook of the masses will be the determining factors that shall mold and shape that new world to come.

It is therefore a wise church that will, in its strategy, its program, and its approach remember the masses, the poor, the unfortunate and the needy. And that is exactly the field in which our hospital pastors are rendering their devoted and consecrated ministries. Let our response to the appeal of the Golden Cross make certain the continuation and the development of this vital and all-important work.

A. M. SEREX.

The small courtesies sweeten life; the greater ennoble it.—Bovee.

Teacher: Rastus, why does Missouri stand at the head of the mule-raising business of this country?

Little Rastus: I dunno, 'xactly. Must be 'cause de other end am too dangerous.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

THE MAN WHO COULDN'T DO IT

She was one of the loveliest women I have ever known, and hers was one of the happiest homes. Her husband, a friend of mine, thought the world of her; and both of them thought the world of their little son, to whom she used to tell a Bible story every night just before he went to bed.

Fifteen months ago the tragedy occurred. My friend was left a widower.

He could not believe it. It was a blow which not only darkened his home but shattered his faith. He was angry with God—so angry that, as he told me almost savagely, he could not keep up the Bible story tradition, and little Peter had to go to bed with nothing but his own thoughts and (as he lisped) "No Mummy to say 'good night.' "

Last Easter I took my friend a bowl of daffodils.

With them was a little note: It read: "Dear Maurice, I stole these."

I called to see him on Easter Sunday morning; and—as I hoped—he thanked me for the daffodils, and then, looking up sharply, asked: "What did you mean by that note—stolen?"

That was my chance.

"Well," I said slowly, "as an honest man, Maurice, I thought I ought to tell you that they were stolen. I didn't buy them anywhere."

"Oh?" He was puzzled. "Where did you get them?"

I should think I kept him waiting half a minute before I replied. Then I said: "I found them in the cupboard under your stairs, old man. They were bulbs then, just beginning to show. **Your wife had planted them."**

He saw it all. He saw the Resurrection. In a flash he understood that she had gone, but that she was with him still, and that what she had begun had blossomed into beauty.

It is sad to see a man weep, but sometimes it is good.

That evening he came to see me.

"I've just been telling Peter a Bible story," he whispered.

—The Methodist Recorder.

A TIP FROM THE SWITCH ENGINE

"Go ahead; that'll do; back up; a little more; that'll do." A yard crowded full of freight cars that need to be shifted and shunted—this is the work and the vision that daily greet the "driver" of the switch-engine. He hears little besides the screaming of slipping wheels, the bumping of freight cars, the hissing of escaping steam, and the monotonous voice of his fireman, repeating the orders signaled from his side of the cab.

But how typical of life it all is, for drudgery is one of life's great teachers. It is because we have certain jobs to do every day, in spite of headache, and weariness, that we lay the foundation of character. Somebody recently told us that a college education was absolutely essential in order to become a true gentleman. This is a mistake. "The University of Adversity" has graduated more gentlemen than all of the other universities combined.

Patience, power of concentration, method, accuracy, courage, self-control, self-denial—these are the qualities which are needed to do life's best work, and where do we cultivate them more readily than in what we often call mere drudgery? The development of these virtues requires time. Nature never accepts a cash payment in full for anything—this would be an injustice to the poor and the weak. Watching a switch-engine being shunted from track to track, one gets the impression that much of the time is being spent in a needless going back and forth, and yet every movement has its definite purpose.

The switch-engine is the connecting link between the great trains that span the continent, and thus it fulfills one of its principal missions. It is interesting that both the engineer of the switch-engine and he who runs the "lightning express" receive their general orders from the same source, and that one of the chief requirements from both is faithfulness. And their reward is based chiefly upon the possession of this virtue. Men have different names for it, but without it no man lasts very long on any kind of a job.

Both engineers receive their power from the same source—that is, it is exactly the same kind of power. And neither of them can budge his engine without that power. I don't know to what extent men give God credit for what they have and for what they are, but I do know when the average man fails he usually says: "I am what God made me." But when he succeeds, he smugly declares: "I am a self-made man." And he generally looks it.—Dr. Charles Stelzle.

GOVERNMENT AUTHORIZED SURVEY OF LIQUOR IN HAWAII

Chicago, Special.—The United States Government's first, although unproclaimed laboratory test of war-time prohibition in comparison with war-time controlled temperance, has developed in Hawaii to the point where certain tendencies are clearly apparent, according to a survey of 1,154 reports, communications and recorded opinions, summarized for the American Business Men's Research Foundation, by Chris J. Benny, of Honolulu.

The period of war-time prohibition was inaugurated by military command on December 7, 1941, and was terminated by the same authority on February 24, 1942, thus giving a laboratory test period of 78 days duration of complete military and civil enforced prohibition. During this period all saloons, taverns, liquor stores, and wine rooms were closed; all retail and wholesale sale and manufacture of all liquors, including beers and wines, were forbidden and rigidly enforced.

The first 37 days of war-time controlled temperance was concluded on April 3, the period for which the Foundation has received statistics and statements via clipper from Hawaii. During this period saloons, taverns, and other premises selling liquor for on-the-premise consumption were permitted to operate upon a limited hours basis. Liquor for home consumption could be purchased subject to a permit limiting the owner to a small quantity of liquor weekly. 72,000 permits were issued, to an estimated 75% of the eligible population. No aliens were permitted to sell or serve liquor. The following are statistical results:

Arrests for drunkenness under prohibition averaged daily 3½, under moderation 21. Major accidents under prohibition averaged daily 3 2-3, under moderation 7. All accidents under prohibition averaged daily 8½, under moderation 11. Drunken drivers under prohibition averaged daily only 1, under moderation 6, plus 11 "under the influence," plus 6 "condition uncertain."

The drinking block warden is reported to be a new problem, now added to that of police officers and personnel. Lay-offs on some defense projects jumped from a fraction under prohibition to twenty per cent under moderation.—American Business Men's Research Foundation.

DR. DALE ON CREED AND CONDUCT

Canon O'Sullivan, the Roman Catholic vicar-general of the Birmingham diocese, once said to R. W. Dale, "when do you mean to quit politics and look after your soul?" Dale replied, "I have given my soul to Christ to look after: He can do it better than I can. My duty is to do His will and to leave the rest to Him."

—The Christian World.

WORK, FIGHT AND WIN!

By Jessie Selser Sheppard

We are proud to be good soldiers,
Fighting for the U. S. A.
We are glad to serve our country,
Do our duty, come what may.
And we do not fear the Axis,
Tho' they number millions strong—
For Americans are **Christians**—
We are right and they are wrong!

Tho' the heathen rage and perish,
We will triumph in God's might!
Liberty and justice, always—
For Democracy is right!
Onward brother to the battle!
We will win and save our land—
From oppression, degradation—
Brother holding brother's hand.

Each man working, praying, fighting,
For the common good of all.
Trusting, hoping, many dying—
We have heard our country's call!
For our loved ones and each other,
We must keep our ideals high.
Struggle forward, upward, ever;
God and home, our battle cry!

Lockport, La.

The Brewing Waste

The Rev. G. W. Hicks writes: Shall we just pass temperance resolutions at our Synods, or shall we send a huge petition to Parliament urging the most drastic reduction in the enormous amount of cereals used by brewers and distillers? In the name of our naval and merchant seamen, and the poor who may be underfed, let us fully do our duty in this hour.—Exchange.

All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.

Arabian Proverb.

SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference met in the Charleston Methodist church, Wednesday morning, April 29, at 9:30, with Rev. C. T. Floyd presiding.

Although it was a one-day conference, no phase of the work was neglected or overlooked. The pastors gave very encouraging reports of their work and we believe that the district is in the midst of what promises to be one of the most successful years in its history.

The following visitors were presented to the conference: Bishop W. W. Peele, Dr. L. P. Wasson, Dr. J. W. Ward, Dr. W. L. Duren, Dr. J. G. Snelling, Rev. W. P. Bailey, Rev. J. V. Stewart, Mr. Fred McDonnell, Dr. J. E. Stephens and Rev. T. B. Thrower.

At eleven o'clock Dr. W. L. Duren read from the fifteenth chapter of St. Luke, and brought a timely and inspiring message.

Mr. Fred McDonnell represented the Orphanage, Dr. Snelling the Memorial Mercy Home, and Dr. Duren the New Orleans Christian Advocate.

Mr. A. B. Friend, District Lay Leader, represented the laity of the district in a splendid manner.

The Board of Christian Education was represented by Rev. Roy A. Grisham, Executive Secretary; Rev. W. L. Robinson, Conference Director of Adult Work; Rev. E. M. Sharp, Conference Director of Youth Work; and Dr. J. E. Stephens, Director of Christian Adventure Camps.

Rev. T. B. Thrower addressed the conference in the interest of the Golden Cross Society.

The conference was delighted to have Bishop Peele present and everyone enjoyed the timely talk he gave.

The conference gave Bro. Floyd a rising vote of thanks for his efficient and progressive leadership. The Sardis-Grenada District has made steady progress throughout his administration.

The following ad interim committee was elected: W. H. Mounger, W. M. Jones, E. M. Sharp and H. E. Finger.

Rev. L. H. Floyd and John M. McCay were recommended as accepted supply pastors. Bro. McCorkle and his splendid people spared no means to make us comfortable and happy. We shall not soon forget our visit to Charleston.

The conference voted unanimously to hold the next session at Batesville.

W. M. JONES, Secretary.

"COME UP AND SEE ME"

Inspiration comes to a person in more than one way. When tasks are difficult, private devotions and prayer will bring hope and courage. Yes, one way to get a lift is to sit down and talk with God. Another way to get a lift is to sit down and talk with one of God's men.

Some days ago I was tired and weary in mind and body. Plans had not gone as I would have wanted them. People were not as responsive to the claims of Christ as I thought they ought to be. I was a bit discouraged.

My prayer life had not brought the satisfaction and encouragement I needed. God seemed too far off from me. The truth was I was too far off from God, the conditioning was not right. So I reinforced the prayer method with another method. I visited a few men of God—retired preachers. Most of them had spent as much as thirty years in the ministry. As I sat and talked with them, one by one, heard them relating experiences of the ministry, heard them tell of hardships and discouragements—and also of marvelous deliverances by the power of God through faith—then it was that I began to feel better inside. The future looked brighter, God seemed nearer. How wonderful, how marvelous is the inspiration that can come from the Christian testimony of a faithful retired preacher.

Yes, I spent the best part of two days visiting the retired preachers of Shreveport and Bossier City. It was not because I did not have anything else to do—Bossier City church is a busy pastorate. I did not go visiting particularly to cheer up the retired ministers. Rather I went to get cheered up. And I am going back again. We have the following retired men in the Shreveport-Bossier City section: S. S. Bogan, Alonzo Early, John F. Foster, W. F. Henderson, H. W. Ledbetter, A. H. Parker, S. L. Riggs and J. R. Roy.

At the annual conference session held in Baton Rouge, November, 1940, Rev. C. D. Atkinson took the retired relation. After a short, touching statement about his delight in preaching the gospel and an affirmation concerning his love for the brethren, he concluded with this invitation, "Come up and see me, brethren." How the retired man does enjoy a visit from the preacher in the active ministry. So I say, "Stop in to see the retired preacher in your section, it will do you good and he will appreciate it."

ALVIN P. SMITH.

Bossier City, La.

IN MEMORY OF MOTHER AND FATHER—MR. AND MRS. W. C. LUKE

Mama was called away May 9, 1941; and Papa, March 7, 1942. One year has passed since that sad day when one we loved so dear was called away. It was only nine short months, and then our grief and sorrow was doubled. Only those who have passed this way know the heartaches we suffer each day. God took them home, but within our hearts they still live. We do not forget. Dear to our memory they will ever be. Loving and kind in all their ways, they were upright and just to the end of their days. They were sincere and true in heart and mind, and beautiful memories they leave behind. Precious ones from us are gone and voices we loved are still. The vacant places in our home can never be filled. We know that God had a reason for calling our loved ones away, and to be submissive to His will is our prayer each passing day. When life here is over and all our sorrows ended we will meet our darling Mama and Papa where there will be no sad parting.

Their lonely children,
MRS. WILL FULTON,
MRS. B. C. STEWART.

"A PINCH-HITTER" ON A SUPPLY CHARGE

Too many supply charges are built up of three, four, or five small rural churches that a conference man will not consent to serve. Such charges need to be undergirded and financially underwritten by the church at large. Often the multitude of farming people who inhabit the farms in these pine lands have long since lost contact with the church, but a minister equipped for rural work, with a long-term program, can build a community church in these rural fields that will be an abiding benediction to the church and community. Such a field needs not just an assignment of a one-year supply man, but a four or five-year term of service, with a financial underwriting that guarantees his support and allows for a continuing program.

"The laborer is worthy of his hire." No conference man with a family can live in one of these shrinking villages where the one or two country stores, with a spiral increase of living costs, intend to make it while the going is good. The times in many such communities are out of joint. The boys have gone to the camps or to the front, and their young wives leave to join them. Federal jobs invite the older settlers to seek work in the larger towns and cities where high wages can be had. Vacant houses tell the sad tale of a church community's life being depleted. Very few conference men can afford to finance their own ministry and fulfill the duties of a rural ministry. The minister, in order to live and care for his family, needs a living wage. A NOBLE EXPERIMENT is not enough. Which of you, intending to build—sitteth not down—and counteth the cost, whether he have sufficient to finish.

Paul Says: "I have coveted no man's silver, or gold, or apparel. These hands have ministered unto my necessities."

The dimensions of many of these rural charges would make it impossible to return to the horse and buggy days. Here we travel over sixty miles to meet all appointments. An Easter program will suggest something of the necessities of a supply charge: At seven-thirty an early morning sunrise service begins the day. Of course a morning service at eleven o'clock must be had; at three-thirty another service, and the evening hour will complete the rounds. But each service represents a separate church and community service, with Holy Communion, and an offering for the children at the Ruston Orphanage; twenty-five dollars plus represents the offering for the day. Eighty-eight miles have ben covered and the gospel has been preached.

Many new sects come in during the summer months, and build brush arbors and hold on for many night. Some people who never darken our churches are reached and persuaded to join their ranks. This nucleus is the beginning of an intensive canvass for new adherents. Our church can do no less than meet this challenge with a full program of community endeavor. We must underwrite our rural charges, and build the kingdom in the out of the way places. The church of tomorrow depends upon the work of today.

WM. B. VAN VALKENBURGH.

A curious inquirer wanted to know, "What are the sister states?" and the brilliant country editor answered:

"We are not quite sure, but we should judge that they are Miss Ouri, Ida Ho, Mary Land, Callie Fornia, Allie Bama, Louisa Anna, Della Ware, Minne Sota and Mrs. Sippi."—Selected.

You have to live with yourself. Every honest man will confess that there are times when the living is not pleasant nor comfortable. Inevitably, there will be profound regrets, bitter memories, goadings of conscience. But the contrite heart, the penitent spirit, trust in the precious grace of the Savior, and self-denying service in his name will make life increasingly joyful and beautiful.—W. E. McCulloch.

Write injuries in dust; kindness in marble.—D. C. Yoder.

A tourist was enjoying the wonders of California as pointed out by a native.

"What beautiful grapefruit," he said as they passed through a grove of citrus trees.

"Oh, those lemons are a bit small due to a comparatively bad season," explained the Californian.

"What are the enormous blossoms?" questioned the tourist a little farther on.

"Just a patch of dandelions," answered the guide.

Presently they reached the Sacramento River.

"Ah," said the tourist, "someone's radiator is leaking."—Exchange.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Aberdeen District Conference	9½
Rev. A. Y. Brown, Okolona	16
Rev. A. S. Brisco, Derma	11
Rev. G. A. Baker, Verona	11
Rev. E. H. Cunningham, Amory	10
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	3
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	20
Rev. W. C. McCay, Nettleton	20
Rev. H. R. McKee, Pittsboro	14
Rev. J. L. Nabors, Jr., Mooreville	13
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	15
Rev. T. F. Sartain, Vardaman	3
Rev. E. R. Smoot, Aberdeen	11
Rev. E. F. Tucker, Calhoun City	8
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Columbus District Conference	17½
Rev. J. J. Baird, Louisville	12
Rev. G. W. Curtis, Sturgis	8
Rev. V. C. Curtis, West Point	21
Rev. J. R. Countiss, Starkville	12
Rev. T. E. Gregory, Columbus	15
Rev. J. W. Gibson, Louisville	2
Rev. J. N. Humphrey, Weir	2
Rev. S. W. Hemphill, Artesia	2
Rev. J. L. McElroy, Kosciusko	5
Rev. E. G. Potts, Chester	11
Rev. S. B. Potts, Sallis	10
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	4
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	11
Rev. J. D. Simpson, Crawford	6
Rev. E. B. Sharp, Noxapater	5
Rev. Chas. E. Stewart, Bellefontaine	3
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	11
Rev. W. M. Wright, Brooksville	8
Rev. J. D. Wroten, Columbus, First	61

Corinth

Rev. E. M. Allen, Tishomingo	8
Rev. A. C. Bishop, Baldwyn	6
Rev. J. B. Burns, Ashland	2
Rev. B. F. Bullard, Kossuth	5
Rev. K. E. Clark, New Albany	15
Rev. J. F. Elliott, Mantachie	2
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	4
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	6
Rev. W. R. Hammontree, Corinth	18
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	22
Rev. W. H. Heath, Hickory Flat	3
Rev. W. M. Hester, Myrtle	11
Rev. C. L. Ivy, Marietta	3
Rev. Z. A. Jumper, Potts Camp	12
Rev. L. P. Jumper, Guntown	5
Rev. W. R. Liming, Rienzi	5
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormick, Fulton	5
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	73
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	13
Rev. C. L. Rogers, Ripley	18
Rev. N. L. Threet, Chalybeate	4
Corinth District	18½

Greenville

Greenville District Conference	24
Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	11
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
Rev. G. C. Gregory, Shelby	14
Rev. J. M. Guinn, Merigold	2
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	5
Rev. J. C. Wasson, Lula	5
Rev. L. P. Wasson, Greenville	9

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. T. M. Bradley, Inverness	2
Rev. C. W. Baley, Poplar Creek	2
Rev. W. W. Bruner, Swiftown	5
Rev. A. L. Davenport, Vaiden	24
Rev. E. C. Driskell, Pickens	3
Rev. T. M. Dye, Jr., Carrollton	10
Rev. N. D. Guerry, Schlater	4
Rev. J. H. Holder, Winona	7
Rev. W. O. Hunt, Webb	5
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. E. S. Lewis, Durant	11
Rev. W. S. McAlilly, Sidon	4
Rev. W. T. Phillips, Tchula	10
Rev. H. H. Wallace, Drew	12
Rev. R. E. Wasson, Black Hawk	16
Rev. J. W. York, Sunflower	4
Greenwood District	18

Sardis-Grenada

Sardis-Grenada District Conference	6
Rev. A. W. Bailey, Holcomb	25
Rev. B. B. Bailey, Mt. Pleasant	2
Rev. H. L. Beasley, Victoria	5
Rev. W. J. Cunningham, Sardis	11
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	10
Rev. L. H. Floyd, Tyro	2
Rev. E. L Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	13
Rev. H. P. Lewis, Byhalia	6
Rev. W. H. Mounger, Como	8
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	13
Rev. Jno. M. McCay, Nesbitt	2
Rev. J. W. Robertson, Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	3
Brookhaven District Conference	14
Rev. Frank E. Dement, Jr., Monticello	14
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	3
Rev. D. H. McKeithen, Bogue Chitto	3
Rev. M. L. McCormick, Brookhaven	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. J. W. Sells, Crystal Springs	2
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	20
Rev. J. A. Bridewell, Hattiesburg	8
Rev. J. E. J. Ferguson, Sumrall	2
Rev. B. M. Hunt, Hattiesburg	10
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	2
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	10
Rev. A. M. O'Neil, Petal	8
Rev. E. W. Scott, Clara	13
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2
Hattiesburg District	11

Jackson

Jackson, District Conference	27
Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	9
Rev. R. E. Case, Homewood	6
Rev. W. J. Ferguson, Flora	11
Rev. J. H. Grice, Vaughan	2
Rev. J. E. Gray, Forest	2
Galloway Memorial, Jackson	7
Rev. J. C. Jackson, Hamburg	4
Rev. Glendell A. Jones, Florence	5
Rev. Roy H. Kleiser, Jackson	5
Rev. G. P. McKeown, Brandon	8
Rev. L. T. Nelson, Madison	4
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	2
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	6
Rev. T. M. Ainsworth, Shubuta	2
Rev. T. M. Brownlee, Meridian	2
Rev. M. E. Burnett, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. H. A. Gatlin, Meridian	5
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	3½
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	9
Rev. J. B. Shearer, Scooba	2
Rev. E. D. Simpson, DeKalb	2
Rev. H. W. F. Vaughan, Decatur	2
Meridian District Conference	13

Seashore

Rev. F. L. Applewhite, Lumberton	2
Rev. J. B. Cain, Columbia	7
Rev. C. C. Clark, Gulfport	126
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	5
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. W. R. Murray, Escatawpa	2
Rev. E. W. Ulmer, Pascagoula	11
Rev. R. L. Walton, Moss Point	2
Seashore District	11

Vicksburg

Rev. R. E. Alsworth, Edwards	12
Rev. R. A. Allums, Gloster	12
Mrs. N. E. Cunningham, Gibson Memorial	13½
Rev. C. W. Crisler, Yazoo City	3
Rev. P. H. Grice, Louise	2
Rev. J. B. Holyfield, Port Gibson	7
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	4
Rev. E. E. Price, Lorman	4
Rev. L. J. Snelgrove, Silver City	3
Vicksburg District Conference	25
Rev. Morelle H. Wells, Fayette	13
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	2

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Christ comes to us, as the Lord of Life, in this our generation, at the dawn of a new era in the world's history. . . . Christ again stands on the shore, at its dawn, and bids us cast out our nets on the right side of the ship. We obey, and by the very act of obedience realize afresh His power and His love.—Charles F. Andrews.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for all Thy gracious dealings with Thy children, for the generosity of Thy giving and the wise love of Thy withholding. Even now Thou dost make us rich in our knowledge of Thy love, and yet Thou dost leave wants within our heart that forbid us really to think that this is our home and our rest. Let me not fail to enter into possession of all that now Thou wouldest bestow of inward peace and joy. Yet teach me to read, even in every moment of disappointment and spiritual hunger, the message of what Thou hast in store for all who love Thee. Help me to live as a son who has received already the earnest of his inheritance. Amen.

Vol. 89. No. 21.

NEW ORLEANS, LA.
THURSDAY, MAY 21, 1942.

This Heaven

By Laura Banks MacDowell

If we could glean from fruitful years
A magic way to banish tears,
And harvest Peace from all the sea
Of loveliness, with care set free,
Reaching into Beauty's close
Culling wisdom where it grows;
With faith imbedded down the heart
So surely it could never depart,
We'd share the glory meant to see—
Nor wait a Heaven yet to be.

Clinton, Mississippi.

WALLET OF THE WEEK

A CHURCH COLLAPSE in Henderson, North Carolina, a few weeks ago, gave a very practical emphasis to the need for the construction of churches in such a way as to take care of any overload that might occur. The incident in Henderson occurred when a triple funeral for road accident victims was being held in a Baptist church. The floor gave way and dumped eight hundred screaming persons into the basement. Fortunately no one was killed, but a number were badly injured. People sometimes invite disaster in an effort to save a few dollars.

* * *

CIGARETTE PRODUCTION in the United States has reached a figure which one finds it hard to believe. According to a report from a bankers publication reprinted in **Free Methodist**, three hundred and twenty-five thousand cigarettes were manufactured every minute during 1939. It is further stated that the American people are spending almost twice as much for tobacco as they do for life insurance. These figures indicate a self-indulgence which ignores to some extent at least the more sacred obligations to the home and family.

* * *

THE REPORT OF THE LONDON MISSIONARY SOCIETY for the fiscal year just ended shows total collections in the British Isles of approximately five hundred and twenty thousand dollars as compared with four hundred and ninety-four thousand dollars for the previous year. The total income, including contributions from outside the Isles, and legacies, was approximately seven hundred and fifty thousand dollars. The increased income wiped out the deficit of last year and made possible a slight extension of the work of the Society.

* * *

YOUNG BUSINESS AND PROFESSIONAL MEN of New York have formed a "Christian Action" group with the very practical design, "to translate Christian conviction into Christian action." This is a new Laymen's Movement. The group sets out the belief "that the most active and successful agency in building a Christian world is and has been the Christian world mission of our churches." In view of the world condition due to the war now raging throughout the world, the members recommit themselves to a more active participation in the task of practical Christianity.

* * *

GEORGE AUGUSTUS SELWYN was the first Bishop of New Zealand. Selwyn College, Cambridge, and a beautiful window of the Litchfield Cathedral are memorials to him and his missionary courage and heroism. The money for Selwyn College was raised by public subscription, and the memorial window in the cathedral was the gift of the officers and men who served in the Maori Wars. The window represents the scene of David's pouring out the water from the well in Bethlehem as a sacrificial libation. Directly it pays tribute to Henere Taratoa, a Christian Maori who fought with his own people against the British. Henere Taratoa, who slipped through the British lines to secure a drink of water for a dying enemy officer, was killed in an attack at dawn. On his body was found, "If thine enemy thirst, give him drink."

SERMON RECORDING for the benefit of shut-ins is being undertaken by some large congregations throughout the country. Public schools and music teachers have found that such recordings help to emphasize certain points in their work and there is no reason why the same thing might not apply in religious work. It is pointed out that the increasing use of record-playing machines is greatly enlarging the field of usefulness for such a service. Such records are being used in mission, education and hospital work already.

* * *

JOHN KEBLE, whose one hundred and fiftieth anniversary occurred on April 25, was one of the most remarkable characters of the nineteenth century. Although he was one of the most brilliant students of his day, he was not gifted as a controversialist. He became involved in a controversy following his famous sermon on "National Apostasy," and was joined with Pusey, Newman, and others in the beginnings of the Oxford Movement. Practically all his life was spent as a curate or vicar in small country parishes. As a writer of hymns and devotional meditations, he became one of the most influential personalities of the nineteenth century.

* * *

AN OPEN LETTER which appeared in the current issue of **Advance** is signed by seven Congregational ministers of New England. The letter recites the fact that there appears to be a "lack of incisiveness" about the Christian faith as expressed in the denomination which has become disturbing to many of that communion. It is said that there is an ethical loyalty to Jesus, but no sufficient conviction as to His centrality in Faith and as Redeemer of men. With that conviction, the signers of the letter seek to "raise a flag" in the hope that they may bring about a clearer and a more positive understanding of the meaning of the Church as the Body of Christ.

* * *

SMOKING MINISTERS have long faced attack from a rather straight-laced type of churchman. Such attacks seem to have created no very positive conviction on the part of Christians as a whole. But there has been sufficient opposition to embarrass ministerial smokers. It will be recalled that Miss Maude Royden was attacked for smoking cigarettes. Two men were eliminated from consideration for an important post in the Congregational Church on account of their pipes. At the present time a prominent church is seeking a pastor, and the first question asked concerning candidates is, "Does he smoke?"

* * *

REPLACEMENTS IN THE MINISTRY are said to be far below the losses due to the war. According to **The Presbyterian**, the losses of that denomination in Canada during the past decade have been forty per cent in the ministry and forty-eight per cent in the churches. The total for the past four years is a net decrease of 193 in the ministry and 202 in the number of churches. The replacements since 1925 have been only seventy-five per cent of the losses. A similar decline in replacements will be felt in our own country as the drain of war claims more and more of our young men for the chaplaincy and cuts off the supply of ministerial recruits.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

COURTESY A COIN OF REAL VALUE

In a recent discussion of the findings of the Newsprint Conservation Committee, the American Newspaper Publishers Association advocated a "reduction of religious news" as one method for conserving newsprint. This recommendation might be passed as unimportant if it were not for the fact that the space now given to religious news is much less than the proportion of interest represented by religion. A more serious reason for giving it consideration is that church-member readers are charged with having failed to give evidence of their appreciation for this rather expensive service which secular papers have rendered at no cost whatever to the churches.

The editor of a Troy, New York, paper made the statement that an elaborate church page which his paper had carried at a weekly expense of $100 had been discontinued. He said that during all the several years of its publication, he had received only four comments, three of them critical, and that only after the page was discontinued did the local Ministerial Association find its voice. Other editors reported similar experiences. This is not, however, a situation which is confined to secular papers. It is experienced by editors of the church press as well. We have received a fair proportion of commendation, much better than one to three, but our files are not bursting with letters of encouragement and commendation. We know that many good and loyal friends take it for granted that we understand them and, for that reason, fail in the courtesies which might help to give us confidence and courage for a difficult task. We are officially servants of church people and it is not so necessary for us to have such assurances as for those who look upon their contribution as a gratuity.

Shakespeare is credited with the thought:

> "What is ours we prize not to the worth
> While we enjoy it, but being locked and lost,
> Why, then we reach the value."

Secular editors owe much to their church-member readers, and they probably feel too keenly the apathy on the part of those readers. On the other hand, it might advantage the cause of religion if churchmen should remember that "thank you," "God bless you," and other courteous acknowledgements are coins of real value. Make it a point to express your appreciation of the publicity given your church by your local newspaper, and tell the editor just why you feel that he is doing a praiseworthy job of it. It will help your cause and you will win a friend.

THE ADVOCATE TO BE SENT TO ARMY CAMPS

We have made arrangements to send the NEW ORLEANS CHRISTIAN ADVOCATE to any and all reading rooms and soldier centers where Louisiana and Mississippi men are in training. Papers sent to individuals have had to be discontinued because we could not keep up with the men. If our friends will help us to get the proper addresses of reading rooms and recreation centers, whether in Louisiana and Mississippi or outside, we are prepared to make the Advocate available to the men of your church. This will keep them in touch with their home church and people as nothing else can do. Let us have the addresses of reading rooms and we will see that the Advocate is provided every week.

A VISIT TO TWO LOUISIANA DISTRICTS

Having closed the round of District Conferences in Mississippi, we set out last week upon a round of visitation in Louisiana. Our first objective was the Ruston District Conference, which convened at Jonesboro on Wednesday of last week. Leaving Shreveport at about eight o'clock in the morning, we went by way of Ringgold, Castor, and Friendship, to Jonesboro. Before we had gone far the rains descended in torrents, and we traveled in what appeared to be a cloudburst for at least thirty miles. When we finally arrived at Jonesboro we found Dr. Raulins going forward with the work in one of the best-attended and most enthusiastic conferences of this year. Rev. J. A. Knight was the preacher of the morning, and he brought a thoughtful and helpful message on an uplifting theme. A beautiful incident of the service was the baptism of J. A. Knight, Jr., son of Rev. and Mrs. J. A. Knight. Dr. Raulins administered the rite in an impressive manner. The conference moved in an orderly way to its close, at about 4:30 p. m. There had been a rift in the clouds, and we journeyed on to Ruston, where we spent the night in the home of our good friends, Rev. and Mrs. C. B. White, of the Methodist Orphanage.

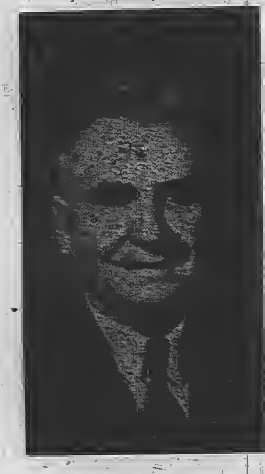
Thursday morning found us at Grayson for the session of the Monroe District Conference. There was a good attendance and every indication of an enthusiastic interest in every phase of the program of work. Rev. H. M. Johnson, District Superintendent, was new in the office, but in no way at a loss in the transaction of the business of the conference. If he discharges every duty as effectively as he did that of directing the affairs of his district conference, he will assuredly give a good account of himself in that important office. Dr. A. M. Freeman, of First Church, Monroe, brought a vigorous and courageous message on "The Nature and the Demands of the Kingdom." We were not able to stay for the lunch and the fellowship of the hour, as we were under the necessity of getting back to the Advocate office. We took regretful leave and after riding water-delayed trains, we reached home just a little before midnight. We were tired, but encouraged by the experiences of the two days with our friends of North Louisiana.

WORLD SERVICE PAYMENTS

According to the report of Dr. Auman, Treasurer, World Service payments, with only one short month to go to complete the fiscal year, are still $1,042,526.06 short of the total for 1941. In our section, payments are ahead of last year, and only a nominal sum remains to be collected in order to reach the level of last year's payments. At the present time, however, conditions are such as to make it imperative that we do not fall behind. We feel sure that this territory will equal and probably surpass the record of a year ago.

THE SPIRITUALLY UNEMPLOYED

I was very much moved by a letter in the last issue of the Advocate signed "A Subscriber," which said, "I wish our pastors would give us a sermon in the Advocate each week. There are many deaf and shut-in members who never have the privilege of hearing a sermon." I feel that there is no more neglected field of service in the whole area of church work than the Adult Home Department. I call these people the Spiritually Unemployed because the church is neglecting to employ abundant resources of spiritual life that lie all about us right here. Many people who have been active in the church, but who for various reasons are kept from attendance and active work, but who can be employed in many ways still, are in every local church; that is, on the rolls, but not in the ranks. They need not only to be ministered unto, but to minister still.


Dr. A. P. Hamilton

We hear a great deal about morale these days. We harp on the fact that no nation in this modern day can win a war merely by using the troops at the front. The home front is just as important, maybe more so, because the men in the far-flung places of the earth, sea and sky, fight for victory just as long as those back at home have faith in them and show the same will to win as themselves. So it is, that the church, embattled against a world of sin and wrong, can fight effectively against that hostile world only so long as its total constituency is in the fight. That means that all its families and all the members of all its families must be integrated into the whole pattern of activity. This is the church's "total war."

It is estimated that there are over a million of these adults in the homes of our Methodism who are doing practically nothing for the church. It is not only that we can do something for them, but that they can do something for the church and the community and the world, that is so important to us and to them.

Let us remember this: the spiritual reserve of the adult increases in inverse ratio to his physical fitness and vigor. They are just coming of age spiritually, many of them when a high-geared industrial civilization is telling them that they are no longer wanted, because they can not keep up the gruelling pace of early youth.

And not only are there great numbers of older people in this army of the spiritually unemployed. There is a vast group of those who by reason of occupation, duties at home, and the like, are kept away from the activities of the church, and not only that, but even from participation in its worship services as well.

Through the Adult Home Department of the church, which is the agency set up for this service, we are doing something, but we are really just playing at the task at present. The fields are white unto the harvest.

A. P. H.

Others Say. . .

FREEDOM AND THE PRESS

The freedom of the press is not more, or less, sacrosanct than any other freedom; and, just as private freedom is hedged about by laws and conventions in the interests of a maximum extension of general freedom, so also the printed dissemination of news and of opinions must conform to certain standards of truth and propriety if the national life is not to be vitiated and liberty degenerate into license. The question is: Who shall decide what those standards are to be? In a totalitarian state there is no doubt at all about the answer. The sole arbiter is the dictator and his executive. That is an essential feature of the **Fuhrerprinzip.** In a democracy the answer is not so clear-cut. The titular arbiter is the people; and the standards are broadly the component of two forces—tradition, which is interpreted when necessary by the judiciary, and the pressure of popular sentiment, of which the main vehicles are Parliament and the Press. Since by the canons of freedom no one may be a judge in his own cause, the opposition of the press on principle to the suppression of any newspaper has little relevance to the present case. Mr. Morrison therefore had a dual choice of method. Either he could proceed against the **Daily Mirror** in the courts under Regulation 2C; or he could take steps under Regulation 2D, through which the case could come up for discussion in Parliament. The very nature of the case, however, precluded procedure by way of the courts. For Mr. Morrison's charge against the paper was that its editorial policy tended "to undermine the Army and to depress the whole population"; and that is a matter, not of fact, but of opinion, to which the laws of evidence could only very cumbrously and inconclusively be applied. Hence, from the standpoint of the national interest, Mr. Morrison was right to take the second course—to warn the **Daily Mirror** under Regulation 2D, and thus to open the subject to discussion by Parliament; and Parliament showed itself in the debate on Thursday ready both to sustain the best standards of journalism which the paper has so frequently disregarded, and at the same time to withstand any authoritarian encroachment by the Government upon public liberties of speech and criticism. There was no vote, but there was a clear verdict; and Mr. Morrison is morally bound to take account of it. Obviously, in the present state of emergency, the Government must have executive powers which it can use

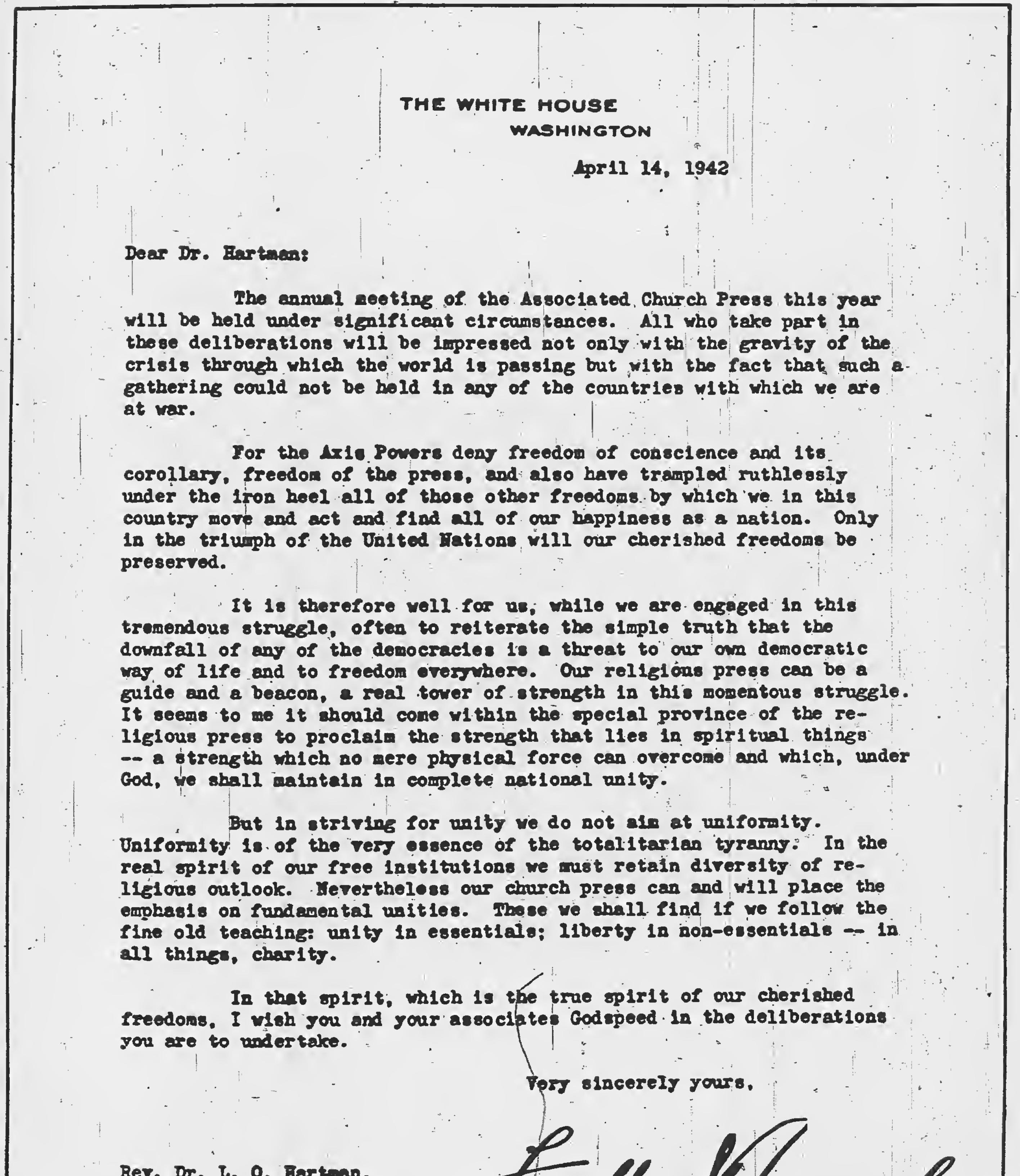
(Continued on page 9)

OUR NEED IS MEN

We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battlefields on which resolute and flint-willed men must wrestle in terrific struggle, with the forces of the devil. We have a Gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than those possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing Christ first looked for in the men on whose shoulders he wished to roll the world was something which he described as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that He would build His church on rock. It is the only rock which can withstand the assaults of the empire of death.—The Late Dr. Charles E. Jefferson.

Courage is on all hands considered as an essential of higher character.—Selected.

THE PRESIDENT'S LETTER ON CHURCH PRESS



THE WHITE HOUSE
WASHINGTON

April 14, 1942

Dear Dr. Hartman:

The annual meeting of the Associated Church Press this year will be held under significant circumstances. All who take part in these deliberations will be impressed not only with the gravity of the crisis through which the world is passing but with the fact that such a gathering could not be held in any of the countries with which we are at war.

For the Axis Powers deny freedom of conscience and its corollary, freedom of the press, and also have trampled ruthlessly under the iron heel all of those other freedoms by which we in this country move and act and find all of our happiness as a nation. Only in the triumph of the United Nations will our cherished freedoms be preserved.

It is therefore well for us, while we are engaged in this tremendous struggle, often to reiterate the simple truth that the downfall of any of the democracies is a threat to our own democratic way of life and to freedom everywhere. Our religious press can be a guide and a beacon, a real tower of strength in this momentous struggle. It seems to me it should come within the special province of the religious press to proclaim the strength that lies in spiritual things -- a strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity.

But in striving for unity we do not aim at uniformity. Uniformity is of the very essence of the totalitarian tyranny. In the real spirit of our free institutions we must retain diversity of religious outlook. Nevertheless our church press can and will place the emphasis on fundamental unities. These we shall find if we follow the fine old teaching: unity in essentials; liberty in non-essentials -- in all things, charity.

In that spirit, which is the true spirit of our cherished freedoms, I wish you and your associates Godspeed in the deliberations you are to undertake.

Very sincerely yours,

Franklin D Roosevelt

Rev. Dr. L. O. Hartman,
President,
Associated Church Press,
581 Boylston Street,
Boston, Massachusetts.

CONFERENCE NEWS AND PERSONALS

Rev. W. R. Goudelock is engaged in a meeting at Southside church, where he has the assistance of Rev. Jeff Cunningham, and the cooperation of Rev. W. R. Lott and Rev. W. C. Newman.

Rev. A. L. Davenport reports a great meeting in progress at Vaiden. Miss., with Rev. A. P. Stephens, conference evangelist, doing the preaching. No results were indicated at the time of his writing.

Rev. T. E. Gregory, pastor, Central church, Columbus, Miss., is assisting Rev. E. F. Tucker in a meeting at Calhoun City this week, according to a news item carried in the Monitor Herald, May 14.

Rev. Ashley T. Law, pastor at Amite, La., reports satisfactory condition of his work in that charge. He is carrying forward the entire program as outlined.

Mrs. Frances K. Pollard, president of the W. S. C. S., of the Louisiana Conference, is attending the national assembly of Methodist women which is being held in Columbus, Ohio, this week.

Rev. J. T. Garrett, of the Chatham, La., charge, is in the Baptist Hospital, in New Orleans, and was not at the district conference. We were not informed whether he is here for observation and treatment, or for surgical care.

Rev. Ira W. Flowers, pastor of the Methodist church at Franklinton, La., will be the host of the Baton Rouge District Conference on May 29. Bro. Flowers is doing a good work, as he always does in any field to which he is assigned.

Miss Ruth Nuttall, pastor at Pollock, La., says that 13 is a lucky number for her, and she is hoping to win one of the gift pencils which we have offered for that number of subscriptions. Judging by the past we are satisfied she will win.

Mrs. B. P. Fullilove, whose late husband was long a member of the North Mississippi Conference, is making her home with her son-in-law in Plantersville, Miss. She says that she has been a reader of the Advocate for forty-eight years.

Rev. Andrew J. Boyles says that things are moving in an even way at Magee, Miss. He observed Children's Day in both his churches, Mother's Day and Golden Cross Week recently. These are but a few of the activities in which he has been engaged.

Bro. G. H. Shaffer, of Athens, La., has our thanks for a cordial word regarding the Advocate. He expresses regret that we have had to miss the Sunday School Lesson in two or three issues. A part of the omission was due to a failure of the mail, which delayed the copy until after we had to go to press.

Rev. George P. Fikes, a native Mississippian, and originally a member of the Mississippi Conference, is now a retired member of the St. Louis Conference, and makes his home at Rt. 2, Box 2, Pine Bluff, Arkansas. We knew Bro. Fikes in college and he has been a consistent reader of the New Orleans Christian Advocate through the years.

Rev. W. T. Phillips, Advocate representative for the Greenwood, Miss., District, is leaving nothing undone that the circulation of the paper in that area may be such as to render the greatest help possible. We sincerely appreciate his loyalty, enthusiasm and effectiveness as a leader of our campaign program.

Rev. Harvey B. Hysell is in a meeting at Winnfield, in which he has the assistance of Rev. H. M. Wolfe, until recently a member of the Louisiana Conference. Bro. Wolfe is doing evangelistic work in which he uses a great number of stereopticon slides of the Holy Land and other things of religious interest.

Wood Junior College, Mathiston, Miss., is closing a great year, as will be seen from the Commencement Program published in this issue of the Advocate. Of the seventy-seven members of the graduating class, all except four are from Mississippi. Two are from Kentucky, and one each from Illinois and North Carolina.

Dr. C. W. Tadlock, Secretary of the Missouri Corporation of the Board of Pensions, died on May 9, in St. Mouis, Mo. He had been ill with a heart trouble for quite a while. In his passing, the Church loses an able and devoted executive, a man of evangelistic spirit, and a worthy minister who placed on the altar of his church all his native abilities plus a high order of scholarly attainments. We knew Dr. Tadlock well and we extend to those bereaved our sincere sympathy.

REV. DR. ROBERT H. RUFF DIES

By Boyd M. McKeown

The Reverend Doctor Robert H. Ruff, of Fayette, Missouri, and for many years of Nashville, Tennessee, outstanding educator and leader of the Methodist Church, died at half past five o'clock this (Tuesday) morning, at his home in Fayette, after a long illness. Doctor Ruff was president of Central College, in Fayette, succeeding the late Bishop W. F. McMurry to the presidency in 1930. On account of failing health, Dr. Ruff had resigned from the presidency, the resignation to become effective in September of this year. His administration was marked by a succession of notable achievements, both in academic advancement and stabilized finances. Central College is regarded as one of the strongest institutions of its kind in the country and it operated an increasingly expanding program.

For twelve years, with the exception of two years, when he was president of Morris Harvey College, at Barboursville, West Virginia, Doctor Ruff was connected with the work at Methodist headquarters in Nashville, having been associated with promotional departments in the Board of Missions and in the Board of Education, where he held the secretaryship of promotion and finance for several years. He was the unanimous choice of the Board of Trustees of Central College for its president, and the choice of the retiring president, Bishop McMurry.

Doctor Ruff was a native of Mississippi, and was an ordained minister of the North Mississippi Conference of the former Methodist Episcopal Church, South. He was graduated from Millsaps College, Jackson, Miss., with A. B. and A. M. degrees. He received his Bachelor of Divinity degree from Emory University. He did post graduate work at the University of Chicago, Columbia University, and George Peabody College for Teachers, at Nashville.

He was awarded the Doctor of Divinity degree by Kentucky Wesleyan College, Winchester, and Ohio Northern University, Ada, Ohio, conferred upon him the Degree of Doctor of Laws. He was a member of Kappa Sigma, social fraternity, and of Sigma Upsilon, national literary Greek Letter society. During World War I he served as chaplain with the A. E. F.

Doctor Ruff was married in 1925, to Miss Nancy Galbreath, of Goodlettsville, a graduate of Southern Methodist University and of Peabody College. Mrs. Ruff died eleven years ago.

Final rites for Doctor Ruff were held at Woodlawn Cemetery, in Nashville, at half past ten o'clock, Thursday morning. Burial was beside his late wife. Services here were in charge of the Reverend Doctor J. L. Ferguson. The body arrived Thursday morning at seven-thirty, from St. Louis. Funeral services were held in the college chapel in Fayette, on Wednesday.

Doctor Ruff is survived by a brother, D. T. Ruff, of Lexington, Miss., and a sister, Mrs. Henry Riser, of Jackson, Miss.

REVIVAL MEETING IN GREENSBURG

One of the most successful revival meetings ever held in Greensburg closed April 30. Rev. T. Homer Trotter, of Hammond, La., brought the messages. They were instructive and forceful. The house was crowded each night. Bro. Trotter is really a worker. He "trotted" out on the highways and byways seeking the lost sheep.

The Methodist people of Greensburg feel that they were indeed lucky to secure the services of such an outstanding man, with a practical application of the Bible. Thirty-

LUZIANNE
COFFEE
100% GOOD

one united with the Methodist church and three pledged to join the Baptist church. The cooperative spirit was fine, and the church generally was greatly revived. At the close of the services a great get-together meeting was held, with everyone bringing "eats," and a jolly good time was enjoyed by all.

"A CHURCH MEMBER."

"A LECTURE THAT STIRS THE HEART"

By Dr. W. P. King

At the last session of the Tennessee Conference, Dr. Walt Holcomb, pastor of Wesley Memorial Downtown Community Church, Atlanta, Georgia, spoke to an audience that completely filled the large auditorium of Belmont Methodist church, Nashville, Tenn. His theme was: "Sam Jones—the Mystery of His Greatness."

Lectures on the lives of great personalities like Lincoln, Gladstone and Wesley have always been one of the most fruitful sources of inspiring audiences to higher living.

The lecture of Dr. Holcomb on Sam Jones is full of wit and humor, and so vibrant with spiritual and intellectual power that at the close of the lecture I told the speaker that it should be given throughout the country.

This lecture makes a good preparation for revival services and is most suitable for a special hour at annual conferences or any other representative gathering. The large audience in Nashville made such a response to the spiritual appeal that at the close, one felt that he was in the "Presence of Pentecost."

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference, of the Mississippi Annual Conference, convened at Pascagoula Methodist church, on May 7, at 9 a. m., with Rev. J. F. Campbell, our superintendent, in the chair. Bro. Campbell brought the devotional message and spoke helpfully on "I Believe in God."

The calling of roll of preachers, delegates and ex-officio members of the conference revealed the progress of our district and the overflowing congregation, gathered in the beautiful and new Pascagoula Methodist church, was good news for bad times.

The business of the conference was dispatched in orderly and creditable manner. The different committees were chosen and the District Trustees were elected. L. C. Corban, J. C. Ross, C. V. Hathorn, D. B. Stevenson and F. A. Skelley were chosen in last named capacity.

Pastors' reports revealed definite gains in every phase of church-related activity sponsored by our faith. The entire atmosphere was encouraging and the future is bright and promising in the Lord's business.

Epworth-Wesley church, Rev. D. M. Ulmer, pastor, was chosen as place of meeting next year.

Dr. H. M. Bullock, of Millsaps College, preached at the 11 o'clock hour on "Are We Keeping Faith With God Today." Dr. Bullock is a credit to our denomination and college.

The Pascagoula ladies served lunch to capacity crowds, and they should be commended for their hospitality and their assistance in making this important occasion a success.

The Connectional interests of the church were represented by Dr. W. L. Duren, Dr. H. M. Bullock, Dr. J. M. Sullivan, Dr. J. G. Snelling, Rev. I. H. Sells, Rev. C. C. Clark, Rev. J. H. Morrow and others. Miss Ethel McKeithen spoke as representative of the State Committee on Narcotic Education.

Millsaps College was represented by Mr. R. L. Ezelle, prominent layman of Jackson. Dr. Bullock and Mr. Ezelle both spoke of plans to build a creditable Christian Center on the campus. Need for funds for this worthy enterprise was stressed

Mrs. J. A. Cirlot spoke on behalf of Woman's Work; Rev. S. F. Harkey and Rev. R. L. Walton spoke on behalf of Evangelism; Rev. C. C. Clark spoke for Christian Literature. Bro. Clark has set the pace in Louisiana and Mississippi in point of subscribers to the New Orleans Advocate.

Judge L. C. Corban read report of Committee on Lay Activities; Dr. J. C. Ross read the District Trustees report. Rev. L. L. Matheny conducted the devotions, which opened the afternoon session.

Grady Truitt spoke in the interest of Youth Fellowship; Mrs. A. M. Ellison reported for Children's Work, and Rev. R. L. Walton represented Adult Work.

Licenses of local preachers were renewed, and J. P. Nix and James Holston were recommended to Annual Conference as Accepted Supplies.

Rev. J. B. Cain read the report on Findings; Rev. J. P. Payne on Quarterly Conference Records; Rev. G. H. McBride on Resolutions; Rev. L. L. Matheny on Missions; Rev. P. O. Nix on Finance.

Rev. E. W. Ulmer, Mrs. Ulmer, and the entire Pascagoula Methodist church are to be commended for the Methodist manner-born District Conference. Bro. Campbell again demonstrated his ability as our beloved leader.

A. M. ELLISON, Secretary.

SUMMER SCHOOL FOR CHRISTIAN WORKERS

A copy of the Summer School for Christian Workers of the Louisiana Conference has just reached our desk. The school will be held at Centenary College, June 8 to 12, inclusive. The total expense for registration, room and board, will be $7.00, and all who attend are expected to bring Bible, bed linen, towels, soap, etc.

The following courses and teachers are scheduled: How to Study the Bible, Dean R. E. Smith; The Christian Message for Our Day, Mrs. Grace Sloane Overton; The Church and Its Redemptive Ministry, Dr. C. M. McConnell; Missions in Latin America, Mrs. G. W. Dameron; The Church Working with Young Adults, Dr. F. L. Gibbs; Understanding Youth, Mrs. J. A. Bays; and a Laboratory Class for Workers with Children, Mrs. Roy Scales. Dr. Edwin Lewis, of Drew University, will be present for the Platform hour each evening at 8 o'clock.

The school staff includes: Dr. B. C. Taylor, Dean; Rev. G. W. Dameron, Educational Director; Mrs. W. M. Ledbetter, Registrar; Mrs. J. C. Parsley, Dormitory Manager; Miss Margaret Davis, Treasurer; and Mr. A. C. Voran and Mr. Bert Dueringer, Music.

TAX STATUS OF CHURCH PROPERTY

Tax exemption for religious property rests upon custom, developed in the early days of the country when the church parish was as much a municipal corporation as public schools today. The practice has continued because churches minister to the religious needs of the people. In cases where churches own and operate schools, orphanages, and homes for the aged, it is conceived that such a ministry relieves the state of responsibility and the institutions are logically tax free.

Provisions for the exemption of church property in the several states may be divided into four general groups:

1. Those in which a charter is granted by the state to a specific institution providing for tax exemption, in which case it becomes a matter of contract.
2. Those having self-executing constitutional provisions.
3. Those having statutes as the authority for practice.
4. Those in which the constitutional provisions are mere powers of attorney to the Legislature, leaving it in the discretion of the latter to exempt or not to exempt certain types of property.

State practices have been upheld by the courts and there is no question of validity or power to tax or exempt. It is in the hands of State Legislatures to pass, amend, or repeal exemption statutes.

It is understood that churches are not exempt from special assessments such as those assigned for paving or other improvements.

Certain types of church property are clearly exempt, while others are taxable.

The church building itself is tax free, together with the land reasonably necessary for the comfortable enjoyment of the building by the congregation. Such property is exempt, courts have held, even though the land is not mentioned as such in exemption statutes. In most instances, this general practice does not apply to property clearly abandoned. It is well to determine state practice on this point and hold such services as will qualify the property for exemption.

Vacant lots held by a church are taxable in most states, even if purchased with the intention of constructing a church thereon.

The primary purpose of a building determines its exemption status, not its occasional use. The line of division between taxable and exempt property may be horizontal as well as vertical. A part of a building may be exempt, another part taxable.

Parsonages, cemeteries, schools, and other institutions held by churches and operated for clearly and distinctly religious purposes are not assessable, as a general rule.

There is an observable trend to tax income-producing church holdings.

Exemption statutes in Mississippi and Louisiana are as follows:

Mississippi: Taxation Exemption

Cemeteries; property of religious society, ecclesiastical body or charitable society, not used for profit; property of religious, charitable or benevolent organizations, used for hospital purposes or nurses' homes; bonds and evidences of debt issued by any church in state (1934 C 157). Exemption in favor of charitable, religious, educational or civil institutions does not apply to lands acquired by devise; such lands are taxable (1940 C 318). Head of family is allowed $5,000 exemption from ad valorem taxes (1938 ex. sess. cc. 18, 19).

It should be clearly noted by all Methodist leaders that bequests in the form of lands acquired by devise are not tax exempt. A recognition of this fact would assist pastors in consulting with Methodist individuals with reference to proposed grants for Methodist churches.

Louisiana: Taxation Exemption

Places of religious worship, rectories and parsonages belonging to religious denominations and used as places of residence for ministers; places of burial; places devoted to charitable undertakings; but exemption extends only to property and the grounds thereunto appurtenant used for the above mentioned purposes, and not leased for profit or income (Consti., Art. 10 Sec. 4).

—Department of Church Extension.

PERSONAL NOTES AND INCIDENTS

Mr. A. E. Berkeley is one of the most faithful workers in the Tupelo church. In addition to his long service in the Church School, he has not missed a stewards meeting in more than thirty years.

The editor makes grateful acknowledgment of a crate of strawberries sent by Mr. and Mrs. A. M. Edwards, of Ponchatoula. We thank them for the luscious berries and no less for the generous impulse which has prompted this remembrance for three years in succession.

A personal letter from Dr. W. A. Tyson, of Tupelo, says that the war has taken many of his choice workers, and "Dan Cupid" has been preying upon his choir at the rate of from six to nine a year, but the crop is not exhausted. Mrs. Dement, church secretary, and her husband have moved to Ohio, and Mrs. S. B. Hayman has taken the place as church secretary. Nineteen children came into the church at the service on May 10. A substantial offering was made by the church to assist Rev. Luther Nabors to build a church in East Tupelo. Rev. Jack Boozer will arrive June 1, and will assume his duties as assistant pastor for the summer.

Rev. L. D. Haughton, pastor of Millsaps Memorial church, Jackson, celebrated the first anniversary of his pastorate in that church on April 1, with an itemized report that gives details that are little less than amazing. Total payments for the year amounted to a total of $8,126. Of this amount, $2,106 was expended for repairs and additional equipment; $1,218 was paid on debts; $504 on parsonage improvements, and the newly organized choir had an outlay of $50 for music and equipment. One hundred and three members were received into the membership of the church, thirty-two of them by profession. This is a great record for that church, and both pastor and people deserve much credit.

COURSES FOR PASTORS' SCHOOL, JUNE 8-12, 1942

Methods of Studying the Bible—Dr. R. E. Smith.

Christian Message for Our Day—Mrs. Grace Sloane Overton.

The Church and Its Redemptive Ministry—Dr. C. M. McConnell.

Latin America—Mrs. G. W. Dameron.

The Church Working with Young Adults—Dr. F. L. Gibbs.

Adult Workers with Youth—Mrs. J. A. Bays.

Workers with Children, with Laboratory Class—Mrs. Scales.

* * *

Mrs. Grace Sloane Overton will also lead a forum for ministers' wives each morning.

Dr. Edwin Lewis, of Drew Theological Seminary, will be the platform speaker each evening.

The total expense will be $7.00, including registration, room and board.

B. C. TAYLOR, Dean.

TALLULAH CHURCH DEDICATED

April 26 was a memorable day in Tallulah Methodism, when a large group of members, all former pastors since the erection of the building, the district superintendent, and Bishop A. Frank Smith were present for the dedication service. Bishop Smith preached a stirring sermon on the text, "If any man would come after me let him deny himself, take up his cross and follow me," which was well received. The participation of former pastors: Rev. H. W. Rickey, of Biloxi; Rev. W. H. Giles, of Homer; Rev. C. K. Smith, of West Monroe; and Rev. D. W. Poole, of DeRidder, added much to the joy of the occasion. The pastor, Rev. Henry Rickey, presided.

Music by the choir was especially beautiful and appropriate, and the floral decorations were given as memorials to former members who had labored for this day but did not live to see it. At the close of the service a picnic dinner was served in the community room of the church, the visiting ministers and their wives forming the receiving line.

Since the appointment of Rev. Henry Rickey at the last conference, a hundred members have been added to the church. Interest is being shown in church activities and plans are being made for the summer work, which include the Vacation Church School and Youth Crusade.

MRS. ERLE READ.

WORLD SERVICE AND HUMAN LIFE

By W. G. Cram

Sometimes I think that when we speak of World Service giving, and of totals, and of quotas, we fail to see what it means in human life. After all, World Service is not money, but helpfulness through gifts to needy men and women and children, and to service institutions ministering to a wide variety of human hungers, and pains, and limitations.

Within the field of the Board of Missions and Church Extension—one of the World Service agencies—a relatively small amount of money means much to human life and service.

$200 is often the amount of assistance given by the Board to maintain a pastor in some slum or industrial community—but its loss closes a church, withdraws the Christian ministry from a whole congregation and their scores of children.

$100 means a month's supply to a dispensary in West China. Withdraw the gift and a score of war-hounded Chinese refugees go to premature graves.

$40 will keep Virji Dass for a year in training for the Christian ministry—a lad who is destined to lead thousands of Indian outcastes into the Christian fold.

$500 will provide Methodism's share in a Christian approach to that new mushroom-grown community where American sons are turning out the weapons of an all-out war. Close out that service and greed and vice move in its place among our boys.

$150 sends an evangelist out among needy people in isolated villages on many of Methodism's mission fields; or gives a colporteur Spanish Bibles that promote inter-American brotherhood; or provides the "something added" that gives Christian schooling to oncoming Americans in the Appalachian highlands, or deep within the jungles of the Belgian Congo.

The story might go on endlessly.... Every $20 withheld by a local church, every $100 withheld by a district, means a loss in service to men, may even mean loss of life itself. A difference of $10 per church in World Service giving may "make or break" the America-wide and world-wide program of the Methodist Church next year.

That is why we urge churches and people to remit to the World Service treasurer all their benevolence giving before the end of the fiscal year—May 31.

THE HOUSTON AREA

War-time interest in the missionary program of the churches is reflected in the increased giving of Houston area Methodists who contributed $5,594 more to the World Service fund of that denomination during the first 11 months of the fiscal year than during the same period of 1941, according to reports issued by the Rev. O. W. Auman, treasurer of the Methodist Commission on World Service and Finance.

The Houston area, of which Bishop A. Frank Smith is the head, gave a total of $100,213 to the missionary fund during the 11 months ended April 30, a gain of six per cent over last year. The area includes eastern and southern Texas and all of Louisiana, consisting of the Southwest Texas, Texas, and Louisiana Annual Conferences of Methodism.

The Texas Conference, of which W. A. Pounds, Jr., of Tyler, is treasurer, showed a gain of $6,471 for the June-April period, and the Louisiana Conference, the Rev. Robert W. Vaughan, of Ruston, La., treasurer, reported an increase of $2,248.

Methodists of the 21,000 churches in the country contributed $3,123,736 to World Service during the June-April period, a gain of $62,687, or 2.05 per cent over the 1942 figures, Dr. Auman has announced. This money is used for the support of mission work in more than 40 countries of the world, three-fourths of which has been undisturbed by the war.

AN EXPERIENCE OF A LIFETIME

It's an experience I never expected to have. After closing a meeting at Pearl River Avenue, McComb, Miss., last June, a fine-looking young man came up to me and introduced himself and asked me to assist in a meeting in his church. When he told me his name I couldn't remember any Methodist preacher by that name, and he quickly informed me he was not a Methodist preacher, but a Baptist pastor. I insisted that he take time to think and pray about me helping in a meeting and he assured me he had already done so, as he had attended the meeting then closing and I knew it not. He wanted a date right then and I gave him one.

On the night of May 3, this meeting closed, and it was one of the most interesting, inspiring and helpful experiences I ever had. A beautiful brick church between McComb and Felder's Campground, a station and parsonage hard by, with as beautiful surroundings as you could ever find in the country, and mighty few in city or town. I was among friends of thirty years standing.

I was pastor of Topisaw circuit once, and many of the members of Topisaw lived around this Baptist church and many of the families were mixed—Methodist and Baptist—so I visited them all, and what a time I had visiting them again and seeing married church workers who were children when I was their pastor.

The pastor insisted that I preach as if I were in a Methodist church, and after I got started, I did. I can never remember having greater liberty and freedom and inspiration in trying to preach, and God gave us a real spiritual revival. Though it was right in the midst of a farming country and the farmers were busy indeed, the crowds increased as the meeting continued, and the last day was so much like I saw when I was a boy when the old-time meeting in either the Baptist or Methodist church came to a close. What glorious Christian fellowship we had all through the meeting. The blessing, aroma and inspiration linger as I write these lines, and I find myself thanking God from the heart-depths for ever letting me have this experience, surely "an experience of a lifetime."

The name of the church is Friendship Baptist church, and the pastor is Rev. B. T. Bishop, so I was privileged to assist in a meeting for a "Bishop."

We are feeling sad at Glendale. Three of our young stewards—fine, upstanding, spiritual and tithing young married men—are off with the colors, preparing for the struggle for freedom and liberty. May God soon cause "wars to cease unto the end of the earth!"

In His name,
J. A. WELLS.

GENERAL MacARTHUR QUOTED

(Quotations from an Address by Major General Douglas MacArthur before The National Meeting of Rainbow Division, World War, Washington, D. C., July 14, 1935.)

And tonight we are met to remember:

The shadows are lengthening. The Division's birthdays are multiplying. We are growing old together. But the story which we commemorate helps us to grow old gracefully. That story is known to all of you. It needs no profuse panegyrics. It is the story of the American soldier of the World War. My estimate of him was formed on the battlefield many years ago and has never changed. I regarded him then, as I regard him now, as one of the world's greatest figures—not only in the era which witnessed his achievements, but for all eyes and for all time. I regarded him as not only one of the greatest military figures but also as one of the most stainless. His name and fame are the birthright of every American citizen.

The world's estimate of him will be founded not only upon any one battle or even series of battles. Indeed, it is not upon the greatest fields of combat or the bloodiest that the recollections of future ages are riveted. The vast theaters of Asiatic conflict are already forgotten today. The slaughtered myriads of Genghis Khan lie in undistinguished graves. Hardly a pilgrim visits the scenes where, on the fields of Chalons and Tours, the destinies of civilization and Christendom were fixed by the skill of Aetius and the valor of Charles Martel.

The military code which the American soldier perpetuates has come down to us from even before the age of knighthood and chivalry. It embraces the highest moral laws, and will stand the test of any ethics or philosophies ever promulgated for the uplift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. Its observance will uplift everyone who comes under its influence. The soldier, above all other men, is required to perform the highest act of religious teaching—sacrifice. In battle and in the face of danger and death he disclosed those divine attributes which his Maker gave when he created man in his own image. No physical courage and no brute instincts can take the place of the divine annunciation and spiritual uplift which alone will sustain him.

But so long as humanity is more or less governed by motives not in accord with the spirit of Christianity, our country may be involved by those who believe they are more powerful, whatever the ostensible reason advanced may be — envy, cupidity, fancied wrong, or other unworthy impulse may direct.

Every nation that has what is valuable is obligated to be prepared to defend against brutal attack or unjust effort to seize and appropriate. Even though a man be not inclined to guard his own interests, common decency requires him to furnish reasonable oversight and care to others who are weak and helpless. As a rule, they who preach by word or by deed, "Peace at any price," are not possessed of anything worth having, and are oblivious to the interests of others including their own dependents.

On looking back through the history of English-speaking peoples, it will be found in every instance that the most sacred principles of free government have been acquired, protected, and perpetuated through the embodied, armed strength of the peoples concerned. From Magna Charta to the present day there is little in our institutions worth having or worth perpetuating that has not been achieved for us by armed men. Trade, wealth, literature, and refinement cannot defend a state—pacific habits do not insure peace nor immunity from national insult and national aggression.

Every nation that would preserve its tranquility, its riches, its independence, and its self-respect must keep alive its martial ardor and be at all times prepared to defend itself.

The United States is a preeminently Christian and conservative nation. It is far less militaristic than most nations. It is not especially open to the charge of imperialism. Yet one would fancy that Americans were the most brutally blood-thirsty people in the world to judge by the frantic efforts that are being made to disarm them both physically and morally. The public opinion of the United States is being submerged by a deluge of organizations whose activities to prevent war would be understandable were they distributed in some degree among the armed nations of Europe and Asia. The effect of all this unabashed and unsound propaganda is not so much to convert America to a holy horror of war as it is to confuse the public mind and lead to muddled thinking in international affairs.

From the dawn of history to the present day it has always been the militant aggressor taking the place of the unprepared. Where are the empires of old? Where is Egypt, once a state on a high plane of civilization, where a form of socialism prevailed and where the distribution of wealth was regulated? Her high organization did not protect her. Where are the empires of the East and the empires of the West which once were the shrines of wealth, wisdom and culture? Where are Babylon, Persia, Carthage, Rome, Byzantium? They all fell, never to rise again, annihilated at the hands of a more war-like and aggressive people, their cultures memories, their cities ruins.

And the saddest of all, the downfall of Christian Byzantium. When Constantinople fell, that center of learning, pleasure and wealth—and all the weakness and corruption that goes with it—a pall fell over Asia and southeastern Europe which has never been lifted. Wars have been fought these nearly five centuries that have had for at least one of their goals the bringing back under the cross of that part of the world lost to a wild horde of a few thousand adventurers on horseback when hunger and the unkind climate of their steppes forced them to seek more fertile regions.

The thousand years of existence of the Byzantine empire, its size, its religion, the wealth of its capital city were but added incentives and inducements to an impecunious conqueror. For wealth is no protection against aggression. It is no more an augury of military and defensive strength in a nation than it is an indication of health in an individual. Success in war depends upon men, not money. No nation has ever been subdued for lack of it. Indeed, nothing is more insolent or provocative, or more apt to lead to a breach of the peace than undefended riches among armed men.

And each nation swept away was submerged by force of arms. Once each was strong and militant, each rose by military prowess, each fell through degeneracy of military capacity because of unpreparedness. The battlefield was the bed upon which they were born to this world and the battlefield became the couch on which their worn-out bodies finally expired. Let us be prepared, lest we, too, perish.—Oct., 1935, issue Army Chaplain, in the Army and Navy Chaplain.

A DEAD END

Most of us come at some time in our lives to the place where we have reached what seemed a "dead end." Our cherished plans have failed, a trusted friend has betrayed us, physical health has departed, a loved one has been taken from our side—these and a score of other things may have robbed life of its zest. Or, we may have come face to face with some temptation which we feel powerless to overcome. Or, again, we may already have failed, and have now awakened to such a sense of guilt that we feel that the Lord can have no further use for us. At such times the important thing to think upon is not the discouragement, or loneliness, or danger, or any other enemy of our peace, but the One through whom it is possible to overcome the world.—Christian Observer.

FREEDOM AND THE PRESS

(Continued from page 4)

promptly when need arises. But if it exercises those powers for reasons other than the public interest—out of personal loyalty, for example, to a Cabinet member or military leader—then the obligation rests upon Parliament to oppose it, whatever the consequences, in the name of that liberty which distinguishes this country from its enemies. Public responsibility is a limiting consideration, not only for newspapers and private individuals, but for the executives of Whitehall, too; and the House of Commons uttered a warning to Mr. Morrison as salutary as his own warning to the **Daily Mirror.**—The Methodist Recorder.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Washing Dishes

A little girl stands on a box at the sink.
Her arms are soft and dimpled and pink,
Her eyes look yearningly over the way—
But she washes the dishes and puts them
away.

A maiden stands at the window sill.
A youth passes by and her heart stands still.
He lingers there and love holds sway—
She washes the dishes and puts them away.

A young wife stands at the table there.
Never a worry, never a care,
She sings at her work, it is only play
To wash the dishes and put them away.

A mother stands with face so sad
And looks at the place where her little lad
Never again will lie happy and gay—
She washes the dishes and puts them away.

A widow stands by the window pane.
Love and youth will not come again.
Her heart does not sing, but has learned to
pray
As she washes the dishes and puts them
away.

—Gladys B. Legg.

(Several years ago Mrs. Legg gave us this poem and we published it on this page. Somehow, all the week it has been running through our mind—perhaps someone needs its message.)

* * *

The Assembly Meeting

In Columbus, Ohio, this week, Methodist women of the entire United States and possibly from some of the foreign countries, are meeting to discuss plans "For the Facing of This Hour."

The Mississippi Conference delegates are Mrs. W. F. Mahaffey, our new president, and Miss Mary Thornton Lindsey, Secretary of Student Work.

Mrs. Paul Arrington is attending as a member of the Woman's Division of Christian Service, and Miss Catherine Ezell at the request of the Bureau of Town and Country Work.

Others are attending and we will have a report from the group as soon as possible.

* * *

The First Quarter's Finances

Our women have learned that when we "pay by the quarter," we do not have to send out an S. O. S. at the close of the year.

According to the figures released by our treasurer, Mrs. L. O. Todd, our first quarter's offering was splendid.

Brookhaven District: Pledge, $798.45; Scarritt, $75.50; Wesley House, $30.75; Rural Worker, $27.50; Bethlehem Center, $11.75; Cultivation, $37.05; W. S. G., $88.10; Specials, $8.52; Life Members, $155; **Total, $1,232.62.**

Hattiesburg District: Pledge, $712.47; Scarritt, $41.25; Wesley House, $17.25; Rural Worker, $21; Bethlehem Center, $8.60; Cultivation, $17.95; W. S. G., $36; Specials, $9.37; Life Members, $45; **Total, $908.89.**

Jackson District: Pledge, $1,275.02; Scarritt, $43; Wesley House, $36.05; Rural Worker, $34.10; Bethlehem Center, $78.25; Cultivation, $37.80; W. S. G., $21.85; Specials, $228.94; Life Members, $180; **Total, $1,935.01.**

Meridian District: Pledge, $717.50; Scarritt, $28.24; Wesley House, $30.35; Rural Worker, $15.40; Bethlehem Center, $11.25; Cultivation, $17.93; W. S. G., $36.40; Specials, $16.06; Life Members, $100; **Total, $973.13.**

Seashore District: Pledge, $620.32; Scarritt, $29.50; Wesley House, $28.50; Rural Worker, $5; Bethlehem Center, $2.60; Cultivation, $7.50; W. S. G., $48; Specials, $26.98; Life Members, $120; **Total, $888.40.**

Vicksburg District: Pledge, $882.90; Scarritt, $60.50; Wesley House, $40.50; Rural Worker, $9; Bethlehem Center, $17; Cultivation, $27; W. S. G., $72.28; Specials, $39.80; Life Members, $25; **Total, $1,173.98.**

* * *

Do You Know?

That the Government called the Negro leaders of church and school to Washington the week before Easter to assist in preparing a pictorial booklet, showing inter-racial good-will in the South, to be dropped over Malaya, India, and China, to counter-act the bulletins dropped by Japan with stories of Southern hatreds and mistreatment of the Negro?

We have been asked by the leading Negroes of Mississippi to help them—to form an interracial committee in each community where the problems which are facing our Mississippi Negroes may be discussed and where plans may be made to meet these problems.

Do you know the problems which the Negroes of your community are facing? Do you know the outside influences which they are having to combat? Have you made them feel that they can come to you with their problems? They need your help "For the Facing of This Hour."

* * *

Are You Making Cookies for the Soldiers?

For those who are making cookies for recreation centers for the soldiers, we pass on the following recipe which we have tried:

3½ cups **sifted** flour.
3 teaspoons baking powder.
3-4 teaspoon salt.
2-3 cup shortening.
1 1-4 cups honey.
1 egg, well beaten.
1½ teaspoons vanilla.

Cream shortening. Add honey slowly and cream until fluffy. Stir in well beaten egg. Add vanilla. Sift together flour, baking powder and salt and add, a little at a time, blending well after each addition. Drop by teaspoonfuls on lightly greased cookie sheet and bake in a moderate oven (425F) for 12 or 15 minutes. Yield: about 4 dozen, cookies. (Our yield was more!)

If desired: Add one-half cup grated semi-sweet chocolate to creamed shortening mixture before adding dry ingredients.

Add one-half cup chopped nut meats to creamed shortening, before adding dry ingredients.

Add two teaspoonfuls grated orange rind and one-fourth teaspoon orange flavoring in place of vanilla.

Add one-half cup raisins, chopped figs or prunes to creamed shortening before adding dry ingredients.

(We added one-half cup of raisins and one cup of chopped nuts.)

In Memphis last week, during the state garden club meeting, a hostess gave a sugarless tea: cakes sweetened with honey, ginger bread made with sorghum, sandwiches of soybean bread and dates, honeyloaf bread, punch sweetened with dextrose (we have tried "Dyno") and sugarless black coffee, toasted peanuts and soy beans.

Sounds good!!!

Since many of us are participating in soldier recreation and need this information, we will pass on the recipes we try.

* * *

Something to Read

We have been studying "Christian Roots of Democracy in America" during this quarter.

In "The People Nobody Wants," May 9th issue of "The Saturday Evening Post," Frank J. Taylor gives us something to think about. Suppose you were one of these people?

* * *

District Secretaries, Mississippi Conference

Last week we gave the conference officers. Below we give the names of the district secretaries:

Brookhaven: Mrs. G. C. Terrell, Prentiss.
Hattiesburg: Mrs. E. E. Deen, Hattiesburg.
Jackson: Mrs. W. B. Fazakerly, Jackson.
Meridian: Mrs. J. C. Porter, Meridian.
Seashore: Mrs. John Cirlot, Moss Point.
Vicksburg: Mrs. Van Landrum, Vicksburg.

* * *

Letters to Write

Leaders in the movement to "defend our defenders," headed by Bishop Ralph S. Cushman, of the Methodist Church, are urging all church people to write letters to the President, Senators and Representatives, also to local authorities, asking their aid to stop the sale of all intoxicating liquors to men in uniform and to eliminate prostitution adjacent to training centers.

So, we must begin again to write concerning Sheppard Bill S. 860, to our representatives in Washington. We must also encourage and assist our local officers in Mississippi.

Has your church made plans to have Miss Ethel McKeithen speak on alcohol education for adults? You may address her in care of the State Department of Education, Jackson, Miss. If you wish to contribute to the fund to support this work, send your contribution to Mrs. R. L. Ezelle, 1002 Arlington, Jackson, Miss.

A great deal of talent is lost in this world for the want of a little courage.

—Sydney Smith.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mother's Day at Malvina Community Center

HAPPY HOMES, with mother as the central character, was the theme for the Mother's Day program presented at Church School hour at Malvina Community Center. Over fifty men, women and children happily selected white or red roses at the entrance of the chapel as they arrived to honor Motber's Day with a special program.

The program was most informal, but ebbing over with a spirit of love, gratitude, and thankfulness for mothers both living and dead. The chapel was beautifully decorated with white and red roses for this happy occasion.

The fellowing program was presented under the direction of Mrs. J. D. Dorroh, worker pro tem.

1. Call to Worship—"Honor Thy Father and Mother."
2. Song—"Give of Your Best to the Master," by girls and boys.
3. Prayer—Mrs. J. D. Dorroh.
4. Scripture Reading—Psalm 105, 1-4—Janet Townley.
5. Duet—"Home Sweet Home," Mrs. Schooler and Mrs. Dorroh.
6. Tribute to Mothers by a Son—H. Roberts.
7. Tribute to Mothers by a Daughter—Hazel Townley.
8. Pledges to Mother—by Ella Davis.
9. Litany to Mother, led by Mrs. Dorroh.
10. Song—"I Would Be True," by boys and girls.
11. Talk—"The Secret of a Happy Home," Mrs. Dorroh.
12. Classes as Usual.
13. Report of Secretary.
14. Usual Prayer Hymn—"Come Into My Heart, Lord Jesus."

* * *

Usual or Unusual?

Which are you? We would like to have you tell us about your work. The following sentences come from a letter from Mrs. J. E. Stephens, of the Greenwood W. S. C. S.:

It seems that the work in our society has consisted of the "usual" rather than the "unusual." We did, however, send a box to the Orphanage at Easter, and we bought a Defense Bond for Scarritt College. We are planning our Vacation Church School for June 8-19, and we will help the young people in their Caravan Week, July 4-11.

With every good wish, I am

Sincerely,
MRS. J. E. STEPHENS.

* * *

China Letter

Tzechung, Szechuan,
January 21, 1942.

Dear Friends in the Homeland:

Here at last, but it seems as if only one-half of me has arrived, for Mr. Gale is somewhere in occupied China. If someone had told me of all the events that would take place before I reached here, I would scarcely have believed them. I wrote you about our experiences in the South Seas, and our change of route. As it turned out we came on the last boat, and I made Chungking on the last plane, before war was declared. After that only officials were allowed to use the planes, so I feel very grateful that I was not in Hongkong during the fighting and the taking of the city.

As far as I know all our trunks, suitcases and the boxes you sent are still in Hongkong. If the declaration had only been delayed a few days most of our things would have gone to Rangoon, up the Burma Road, and by this time would be here. Whether our representatives were able to save anything, we do not know. All the packages that were marked for Shanghai, or up the Yangste, were taken on to Shanghai by Mr. Gale, and I hope reached their destinations in time. All the packages that were to come with us I had unpacked and sorted. One suitcase of sweaters and baby quilts got off to South Kiangsi, where some of our missionaries are carrying on under great difficulties, and where they could use such things to great advantage. Some other things which it seemed best not to take overland I gave to the Salvation Army in Hongkong, and they were very grateful. I am happy to know that so many of the things went to their intended destinations, but, as the man at the American Consulate told me: "Only God knows what will happen to that freight"; and God knows, too, how badly the contents are needed.

Friends in Chungking, after trying to get me on my way by private car, decided that I had better fly to Chengtu and find my way back to Tzechung, as it is nearer to Chengtu. I was rather happy about that arrangement, for I had so many friends there, including the members of the Ginling College faculty. I stayed with the Jones', formerly of Nanking, but now with the West China Theological Seminary. What a welcome I had and how it thrilled my heart to see how they were carrying on in such cramped quarters, but with such fine spirits! Four girls in each room, 10½ feet square, where they sleep and study. They manage by using double decker beds, and four tiny desks that fit into each other. They tell me they have 212 girls this year, and that 70% came out of occupied territory. But, they seemed as happy and as healthy as they had been when they were on their beautiful campus at Nanking.

It was interesting to see how the four colleges had worked their way into a coordinated group on the campus of West China University. Fortunately the University had a very extensive campus and had built with an eye to the future. The Provincial Government has given money to some of the groups to build dormitories, as they did to Ginling, and these will later be of use to the local university. While in Chengtu I heard a very fine concert given by members of the music faculties of the four colleges. I also heard a fine lecture on Chinese Buddhism and visited four Mohammedan mosques. There are many more Buddhists and Mohammedans here than in any other part of China in which I have lived, and I believe it will be helpful to know more of the principles on which they base their worship.

I had expected to be in Chengtu only a few days, but it stretched out to ten. The University has a truck that goes back and forth between the two large cities, and if you are fortunate enough, you may get a seat with the driver. I inquired at once and was promised a seat, but was told the bus needed repairs and would not be ready for four days. Then they had to wait for a woman who was giving a lecture at the University, so the truck did not start until the 18th. We had orders to come the day before to weigh our baggage and get our tickets, because it was due to leave at 6 a. m. As usual there were late comers with baggage, and it was 8 a. m. before we began to move. Although the truck was supposed to be in good working order, we had to be pushed down the road to get started, which made me very dubious. We had gone only five miles when we came to a dead stop, and a man had to be sent back to Chengtu to get a new part. We waited five hours for his return, and then started on our way. Again we stopped on the side of a hill, but this time we were able to make the grade by the aid of a new washer made from cardboard. The trip to Tzechung should have been made in six hours, but we didn't make it until 2:30 the following afternoon. We were able to stop the night at a place where we have two missionaries, one of whom I knew very well. They took us in and made us so much more comfortable than we would have been in a Chinese inn. On this trip I was fortunate in having for traveling companions two foreign ladies; one an American missionary to the Miao tribe in a neighboring province, and the other the wife of a Canadian doctor in Chengtu.

The people here had been looking for me for so long that they had almost given up hope. They had been to the bus station but had gone home, but fortunately they had left a Chinese to watch for me. A welcome meeting had been planned (if I should arrive), and I went from the bus across the river right into the meeting. The young Chinese doctor who is acting as superintendent of the hospital made the address of welcome, and it was a most cordial one. Here at home the four American ladies have made me feel that I am to be one with them until such time as Mr. Gale arrives and we can set up our own home.

The hospital is very well built from local sandstone, which gives it a very fine appearance. It needs much equipment, much of which I had brought with me and which I hope may yet be rescued. I was delighted to find they had recently received some sheets, gauze, and other supplies from the American Red Cross. I do not know yet just what my special work in the hospital is to be, but I shall be writing you about that later.

The house in which we will eventually make our home will have to have a thorough going over before it will be livable—painting and kalsomining in every room. There is very little furniture aside from a dining room table and four chairs, which means that plans will have to be drawn and a carpenter called in to make what is necessary. How I wish Frank was here, for he is an expert in such things. But when it is all done over, it will be a very comfortable home—living room, dining room, study and

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.
MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

LOUISIANA W. S. C. S.

(Continued from last week)

Your Spiritual Life family of the conference is as follows:

Division Chairman, Mrs. W. M. Alexander; Conference Chairman, Mrs. David Tarver; Associate Chairman, Mrs. C. H. Shaffer, 227 Washington, Shreveport, La.

District key women are as follows:

Alexandria, Mrs. L. A. Blevins, Glenmora, La.; Baton Rouge, Mrs. H. A. Sheppard, 120 St. Maximulian St.; Lake Charles, Mrs. Eliza I. Harris, 625 Kirby St.; Monroe, Mrs. C. B. Atkinson, P. O. Box 401; Ruston, Mrs. A. A. Meredith, Jonesboro, La.; Shreveport, Mrs. J. R. Ingram, 3791 Youree Drive.

In his excellent little book, THE GREATEST THING IN THE WORLD, Henry Drummond asks that each of us read the 13th chapter of First Corinthians at least once each week for the next three months. Will you join me in doing this during these perilous days when hate is so rampant in our world? I believe by doing this **prayerfully**, our lives will be richer, yes, even changed and motivated by the greatest thing in the world—love.

Let us seek earnestly during the days which are ahead of us to make the real possibilities of our local groups come to life by that which is the very heart of all that we do—an awakened Spiritual Life Group.

Sincerely,
MRS. DAVID TARVER,
Conference Spiritual
Life Chairman.

* * *

A Prayer Calendar

These goals for Spiritual Life Cultivation are listed for use of Spiritual Life groups for definite prayer and promotion through the church organization:

General Objectives

1. Keeping the Quiet Time daily.
2. Use of **Upper Room** and other devotional helps.
3. Prayer and Fellowship Groups.
4. Cooperation with Christian Social Relations in services in institutions, army camps, defense projects, settlements, etc.
5. Definite Prayer for work and workers at home and abroad.
6. Plan for Conference Spiritual Life meeting in connection with annual meeting.
7. Provision of a Devotional Library.
8. Plans for Morning Watch at annual meeting.
9. Promotion of Stewardship and Personal Evangelism.
10. Establishment of family altars.
11. Enlistment in practice of the National Prayer Minute at six o'clock every day.
12. Spirit of worship in church services.

FIRST QUARTER

January

1. Distribution of World Federation Prayer Card.
2. Plans for Pledge Service of W. S. C. S.
3. Active participation in the Universal Week of Prayer for the churches.

February

1. World Day of Prayer.
2. Race Relations Sunday.

March-April

1. Cooperation with pastor in Special Lenten Services. (Cottage prayer meetings, church visitation, etc.)
2. Fellowship of Prayer and other Lenten reading.

SECOND QUARTER—THIRD QUARTER

May

May Day Luncheons.

June

Letters to graduates: Local graduates and graduates in Home Mission Institutions.

July—August

Summer Assemblies, Institutes, etc.

September

Fall Spiritual Life Meetings and Retreats.

FOURTH QUARTER

October

1. Cooperation with pastor in observance of World Communion Sunday.
2. The observance of the Week of Prayer and Self-Denial.

November

1. Prayer and work for Peace and World Brotherhood (Armistice Day).
2. Thanksgiving Service.

December

1. Plan for Bible Sunday.
2. Pray definitely for divine guidance in the selection of officers for the coming year.
3. Deepen the spiritual tones in Christian activities.
4. Pray for the successful closing of the year's work.
5. Participate in watch-night services.

MOUNT HERMON BECOMES A REFUGE

By W. W. Reid

Mount Hermon, the noted Methodist school in the mountains of Darjeeling, India, has recently become a refuge for children and adults driven from Malaya, Burma, and elsewhere in Asia.

"We have opened our doors," says Missionary Halsey E. Dewey, "to boys and girls from many lands where safety has been in flight, and now we are opening our doors to some of the adults who in nearby nations have seen their homes left in ruins by a war machine which respects neither life nor property. We are in the midst of making adjustments. New dormitory rooms must be put in shape for the children who will come to school a little over a month hence. The classrooms must be increased in numbers and the equipment increased to care for many new students on our rolls, and instead of a holiday at the end of the school year we have been enjoying a period of increased activity with much that worries as we wonder how we can care for all those who seem to be our responsibility. War makes possible, yes, necessary, many things that are impossible in time of peace, and it is our hope and prayer that we may do well the work entrusted to our care, keeping safely those young lives which have come our way for their life training. . . .

"Our Annual Conference, meeting in Calcutta, had before it the needs of the Christian community threatened by the war. Actual danger may be afar off, yet fear may creep into the very heart, and so our workers are seeking to make possible an open door in rural and considered safe areas, for those who live so close to industry that safety measures worked out by the companies simply become a source of fear to the ever watchful people. When so much of the unexpected has come to pass in the Philippine Islands, in Malaya, and in other Pacific centers, preparedness is the only safe course, but that preparedness has inspired fear in many of the humble people who live close at hand, and know no such thing as preparedness in their humble life.

"It is wonderful to feel, and to know that even though there has been possible a great spreading of the war in past weeks, there is in the nations a desire to see an end to this terrible system, and the establishment of a new world order based on human welfare and justice. What an opportunity this gives the Christian church! The United States must sit alongside India and China, and Japan, and wiping away all hatred, jealousy and fear, build a new and lasting peace."

ITALIAN CHURCH STRESSES CHRISTIAN CITIZENSHIP

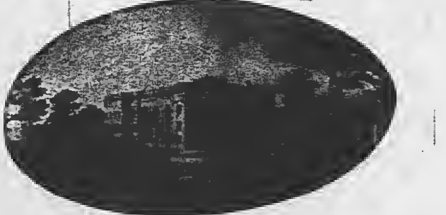
By S. E. Evans

Christian Citizenship Night, held as a feature of the program of the Italian Church of the Savior, Paterson, N. J., attracts a large group of persons who do not often attend a Protestant church at any other time. Outstanding speakers present the Christian and American way of life to the people, says the pastor, the Rev. V. DeFrancesco. He considers this to be one of the most effective means of serving unreached thousands of Italian-Americans in Paterson.

Young people and adults meet together twice a month with the young people taking charge for a part of the service. An attempt is being made to develop leadership among this group. At the close of weekly choir rehearsals, the young people remain for an informal prayer meeting with the pastor in charge. Plans are made for the Youth Fellowship activities. Weekly activities are held for younger children. Mr. DeFrancesco also does much personal work among adults who are unable to read or write English. Services in English and Italian are held Sunday for all age groups.

Helps You Overcome
FALSE TEETH
Looseness and Worry

No longer be annoyed or feel ill at ease because of loose, wabbly false teeth. FASTEETH, an improved alkaline (non-acid) powder sprinkled on your plates holds them firmer so they feel more comfortable. Soothing and cooling to gums made sore by excessive acid mouth. Avoid embarrassment caused by loose plates. Get FASTEETH today at any drug store.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 24, 1942

By Rev. W. C. Newman

THE LORD'S SUPPER

Lesson Text: Luke 22: 14-30

Golden Text: This do in remembrance of me.—Luke 22:19.

It is a strange fact that while the sacrament of The Lord's Supper is so associated with the idea of fellowship that it is commonly called "communion," it has been the source of much division and debate among Christians. Some even use it to shut out others from their fellowship. But "close communion" is an inappropriate phrase to use in connection with that kind of observance, since it does not make for communion at all, but for exclusiveness. Whatever else Jesus had in mind when he instituted it, I am sure he never intended that it should divide and separate Christians, but bring them together.

A Feast of Commemoration

Men have left some strange monuments by which they hoped to perpetuate their memory. Usually such monuments are massive and made of stone, with the idea of long endurance.

Well, Jesus wanted to be remembered also. But the way he took to be remembered was to ask his followers to join together frequently in this holy feast which we call the Lord's Supper.

Then let it be a time for remembrance, when as we kneel at the altar of the church we remind ourselves again and again that "this is my body given for you."

A Good Time for Self-Examination and Confession

When Jesus made that terrible revelation to the disciples at the table that one of them would betray him, they, every one, began to say, "Lord, is it I?"

I think they did not ask that question rhetorically. Each, perhaps, knew his own weakness, and knew the possibility of failure. And each was looking into his own soul to see if he were the traitor.

It is a much needed spiritual exercise—this examining of one's self. We are all very willing to examine other people, even to confess their sins. But that is a mighty unprofitable business. It helps neither them nor us. How much better if, while under the sacred spell of Communion Sunday, each of us would look honestly into his own heart and "make your confession to almighty God." There could be no better time nor place. And no better way than to make that confession in the silence of the Sacrament.

A Good Time for Reconsecration

That man who has not spoken his love to his wife since the days of their courtship, is in grave danger of losing either that love or his marriage, or both. And that friend who never gives any evidence of his friendship is very apt to discover one day that he has no friend. Lovers have a perfectly good reason for the exchange of letters, and photographs, and presents. These things serve to re-dedicate them to each other and to deepen their mutual affection.

So every Christian needs to be continually renewing his faith and re-pledging his love to God. What lovlier way to do this than in the right partaking of the Lord's Supper?

This Do!

Remembering, examining one's self, confessing, re-dedicating one's life—all this is bound up in that blessed Sacrament. And more than this, if one will only seek it intelligently and earnestly. It ought never to be administered routinely, nor to be received without emotion. It is the feast of the soul, and without it any soul is undernourished.

Jesus did not say "Whenever you happen to think of it, and have nothing better to do, you might observe the Lord's Supper." He said **"THIS DO**—in remembrance of me."

CHURCH SCHOOL PERIODICALS FOR JUNE

Practical articles and discussions for life in war-time characterize the June issue of **Highroad,** now being received by thousands of Methodist youth over the Church, editors of the periodical emphasize this week.

Stressing the importance of young people's honestly and freely deciding what they can do in the present emergency and doing it, **Highroad** comments editorially:

"Indecision, delay, drifting, more than ever in a crisis, bring swift disintegration. It produces the what's-the-use-attitude current now among many young people. Action based upon Christian conviction sustains personality and may bring a measure of satisfaction in spite of pain and loss."

Seeking to interpret religion more helpfully to young people today, the magazine carries two units of lessons for use in the Church School on Sunday morning and two units of program materials for evening meetings of the Methodist Youth Fellowship.

The Group-Graded Lessons are on "Facing Life in the Light of Social Change." Written by P. R. Hayward, editor of the **International Journal of Religious Education,** the lessons discuss such questions as: "What do the present changes mean for young people?" "How have other men faced change?" "How may young people adapt themselves to social change?" "Why bother about an education?" "What are the lines of present work for youth?" "How about youth's spare time?"

Youth departments which prefer the Elective Course for older young people will study "The Stake of Freedom in a Democracy," four sessions by William K. Anderson, educational director, Methodist Commission on Courses of Study. This unit will discuss the meaning of citizenship, democracy's roots in religion, tyranny and anarchy, freedom as a spiritual matter, the worth of man, the marks of a Christian citizen, Methodism's social creed, and other vital topics for young people.

Highroad, complete monthly for Methodist youth, contains also announcements concerning the 1942 program of summer institutes and assemblies for all conferences, as well as news from the National Conference of Methodist Youth.

Officers and leaders of youth in the local church may make the best use of **Highroad** by obtaining **Workshop for Youth Leaders,** the monthly program manual which is correlated with **Highroad's** program materials, editors said.

MISSISSIPPI CONFERENCE
Brookhaven District—Third Round

Magnolia, May 24, 8 p.m.; Q. C. July 9, 8 p.m.
McComb, LaBranch Street, May 31, 11 a.m.; Q. C. Aug. 5, 8 p.m.
McComb, Pearl Rive Ave., May 31, 8 p.m.; Q. C. Aug. 20, 8 p.m.
Scotland, at Galatia, June 7, 11 a.m. and 1 p.m.
Adams, at Bethel, June 7, 4 p.m., followed by Q. C.
Brookhaven, June 7, 8 p.m.; Q. C. Aug. 17, 8 p.m.
Georgetown, at Georgetown, June 14, 11 a.m. and 1 p.m.
Bogue Chitto, at Malalieu, June 14, 3:30 p.m., followed by Q. C.
Monticello, at Monticello, June 14, 6 p.m., followed by Q. C.
Harrisville, at Poplar Springs, June 21, 11 a.m. and 1 p.m.
Gallman, at Tabernacle, June 21, 3:30 p.m., followed by Q. C.
Hazlehurst, June 21, 8 p.m.; Q. C. July 7, 8 p.m.
Revival Meeting at New Hebron, June 28-July 3.
Silver Creek, at Bethel, July 5, 11 a.m. and 1:15 p.m.
Prentiss, at Mt. Zion, July 5, 3:30 p.m., followed by Q. C.
Wesson and Beauregard, at North Union, July 6, 8 p.m., followed by Q. C.
Nebo, at Oak Grove, July 8, 11 a.m. and 1 p.m.
Meadville and Bude, at Mt. Olive, July 11, 11 a.m. and 1 p.m.
Crystal Springs, July 12, 11 a.m.; Q. C. July 8, 8 p.m.
Sartinsville, at Topeka, July 12, 3:30 p.m., followed by Q. C.
Osyka and Fernwood, at Holmesville, July 26, 11 a.m. and 1:15 p.m.
Barlow, at Brandywine, Aug. 2, 11 a.m. and 1 p.m.
McComb, Centenary, Aug. 2, 8 p.m.; Q. C. Aug. 19, 8 p.m.
Foxworth, at Sandy Hook, Aug. 9, 11 a.m. and 1 p.m.
Tylertown, at Knoxo, Aug. 9, 3:30 p.m., followed by Q. C.
Summit and Felder, at Felder, Aug. 11, 11 a.m. and 2 p.m.
Utica, at Cayuga, Aug. 30, 11 a.m. and 2 p.m.

Pastors will please have duplicate lists of nominations for general superintendents of church schools, and members of Board of Education.

R. H. CLEGG, D. S.

NORTH MISSISSIPPI CONFERENCE
Columbus District—Third Round

Columbus, Central church, May 24, preaching; Q. C. June 17.
Brooksville, May 24, night.
Weir and McCool, at Bowie's, June 4.
Ethel, at Liberty Chapel, June 7, morning.
Kosciusko Station, June 7, night.
Kilmichael, at Salem, June 9.
Bellefontaine, at Spring Hill, June 10, morning.
Eupora, June 10, night.
Shuqualak, at Center Valley, June 11.
Kosciusko Circuit, at Bethel, June 14, morning.
West Point, at Siloam, June 17.
Mathiston and Maben, at Providence, June 21, morning.
Ackerman, June 21, night.
Longview and Cedar Bluff, at Smyrna, July 1.
Starkville, July 1, night.
Caledonia, at New Hope, July 2, night.
Noxapater, at Rocky Hill, July 5, morning.
Columbus, First, July 8.
Sturgis, at Bethel, July 10.
Macon Circuit, at Cooksville, July 12, morning.
Macon Station, July 12, night.
Carwford and Mayhew, at Sessums, July 19, morning.
Artesia, at Curtis Chapel, July 19, night.
Louisville Circuit, at Middleton, July 22.
Louisville Station, July 22, night.
Sallis, at Bethel, July 26, morning.
Chester, at South Union, July 27.
Eupora Circuit, August 16.
Pastors' School, at Mathiston, June 1 to 6.

A. T. McILWAIN, D. S.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

A LEGEND OF THE INDIAN PAINT BRUSH

For centuries and centuries the lovely wild flowers that look so much like brushes dipped in red paint, have grown in many parts of the North American continent.

The Indians told their children many stories about the blossoms that are natives of this continent. One of these legends is from the old southwest part of our country, where once there lived a little Indian boy who loved all things beautiful.

At last when he had grown older and was a tall, handsome young chief, he tried to paint a picture of the sunset sky, but his colors were war-paints and his brushes were rough. For days and weeks and months the young Indian brave tried to paint the colors of the sunset, but in vain. He could not do it. He knew that the Great Spirit painted the purple and gold, the rose and the flame, and the soft hues in the western sky at the sunset time, so he prayed to the Great Spirit for help.

Then one evening as he sat before his wigwam, thinking about the Great Spirit and longing to make a picture of the ever-changing colors in the sky, the young Indian thought he heard a voice saying, "Behold your paint brushes."

The Indian looked down. At his feet he saw a lovely plant with a slender stem and a bright blossom like a brush. The blossom was the color of sunset.

Straightway the young chief snatched his deerskin blanket from his shoulders, lifted the brush, which was dripping with color, and began to paint.

The colors in the sky changed. Then the Indian saw other paint brushes at his feet, each holding for him tints of the sunset glory. He lifted the brushes as he needed them and tossed them aside after he had painted and painted as never Indian had painted before.

When the last gleam of gold and crimson had faded from the sky, the Indian's heart sang with joy, for on his deerskin blanket was the picture he longed to paint—a beautiful painting of the work of the Great Spirit in the sunset sky. Long he sat before his wigwam until the stars came out and the night grew cold.

In the early morning, when the sun was looking over the mountains into his wigwam, and when the Indian chief awoke from a most refreshing sleep, he heard children shouting with joy. Quickly he arose and looked out.

Indian children were picking flowers that were springing up, and running away down the hillside and up the ravines, on and on to make the earth more lovely.

"Indian paint brushes, Indian paint brushes!" shouted the boys and girls.

And from that day to this, wherever little Indian children find the Indian paint brushes, splashing color over the fields and meadows, they remember the Great Spirit and the Indian brave.—Canadian Churchman.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

FUN FAIRS

In war-time, with fathers away in the Forces and with "big money" being easily earned by adolescents, there is an obvious and fearful danger of boys and girls drifting into moral danger of various kinds. Serious alarm has been caused recently by reports of the harmful influence of "fun fairs": not only on account of the waste of money, which goes on in such places, but because of the danger of young people making contact with undesirable adults who frequent them. The committee of the Amusement Caterers' Association has passed a resolution in which, while rejecting the view that the "arcades" are responsible for juvenile delinquency, it states that it would welcome legislation to forbid the admission of children under 16 years of age unless accompanied by an adult. Also, the Association invited representatives of youth organizations, public welfare bodies, etc., to a conference held recently to consider the question of "The amusement of youth in war-time, and the prevention of juvenile delinquency as it concerns Amusement Arcades." It is a good principle, whenever any public amusement is criticized on moral grounds, that the critics of the amusement-providers shall talk matters over and, if possible, cooperate for the public good. We hope the conference will lead to such cooperation, but the critics must make it quite clear that no financial interest, however normally legitimate, can be allowed to interfere with the protection of young people at this critical time.—Christian World.

THE SINGING SAINT

One has to be content with modest holidays in war-time; that was why, after months of concentrated effort, the lady of the House and I went for half a day into the country—our first jaunt together this year.

I should like you to imagine that we drove in our "Rolls" through a spring-time world. But the truth of the matter is that we mounted our bicycles and pedalled up hill and down in the sunshine, choosing unfrequented ways. And a bicycle can bring one to happiness as surely as a car—and much less expensively.

For by chance (or so it seemed) we dismounted in a pleasant village off the high road, knocked at a door, and asked the middle-aged woman if she could tell us where a pot of tea was to be had.

"Why, here, if you like," said she.

So in we went—into a spotless parlour with a red tiled floor, chintz curtains at the little window, an old-fashioned grate, and a grandfather clock.

"It will take me a minute or two to put something on the table," said our hostess. "So come in and see mother."

She showed us into an inner room, clean, simply furnished and bright, and there in the bed was "mother"—a very old lady with pink and white cheeks, a lace cap, a rare twinkle, and a Methodist hymn book.

We talked.

"God's been wonderfully good to me all along," said she. "I used to try to serve Him with my hands and feet, doing things for folk, running on His errands. But now," she smiled radiantly, "all I can do is sing."

And sing she did: "What a Friend we have in Jesus!"

"Mother's been bedfast these ten years," said our hostess, "but she's been singing all the time!"—The Methodist Recorder.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

kitchen on the first floor, and three bedrooms and a sleeping porch on the second floor. The building is set in the midst of orange trees, and this afternoon the coolie has been digging a place for the seeds which I brought (I gave some to the friends in Chungking), and we shall hope for an abundance of vegetables, fruit and flowers. Everything nearby planted by the Chinese farmers looks so flourishing that I am encouraged to think ours will do as well.

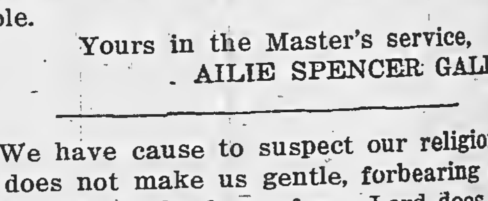
There is no running water but a cistern which needs attention, and no lights except little oil cups burning with a pale light. We all are hopeful that there will be electric light soon. The hospital at Chengtu has put in city lights and the old plant used there is to be set up here when it is repaired. Let's hope the repairs will be an improvement over those done on the bus! Anyway, summer will be coming soon and lights won't be so necessary as during these winter months. Everyone goes to bed between eight and nine o'clock, for not much can be done with such feeble lights. How did our grandparents become so wise by candle light?

I find the name of this place has been changed from Tzechow (which I gave to many of you) to Tzechung. The old name will reach me but you had better use the new one.

Remember us in your prayers. Pray that no harm may come to those who are held as prisoners, and that Frank and I may be together here in the work as soon as possible.

Yours in the Master's service,
AILIE SPENCER GALE.

We have cause to suspect our religion if it does not make us gentle, forbearing and forgiving; if the love of our Lord does not so flood our hearts and cleanse them of all bitterness, spite and wrath. If a man is nursing anger, if he is letting his mind become a nest of foul passions, malice, hatred and evil wishing, how dwelleth the love of God in him?—Hugh Black.



Lake Junaluska, North Carolina
An Experience in Abundant Living for Boys and Girls
Wide Variety of Land and Water Sports
Horseback Riding
Special Trips to Points of Interest, Including Great Smoky Mountains
Mature Christian Leadership. Progressive Approach
MODERATE RATES
For Illustrated Booklet Write
HAROLD M. PATRICK
DIRECTOR
Box 233 State College, Miss.

TWO NOTED METHODIST BISHOPS TO FEATURE COMMENCEMENT PROGRAM AT WOOD JUNIOR COLLEGE

President Seay has completed his plans for a most interesting and attractive Commencement Program. He announces the following program:

Sunday, May 24

10:50 A. M.—Baccalaureate Sermon by Bishop John Lloyd Decell.

3 to 5 P. M.—President and Mrs. Seay at home to the graduates and staff.

8 P. M.—The College A Capella Choir in their final program of the year.

Thursday, May 28

8 A. M.—The Faculty Breakfast for the Graduates.

8 P. M.—The College Class Night.

Friday, May 29

10:30 A. M.—The final commencement exercises with Bishop Paul Bentley Kern delivering the address.

Outstanding Bishops to Speak

According to an announcement made today by President Seay, Wood Junior College is happy to present to the students, faculty, and friends of the College two outstanding Methodist Bishops as guest speakers on its Commencement program. Bishop John Lloyd Decell, Birmingham, Alabama, will deliver the Baccalaureate Sermon to the graduates in the College auditorium at 10:50 a. m., Sunday morning, May 24; Bishop Paul B. Kern will give the Commencement Address to the graduates in the College auditorium on Friday morning, May 29, at 10:30 a. m.

Bishop John Lloyd Decell

Bishop John Lloyd Decell was born in Brookhaven, Miss., on August 12, 1887. He received his early schooling in the State of Mississippi. He attended Union College, Barbourville, Kentucky, from 1906 to 1909, graduating with the A. B. degree. He received his D. D. degree from Millsaps College in 1929, his LL. D. degree from Union College in 1938, and another LL. D. degree from Athens College in 1939. He was licensed to preach in the Methodist Episcopal Church, South, in 1906. He was successful as pastor at Osyka, Mt. Olive, Waynesboro, McComb (all Mississippi), 1910-1919; St. Paul's church, Frensno, California, 1919-1920; Central church, Meridian, Miss., 1921-1924; Galloway Memorial church, Jackson, Miss., 1932-1938. He was elected Bishop of the Methodist Episcopal Church, South, in 1938, and Bishop of the Methodist Church in 1939. He was the presiding elder of the Jackson (Mississippi) District, 1925-1928, and of the Brookhaven (Mississippi) District, 1929-1931.

Bishop Decell is the chairman of the Board of Trustees of Millsaps College; a member of the International Society of Theta Phi and Omicron Delta Kappa. He is a Democrat, a Mason, and a Kiwanian. His home is in Birmingham, Alabama.

Bishop Paul Bentley Kern

Bishop Paul Bentley Kern was born in Alexandria, Virginia, on June 16, 1882. He received his early schooling in the State of Virginia. He attended Randolph-Macon College from 1897 to 1899. He then went to Vanderbilt University, where he was awarded the B. A. degree in 1902; his M. A. and B. D. degree in 1905. He was awarded the D. D. degree from Randolph-Macon College in 1919; the D. D. degree from Duke University in 1934; the LL. D. degree from Emory University in 1936; the Litt. D. degree from Ohio Wesleyan University in 1938; the D. D. degree from Victoria University (Toronto, Canada) in 1938.

Bishop Kern was ordained into the ministry of the Methodist Episcopal Church, South, in 1902. He taught in Vanderbilt University from 1905 to 1907. He was pastor of Blakemore church (Nashville, Tenn.) from 1907 to 1910; Bellbuckle, Tenn., from 1910 to 1912; Murfreesboro, Tenn., from 1912 to 1915. He then went to the Southern Methodist University, Dallas, Texas, where he was Dean of the School of Theology from 1915 to 1926. He was pastor of Travis Park Methodist church, San Antonio, Texas, from 1926 to 1930. He was elected Bishop of the Methodist Episcopal Church, South, in 1930, and assigned to the Orient. He has been in charge of the Methodist Conferences in the Tennessee Area since 1938.

Bishop Kern was the Fondren lecturer at Southern Methodist University in 1930; Cole lecturer at Vanderbilt University in 1935; Jarrell lecturer at Emory University in 1941.

Bishop Kern is a member of Kappa Alpha, Tau Kappa Alpha, and Phi Beta Kappa. He is the author of the following books: A Methodist Church and Its Work, 1919; The Miracle of the Galilean, 1930; The Basic Beliefs of Jesus, 1935; Methodism Has a Message, 1941.

His home is in Nashville, Tenn.

Miss Muriel Day to Participate in Programs

Miss Muriel Day, Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church, will award the diplomas to the graduates.

Miss Day is a graduate of the University of Rochester, New York, and has been the Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church for the past two years. Her central office is at present in New York, but before going to New York she was stationed in Cincinnati, Ohio, as Director of Personnel Work for the schools and colleges under the administration of the former Woman's Home Missionary Society of the Methodist Church.

Miss Day is intimately known in all of the educational circles throughout the United States, and both the faculty and students of Wood Junior College are indeed happy to have her with us at this Commencement time. She will speak briefly to the graduating class following the address of Bishop Kern, on Friday morning, May 24.

Other Distinguished Guests to Participate in Programs

Among the other distinguished guests to have a part on the Commencement program of Wood Junior College are the Rev. H. D. Suydam, of Mathiston, Miss; Dr. Jasper Weber, of Mathiston, Miss., and former president of Wood Junior College; Dr. E. H. Cunningham, of Amory, Miss.; Rev. W. H. McCormack, of Fulton, Miss.; Rev. Harold Douglas, of Mathiston, Miss.; and Rev. Clifford Newman, of Corinth, Miss.

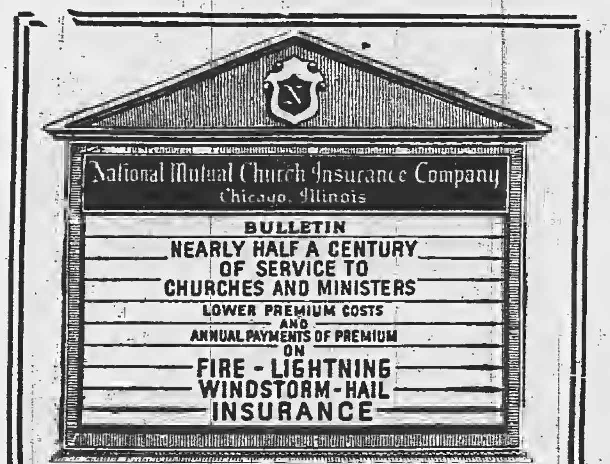
Seventy-Seven to Receive Diplomas from Wood Junior College

On Friday morning, May 29, seventy-seven students will receive diplomas from Wood Junior College, having completed their junior college work. This marks the largest graduating class to ever finish the Webster County institution at any one time, which again indicates the rapid and fine growth that the school has made under the able direction of its young executive, Mr. Edward W. Seay.

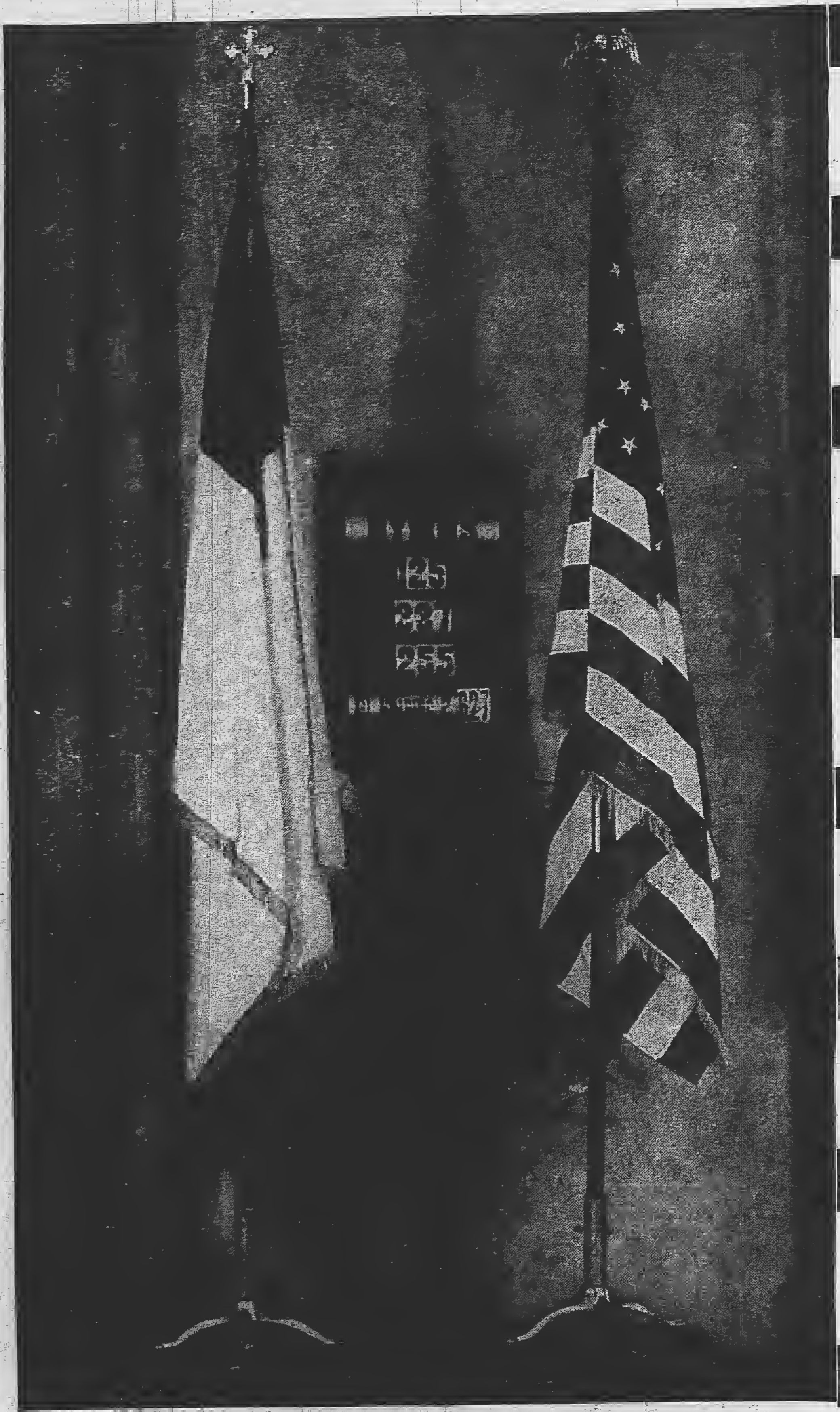
President Seay will present the graduating class to Miss Muriel Day, Executive Secretary of Educational Institutions of the Board of Missions and Church Extension of the Methodist Church, who will award diplomas to the following:

Marie Alford, Houston, Miss.; Esther Babb, Corinth, Miss.; Marie Bentley, Olive Hill, Kentucky; Mary Alice Bethay, Nettleton, Miss.; Ruby Bingham, Eupora, Miss.; Molene Blackwell, Mathiston, Miss.; Barbara Blanton, Houston, Miss.; Rosa Briscoe, Moodhead, Miss.; Allene Burnes, Blue Mountain, Miss.; Campbell Caffey, Sweatman, Miss.; Travis Cain, Belmont, Miss.; Earl Cantrell, Slate Springs, Miss.; Ferrell Carnes, Thaxton, Miss.; Zana Caver, Booneville, Miss.; Catherine Cobb, Maben, Miss.; Joel Cobb, Eupora, Miss.; Laurette Couch, Buena Vista, Miss.; Frances Crimm, Chester, Miss.; Garth Crumby, Woodland, Miss.; Ross Davis, Mantee, Miss.; Thomas Eidson, Mantee, Miss.; Dewitt Gary, Eupora, Miss.; Hubert Gammill, Mathiston, Miss.; John Harold George, Mantee, Miss.; Ruby Gilley, Tishomingo, Miss.; Dudley Glasgow, Thaxton, Miss.; Cecil Green, Rienzi, Miss.; George Grissom, Fulton, Miss.; Elizabeth Hardin, Pontotoc, Miss.; Olivia Haughton, Collins, Miss.; Kathleen Holland, Maben, Miss.; Wilber Holland, Mathiston, Miss.; Lois Hutchinson, Hamilton, Miss.; Reba Nell Jackson, Cumberland, Miss.; Curtis James, Glenada, Miss.; Grace Johnson, Sweatman, Miss.; Virginia Johnson, Mantee, Miss.; Robert Juraschek, Chicago, Ill.; Julia Kerr, West Point, Miss.; Maloy Love, Eupora, Miss.; Fontaine McClatchey, Red Banks, Miss.; Elbert Middleton, Grenada, Miss.; Jewell Mitchell, Louisville, Miss.

Ruth Morgan, Sturgis, Miss.; John Morrow, Eupora, Miss.; Margaret Nichols, McCondy, Miss.; Harold Dean Oaks, Belmont, Miss.; Helen Owen, Pontotoc, Miss.; Pattie Ethel Palmer, Cumberland, Miss.; Travis Palmer, Mathiston, Miss.; Winifred Parker, Vardaman, Miss.; Mabel Parsons, Green, Kentucky; Willie Patton, Fulton, Miss.; Louise Penick, Vardaman, Miss.; Lola Pennyan, Sturgis, Miss.; Frances Ray, Water Valley, Miss.; Corinne Reeves, Fulton, Miss.; Frances Ross, Eupora, Miss.; Annie Lee Rowe, Tishomingo, Miss.; Nora Dean Rutledge, Tupelo, Miss.; Earline Schaefer, Eupora, Miss.; Janie Mae Sparks, Booneville, Miss.; Erma Spratlin, Vardaman, Miss.; Charles Stewart, Coffeeville, Miss.; Lela Mae Sumners, Marietta, Miss.; John Sutphin, Shannon, Miss.; Una Vae Tallant, Mathiston, Miss.; Frances Tunnell, Pontotoc, Miss.; J. O. Underwood, Tishomingo, Miss.; Gene Verell, Houston, Miss.; Whitfield Vick, Greensboro, North Carolina; Martha Sue Ward, Ackerman, Miss.; Ladye Verne Webb, Guntown, Miss.; Cora Louise White, Pheba, Miss.; Lauree Womack, Mathiston, Miss.; Clarice Woolridge, Houston, Miss.; Sue Wright, Woodland, Miss.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

"Throughout the history of mankind, symbols have exerted an impelling influence upon the lives of men. The cross and the flag are embodiments of our ideals and teach us not only how to live but how to die."—Gen. DOUGLAS MacARTHUR



Sewed stars and stripes

Appliqued cross

Hand-knotted gold fringe

Tasseled gold silk cords

Complete with gilt metal bases

Solid brass eagle and cross ornaments

And polished hard-wood jointed poles

$110 pair

GROSGRAIN RAYON

Most substantial yet not too heavy to hang gracefully. Hard weave of grosgrain emphasizes brilliance of colors.

No. U-RGG-4. 5 feet 6 inches by 4 feet 4 inches, with 9 foot pole. **Pair, $110; each, $57.50**

No. U-RGG-3. 5 feet by 3 feet, with 8 foot pole, for small auditorium. **Pair, $75; each, $40**

$100 pair

BANNER RAYON

Particularly suited for draping.

No. U-RB-4. 5 feet 6 inches by 4 feet 4 inches, with 9 foot pole. **Pair, $100; each, $52.50**

No. U-RB-3. 5 feet by 3 feet, with 8 foot pole, for small auditorium. **Pair, $65; each, $35**

$65 pair

WOOL BUNTING

Washable. Particularly suited for hard wear and outdoor use.

No. U-WB-4. 5 feet 6 inches by 4 feet 4 inches, with 9 foot pole. **Pair, $65; each, $35**

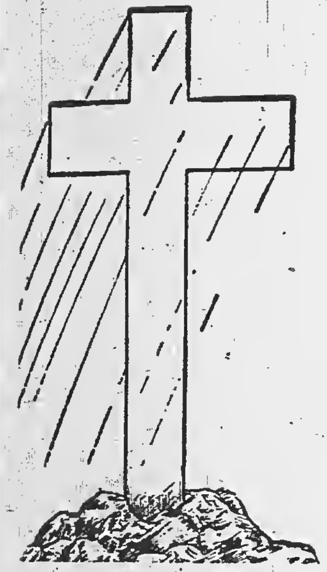
No. U-WB-3. 5 feet by 3 feet, with 8 foot pole, for small auditorium. **Pair, $45; each, $25**

All prices on this page subject to change. Prices include transportation.

The METHODIST PUBLISHING HOUSE *Please order from House serving your territory*

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE PITTSBURGH BOSTON DETROIT KANSAS CITY PORTLAND SAN FR

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

Receive every day as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness as if you had seen it, and all things, new created upon your account; and under the sense of so great a blessing, let your joyful heart praise and magnify so good and glorious a Creator.

—William Law.

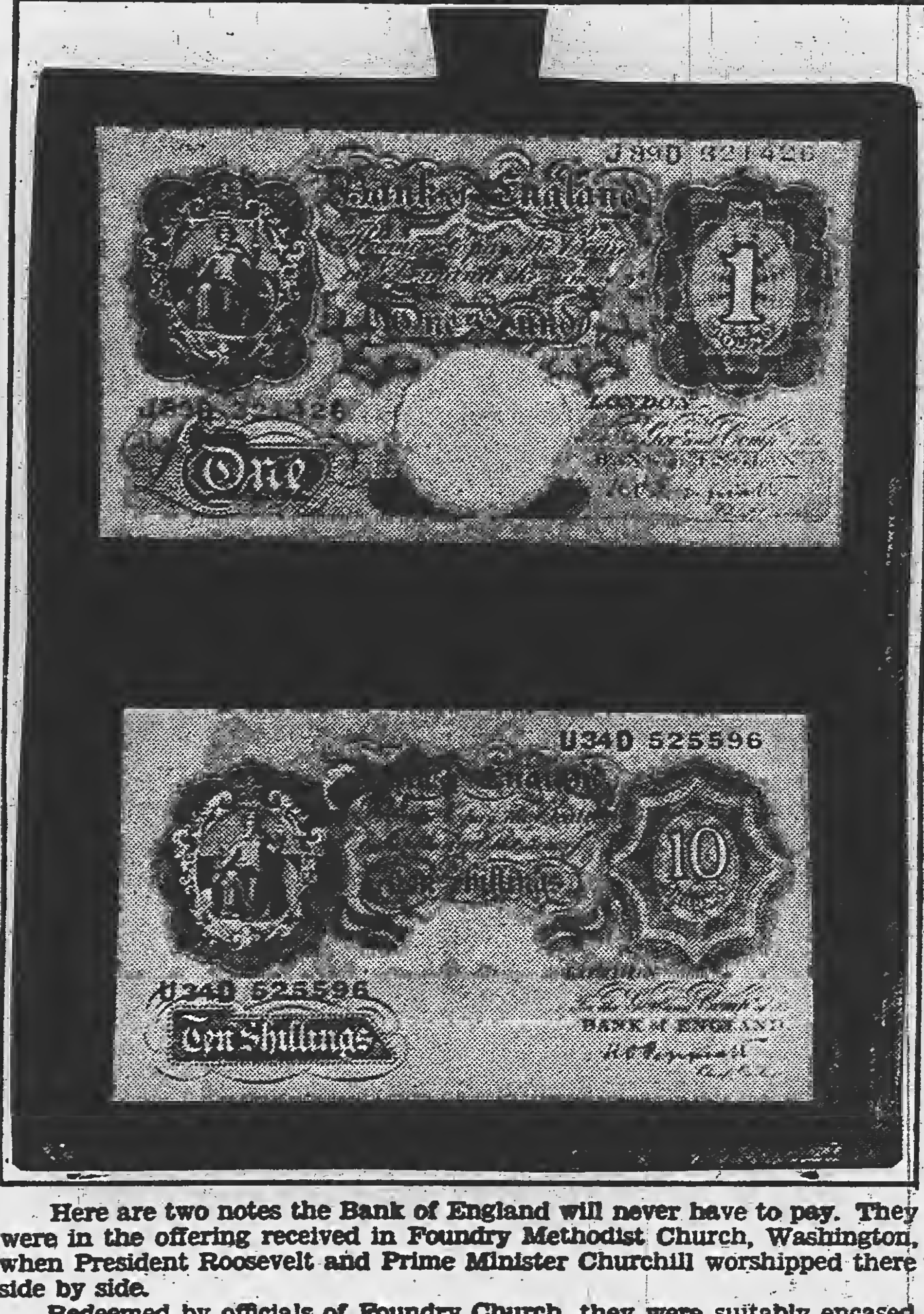
THE PRAYER-ROOM TODAY

Forgive me, my Father, that there has been so little of the pilgrim soul in me. Thou hast had small cause for pride in me who call myself Thy servant. I fear I have been rather Thy reproach, Thy shame, Thy disappointment. Yet in Thy mercy cast not off Thy disappointing servant; be not so ashamed of me as to disown me. I know Thou wilt not. I know that Thou still dost seek to awaken in me the sense of things unseen; Thou art still striving to draw my soul upward to seek the things above. I thank Thee for the inner restlessness that will not let me be content even when I want to be. By Thy patience make me one of those of whom Thou art not ashamed. Amen.

Vol. 89. No. 22.

NEW ORLEANS, LA.
THURSDAY, MAY 28, 1942.

From Prime Minister's Pocket To Methodist Minister's



Here are two notes the Bank of England will never have to pay. They were in the offering received in Foundry Methodist Church, Washington, when President Roosevelt and Prime Minister Churchill worshipped there side by side.

Redeemed by officials of Foundry Church, they were suitably encased and presented as a memento to the minister, the Rev. Frederick Brown Harris, D. D.

WALLET OF THE WEEK

THE FLAVOR OF GARLIC, according to the Department of Agriculture, can be detected in milk if a cow sniffs garlic for even as much as ten minutes. If she actually nibbles the garlic, it will show up in her milk in one minute, and it will not disappear until seven hours after she has eaten garlic. Strange as this may seem, it is exactly what happens as a result of the eating of various foods by people. The odors are given off through the skin as well as on the breath.

* * *

THE CHURCH OF ST. FRANCIS OF BRESCIA was built in 1242, A. D., and it has been declared a national monument by the ministry of education. When it was constructed the walls were without murals of any kind, but in succeeding centuries many historic frescoes were executed by artists of the Brescian school. Among the frescoes is a portrait of St. Elizabeth, daughter of Andrew II, King of Hungary. Other frescoes tend to confirm the belief that the Franciscans maintained a university in the city of Brescia. Among the latter is one showing three monks teaching a group of students.

* * *

THE GRENFELL MISSION in Labrador was founded fifty years ago. This mission in Northern Newfoundland is one of the romantic examples of missionary achievement. It was largely the expression of the missionary spirit and the result of the sustained effort of one man—Dr. Wilfred T. Grenfell. As a part of the commemoration of the fiftieth anniversary of the founding of the Mission, America is endeavoring to send fifty thousand garments as its contribution to the celebration of the occasion and for the continuance of the ministry of the Mission to the fisher-folk of that section in the far North.

* * *

MORTALITY IN WARSAW, Poland, is reported to be growing rapidly on account of the desperate food situation and the equally bad sanitary conditions which the Germans have made no effort to improve. In September, 1941, two thousand and sixty Gentiles died as compared with eight hundred in September, 1938. For the same month, seven thousand Jews died in 1941, as compared with three hundred and six deaths in 1938. Typhus and other diseases which flourish where there is bad sanitation and malnutrition are said to be taking an especially heavy toll among children.

* * *

THE PALACE BEAUTIFUL is the very descriptive title which John Bunyan applied to the Christian church. That phrase was abundantly justified by the spacious structures erected in the nineteenth century. Dr. T. R. Glover indicates that the elaborate houses of Christian worship reflect a fundamental contrast with heathen and pagan worship. The heathen and pagan temples are small because they are places where rites are to be performed. Christian churches are large because in them the people are taught. The spaciousness of democratic civilizations is a tribute to the church in which the democratic ideal is developed and taught.

INSURANCE CLAIMS paid to the American public for the year 1941 are said to have been $6,754 a minute, $405,251 an hour, or $9,726,027 per day. Of this amount a total of $2,500,000,000 was paid on life insurance contracts. Personal accident, and health policies accounted for $160,000,000 more, and workmen's compensation payments increased the total sum by $150,000,000. The amount paid out was equal to more than twenty-seven dollars for every man, woman and child in the population of the country.

* * *

A HIGH ALTAR was recently dedicated in the vast Gothic chancel of St. Patrick's Cathedral of New York City. The altar, which is sixty feet high, was the gift of some unnamed worshiper. It is elaborately decorated with pinnacles, nineteen statuettes are in its frescoed recesses, and it is crowned by a bronze figure of St. Michael the Archangel. The altar was dedicated in an imposing three-hour ceremony on May 9, and it will doubtless attract many visitors and lovers of architectural beauty in the years to come.

* * *

CHINESE COLLEGES, despite the exhausting and devastating effects of the war being waged by the Japanese, are being subsidized by the government in the sum of six million dollars a year. In this way thirty thousand students are being helped by loans which are to be returned later if the student is able. Many of the thirty thousand students will have received their education in colleges that have been almost constantly on the march. When the complete story of twentieth century education shall have been written, this will undoubtedly be one of its most thrilling chapters.

* * *

JAMES B. SCHAEFER, leader of the cult known as the Royal Fraternity of Master Metaphysicians, is said to have been enjoined from peddling membership certificates in his cult, and later to have been convicted of swindling. The cult is described as being a distillation of Christian teaching with an admixture of Buddhism, faith healing and success dogma. The leader is said to have filled his gullible patrons with talk about the healing virtues of "cosmic currents." It was a type of fakirism which proved very profitable until the victims began to realize that they were paying an exorbitant price for the deception.

* * *

ABDUL BAHA, the founder of Baha'ism, died at Acre, Syria, on May 16, 1892. Baha'ism is a modernized form of Mohammedianism which, according to the original version in 1844, declared that religion is a progressive revelation. It expressed reverence for Mohammed and the Koran, but denied their finality. The founder of this sect assumed the title of Bab-ud-Din, "Gate of the Faith." The National Spiritual Assembly of the Baha'is of the United States and Canada was held at the Baha'i Temple in Wilmette, Illinois, in April of this year. The organization champions love to all humanity, universal peace, and universal brotherhood.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

IS RACE AGITATION IN WAR TIMES WISE?

One of the unfortunate accompaniments of periods of great disturbance is the disposition to make of them an opportunity for securing advantages and for redressing wrongs of every kind. Periods of national confusion seem to make special appeal to every variety of opportunist and agitator. Agitation at the present time is being focussed upon the race issue. The chaotic conditions have both international and racial aspects, and there are those in England and America who seek to make this the occasion for the settlement of questions which are as old as history. It is perhaps fair to say that these agitations are not all on one side. It is not necessary to cite instances and we prefer to leave every reader to make his own application of our suggestion.

We have long had the feeling that such timing of agitation is both inopportune and unwise. We believe that it is unwise to distract public attention by the injection of any secondary issue. We are engaged in a struggle of such proportions as to require the best in thought and sacrifice of every citizen in the nation. Aside from that is the fact that the race issue is something which cannot be settled by statutes and agreements. The very tensions which recent race discussions have developed is evidence of this fact. We are not living in an ideal world and we are under the necessity of facing our problems realistically. Race attritions have existed since the dawn of history and some of them are no nearer final settlement today than they were centuries ago. It seems that the only real solution that will ever be effected must be a matter of growth—the development of a spirit of tolerance and understanding; not an exaltation by fiat. If this be true, the futility of agitation should be frankly recognized, and we should not hazard the fruits of the years in our haste to achieve an ideal which centuries have failed to bring to pass. Certainly no right-thinking person will wish to reverse the tides of social progress in a day when human values are paramount in our philosophy of social relations.

"EPHRAIM FEEDETH ON WIND"

The average man or woman outside of an editorial office has no conception of the nature or the volume of the propaganda which is being offered for publication and public consumption. Some of it is anonymous both as to its source and as to its intention. Perhaps it might be styled shrewdly indefinite. Some of it consists of an assemblage of Scripture passages and some other is cast in the form of prayer. Much of it we do not understand and some of it seems to have an aim which it may serve temporarily, but which in the end it may help to defeat or at least to postpone. The supply seems to be inexhaustible and originates at home and abroad—from "India's coral strand" to the "Golden Gate," either way around.

We have no intention of publishing any material whose purpose is obscure and we cannot lend ourselves to a course which may be open to question. We are trying to live up to the responsibilities imposed by our national crisis and to issue a paper which may serve the interests of the church in the promotion of righteousness and truth. We cannot lend the columns of the **Advocate** to those who would like to promote schemes which, though technically proper, really make an appeal which, if not open to question, has a tone not adjusted to the total situation facing the church and the nation. We are like the Georgia Negro preacher whose observation on this text was: "If Ephraim feedeth on the wind, he may get full, but he never get fat."

DR. AND MRS. HARPER ENTERTAIN ALEXANDRIA DISTRICT CONFERENCE

On last Thursday, we paid our first visit to Camp Brewer, which is located just south of Alexandria, on the highway between that city and Lake Charles. Camp Brewer is located in a wooded tract of ground containing about forty-one acres of land, with nineteen cottages, a spacious dining room and kitchen, and a large auditorium which is open to permit circulation of air and screened to keep out mosquitoes and insects. The lighting plant is in the form of a light house and commands the approach to the grounds. It was truly a unique site for a district conference, and there was a good attendance of representatives from over the district.

The Conference was unique in another particular. It was the first district conference that we ever attended where the district superintendent and his wife were the host and hostess respectively of the entire conference. We do not mean that they were just officially so, but that they assumed responsibility for the entertainment of the whole group. They entertained approximately one hundred and fifty people at lunch, serving a substantial meal in the hospitable manner for which Dr. and Mrs. Harper are noted. This unusual and happy feature made an atmosphere in every way conducive to a spirit of harmony and good fellowship for the conference and its work.

The morning session was given over to organization and various connectional interests and was concluded by a preaching service at which time Rev. R. M. Bentley, of Pineville, brought a thoughtful and impressive message which was well received by the congregation. We were not able to remain for the afternoon session, but we feel sure that the reports were of an encouraging nature and that they indicated a successful closing out of the year for that splendid district. Dr. and Mrs. Harper have our very sincere thanks for the share which we were permitted to have in their hospitality at the noon hour and for many other courtesies. The memory of that unusual conference and the gracious hosts will linger with us for many a day.

DR. E. STANLEY JONES IN NEW ORLEANS

On Sunday afternoon, at First Methodist church, New Orleans, Dr. E. Stanley Jones began a four-day mission. Dr. Jones, long a missionary in India and an outstanding Christian leader, is being assisted by Mr. M. J. Evans, a layman of Chicago. A large audience greeted the speaker on Sunday afternoon for what was designed to be an address to the youth of the city. The audience, though not predominated by the youth group, was attentive and enthusiastic.

The address of Dr. Jones was not strikingly new to those who have read his recent books, but it was pitched upon a high Christian plane, and was argued through in a very effective manner. The theme for the address to youth was, "What shall I put first?" The theory of it was, "What gets your attention, gets you." The problem under consideration was effectively posed by a survey of national and racial emphases which have failed to give the true answer to the question, as is evidenced by the "mess" of the world's affairs at the present time. The answer which the speaker gave to his own question was: "The Kingdom of God as that kingdom was personalized in Christ." There is a witchery about Dr. Jones' style and personality which is not easy to describe, but which is an almost irresistible factor of his addresses. His high idealism was brought to earth and was reduced to practicality by his clear reasoning and his earnest and forceful speech. Many were turned away at the evening service and few left before the after service was concluded.

THE PACEMAKERS REPORT

For some time past we have carried from week to week a detailed report of the Advocate campaign in the Mississippi and the North Mississippi conferences. We publish the report this week, but it is our plan to discontinue it except a report by districts and a charge report from week to week. In this way no charge will fail to receive credit for what it does, and a final report later will give a full exhibit of what has been done by every charge in both of the conferences.

It is our plan to publicize now the campaign activities in Louisiana, where a special period was not fixed, as was the case in Mississippi. We sincerely appreciate the loyalty of our friends in the two Mississippi conferences, and we know that their continuing efforts will surely bring the results to a total which was probably never achieved before. Our promises with reference to gifts are still in effect and will be honored in every case.

Others Say. . .

AN AMAZING SITUATION!

From official figures recently published, the profits of the brewers amount to 34,000,000 pounds. At a time when the general public is led to believe that all profiteering in war-time is not only unpatriotic but almost criminal, the Liquor Traffic ought to be brought to book. War and Drink go together, else how is it that 100,000,000 more pounds has been spent on alcoholic liquors than formerly? Certainly no ordinary business concern, or grouped concerns not directly on war work, can show such profits. Drink-selling is evidently a paying game, which the Government has its reasons for not interfering with. In fact the Liquor Traffic has been so little troubled that it might almost be classed in the reserved occupations.

The basic petrol ration is being cut out, and thousands of cars will have to be laid up, but there will be no shortage of Beer.

The public hoardings are swept nearly clean of posters, but there cannot be a town or city in the country which does not display **one** Drink Poster at least.

The wastage of Food and Paper is a criminal offence, but the wastage caused by the licensed liquor traffic goes on without let or hindrance.

The country is warned about needless travel, and transport facilities have been cut down, but road vehicles, trucks and ships still carry liquor to its destination.

The cultivation of land, even a man's back garden, has been pointed out as a necessity, if we are to continue to be fed, but good land is used for the cultivation of hops for the brewers.

The question of absenteeism is causing grave concern in some quarters, but the cause of much of it, as well as a great deal of inefficiency, may too often be traced to the open public house, which is a known source of loss of time.

Your clothes may not now be fashioned according to your taste, but drinking conventions must not be interfered with.

The bone for the dog, the fish for the cat, the hay for the horse—all these must be rationed with care; even crumbs for the birds may be thrown to them only at the risk of prosecution—and yet, the Liquor Traffic may ply its wasteful business regardless of the consequences.

What is the meaning of all this? How can it be that one trade can stand so supreme? It must be a powerful traffic, and so it is. The Government ought to come to grips with it. We talk glibly of man-power, and woman-power, and the power of the press, and the power of the Church. In the Liquor Traffic is a power which has no equal. It is an amazing situation!—Guy Hayler, Hon. Editor, International Record.

April, 1942.

MUZZLE THE EDITOR!

Action of the stockholders of the Curtis Publishing Company in turning down a proposal that the board of directors act as censors of all articles appearing in The **Saturday Evening Post** is deserving of commendation. Walter D. Fuller, president of the company, put the case against such action well when he said that "an editor who is bound by the business organization of a magazine or newspaper is not free. No competent editor that I know would serve for a moment under such domination. No policy upon our part would so quickly ruin our whole volume of advertising or, in fact, destroy our whole company. So far as I know, no greater magazine has ever been successful where the editor was not independent."

The censorship proposal is unfortunately a reflection of the opinion of masses of people who know nothing about editorial work. As we have many times pointed out, while we agree with the town-meeting method in a democracy, it is nothing short of disastrous to apply that method in the production of a journal. There was one period in the long career of **The Churchman** when it was really edited by its large board of directors—and during that fortunately brief period, the paper was discredited throughout the country. "It never takes a position on anything," was the common comment.

—The Churchman.

NARCOTICS EDUCATION COURSES TO BE OFFERED IN MISSISSIPPI

Four colleges in Mississippi will offer during the summer of 1942 courses for academic credit in Narcotics Education. The courses are designed to be of particular value to teachers, to students, to counselors, school administrators, and others interested in a better understanding of both the narcotics problem itself and of effective teaching in accordance with education standards of today. College catalogs describe the courses as "a factual, scientific, unemotional approach to the personal, health, and social problems of alcohol and other narcotics." Courses and dates are as follows:

Delta State Teachers College, Cleveland, June 17, inclusive, Course No. 110, offering credit as Science or Education, two quarter hours. Delta State Teachers College was the first college in the State of Mississippi to offer training for teachers in the field of Narcotics Education. This course, offered in 1941, was the largest course taught at Delta State Teachers College during that summer term.

Millsaps College, Jackson, June 1-July 4, Course No. s120, offering credit as Education, Health or Science, two semester hours.

Mississippi College, Clinton, May 26-July 4, Course No. 339, non-departmental, three semester hours.

Belhaven College, Jackson, June 22-July 10, Course No. 352, offering credit as Science or Education, one semester hour.

The services of Mr. John A. Permenter, Consultant in Health and Narcotics Education, Florida State Department of Education, have been secured for the courses to be offered by Millsaps College, Belhaven College and Mississippi College. Mr. Permenter has had wide experience in the field of Narcotics Education and is well trained in the general fields of elementary and secondary education. He recently completed his work for the Master's Degree in Social Science. He is the author of a number of bulletins for teachers which have been issued by the Florida State Department of Education.

Miss Winnie Buckels, Director of Instruction on Narcotics, Mississippi Department of Education, will be the instructor in the course offered by Delta State Teachers College.

These four Mississippi colleges are among the fifteen colleges and universities in the United States which will offer courses in Narcotics Education during the summer session of 1942. In 1941, only six colleges in the United States offered such courses. Through this type of instruction, public school teachers and others will receive training which will enable them to teach effectively the nature, actions and effects of alcohol and other narcotics.

The courses to be offered in Mississippi colleges will present factual, scientific, unemotional approaches to present-day narcotics problems. Four phases of the problem will receive special attention: The Scientific (effects on the individual); Social (effects on the community); Economic (influence on legitimate business, politics and industry); and Historic (relation to the problem of human progress). Plans will be developed through which narcotics education may be correlated with regular school subjects. Practical teaching techniques will be stressed. Projects conducted will relate to current interests in public health problems, traffic and general safety, personality development, and industrial and individual efficiency.

Superintendents, teachers, and school administrators interested in additional information on these courses may write to the colleges offering the courses, or to the State Department of Education, Division on Narcotics, Jackson, Miss.

JOHN A. PARMENTER

BUSINESS MEN'S RESEARCH FOUNDATION ELECT OFFICERS

Henry M. Johnson, Attorney of Louisville, Kentucky, was re-elected President of the American Business Men's Research Foundation, at its annual meeting held at its headquarters, 111 West Jackson Blvd., in Chicago, May 13, 1942.

In accepting the leadership of the Foundation, President Johnson declared that the liquor problem, as it concerns national defense and war-time morale both of the soldiers at the front and the general public, was a matter of outstanding importance in the successful carrying on of war activities and the achievement of hoped-for final victory.

He pointed out that the Foundation is determined to continue its appraisal of current phases of the alcohol problem which, during the past year, has included investigations of advertising, the sale of beer or other liquors in and around training camps; first-hand study of more than 250 drinking scenes in 1942 movie films, and the promotion of a nation-wide movement for a moratorium on drunken driving, "for the duration." Mr. Johnson said that the Foundation Moratorium suggestion has already met with the hearty support of governors, mayors, or other officials in thirty-six states.

Besides the re-election of Mr. Johnson, the following officers and directors were named by the Foundation:

Vice-Presidents: Louis J. Taber, banker, former Grand Master of the National Grange of Columbus, Ohio; Dr. Henry W. Bromley, educator of Cynthiana, Kentucky; Executive Vice-President, Charles R. Jones, Evanston, Ill; Research Secretary and Assistant Treasurer, Fred D. L. Squires, Wheaton, Ill.; other directors are: Leon A. Beeghly, manufacturer, Youngstown, Ohio; William S. Bennet, lawyer, New York City; David C. Cook, III, publisher, Elgin, Ill; Andrew B. Crichton, engineer, Johnstown, Pa.; Howard B. Bishop, manufacturer, Summit, N. J.; Fletcher Dobyns, attorney, Pasadena, Calif.; Irving Fisher, educator and economist, New Haven, Conn.; Frank E. Gannett, publisher, Rochester, New York; William B. Gentry, lawyer, St. Louis, Missouri; Louis F. Gumbart, banker, Macomb, Ill.; William A. Harbison, New York City; Thomas F. Holgate, educator, Evanston, Ill.; Dr. J. H. Kellogg, philanthropist, Battle Creek, Michigan; Harry R. Kendall, chairman, Board, Washington National Insurance Company, Evanston, Ill.; T. Morton McDonald, lawyer, Princeton, Ind.; Alebrt N. Marquis, publisher, Chicago; E. V. Moorman, manufacturer, Quincy, Ill.; Wm. R. Nicholson, Jr., manufacturer, Philadelphia, Pa.; John Nuveen, Sr., banker, Chicago; Ben M. Smith, lawyer, Chicago; R. Allen Stephens, lawyer, Springfield, Ill.; Harley L. Stuntz, railroad official, Chicago; Alonzo E. Wilson, educator, Babson Park, Fla.

"COME UNTO ME"—MATT. XI-28

By Rev. C. B. Powell

There were several reasons that made this gracious invitation and promise especially appropriate to the age in which it was spoken. It was an age of political revolution, the old Roman Empire was breaking up, and it was an age of moral collapse.

Marriage had become a mere temporary convenience. It was an age of social unrest and much despair among the people, which is always followed by decay of faith in God. Despair is the vilest of words.

So those to whom Jesus spoke that day in Galilee were the labouring and heavy laden. How large the taxes were at that time will never be known. There were taxes on produce of every kind, old people, boys and girls under twelve years of age. Homes were taxed, horses, cattle, money, roads, income tax, all were taxed. In all the history of the world was there ever an utterance like this? The beauty of it all is "come unto me."

But primarily Christ addressed himself to the problem of sin, for it is the cause of most unrest, and is the root of all weakness, and robs life of its true quality. Sin blurs the vision of God, blinds men and women to the reality of life. Christ then and now offers rest to the weary and heavy laden, and these is much of it today. He proposes to deal with the sin that has created their need.

Beneath it all are these grand and glorious words that are so full of rich and wonderful meaning: COME UNTO ME ALL THAT ARE WEARY AND HEAVY LADEN AND I WILL GIVE YOU REST.

I am wondering if we are going to listen to Him.

O, let our adoration
For all that He hath done,
Peal out beyond the stars of God,
While voices and life are one

And let our consecration
Be real, deep, and true;
O, even now our hearts bow,
And joyful vows renew.

CONFERENCE NEWS AND PERSONALS

Rev. W. R. Murray is engaged in a revival meeting at Escatawpa, Miss. He has the assistance of Rev. D. H. McKeithen, and the meeting promises to be of much benefit to the Kingdom.

The work is moving along normally at Pioneer, La., where Rev. J. C. Price is the pastor. We have received substantial evidence that the Advocate cause has not been overlooked.

Rev. J. E. Roberts, pastor of Booneville circuit, Miss., is enjoying his work with the good people of that charge and is pressing with vigor every phase of the church program.

Reports from the work of Rev. N. H. Melbert, First Church, New Orleans, indicate that he is making many friends in that historic church. The congregations are good and his people seem to be pleased with his spirit and ministry.

Torrential rains in North Louisiana, particularly in the vicinity of Rochelle, have done great damage to crops in the lowlands. We saw one farm that was apparently three feet under water and the water had reached the floor of the residence.

Rev. H. L. Johns, pastor of Rayne Memorial church, New Orleans, was the Commencement preacher for "Normal," in Natchitoches, La., on Sunday of last week. His pulpit was filled on that day by Rev. E. B. Emmerich, of Parker Memorial.

Mr. and Mrs. Arthur King have honored us with an invitation to the marriage of their daughter, Glynn King Morgan, to Rev. Elmo LeBlanc, on Sunday, the 7th of June, at First Methodist church, Montpelier, La. The Advocate joins their many friends in congratulations and good wishes.

Rev. W. C. Newman, pastor of First Church, Corinth, is to be the Commencement preacher for Gulf Park College, according to information received a few days ago. He is already well and favorably known in those parts, having served for a short time as pastor at Gulfport.

Rev. J. J. Baird, of Louisville, Miss., has completed the quota assigned to him in the Advocate campaign, but in the goodness of his heart has promised to assist Rev. J. W. Gibson, pastor of the Louisville circuit, in reaching his quota. This is a fine example of the "second mile."

Dr. and Mrs. B. C. Taylor are very happy in the spacious and lovely parsonage home which has been secured since they went to First Church, Alexandria. It is located on a beautiful site and the building might well excite to envy ecclesiastical lovers of the beautiful and the comfortable.

The work of the Bogue Chitto, Miss., charge, is moving along nicely and the pastor, Rev. D. H. McKeithen, is looking forward to the summer campaign of revivals. He requests the prayers of his brethren that he may preach effectively the gospel of his Lord.

Rev. W. M. Sullivan, retired member of the Mississippi Conference, living at Magnolia, filled in for Rev. C. H. Strait, at Summit, Miss., on Sunday of last week. We regret to learn of the illness of Bro. Strait and we wish for him speedy and complete recovery.

Under a resolution of the Alexandria District Conference of 1941, and a similar resolution adopted by the Annual Conference following, Camp Brewer has been transferred to the Louisiana Annual Conference by the Alexandria District Conference. It is now a conference property.

Miss Jewell Lea Hoffpauir, daughter of Rev. and Mrs. A. R. Hoffpauir, of Gretna, La., honored us with an invitation to the graduating exercises of the Gretna High School, from which she was graduated on May 25. We appreciate the remembrance and join with friends in all good wishes for her future usefulness.

Rev. James E. Reaves, pastor of Eighth Street church, New Orleans, was a caller at the Advocate office a few days ago. Incidentally, he told us that he had been approved for chaplaincy service in the Navy and is waiting for his call. The group of soldiers who may form his military parish will be fortunate indeed.

Mr. and Mrs. Frank M. Price announce that their daughter, Miss Mary Louise Price, will be married to Mr. Porter Myers Caraway, Jr., on Friday, the fifth of June, at the First Methodist church, Harlingen, Texas. The father of the groom is Rev. P. M. Caraway, of Mangum Memorial church, Shreveport, La.

Rev. J. H. Jolly reports a most gracious revival meeting at the Waynesboro church, in which Rev. B. M. Hunt, of Hattiesburg, did the preaching, and Rev. Mark F. Lytle, of West Laurel, led the singing. Twenty-one were received into the church, ten on profession of faith, eleven by letter, with the promise of others to come.

The work at Port Gibson moves along with its usual smoothness. Rev. J. B. Holyfield, the pastor, finds it a most delightful charge to serve and is very happy in his work there. Perhaps at some future time we may be able to accept the invitation to visit with and preach to the good people of that church.

Bro. Hardin, of Millsaps Memorial church, called at the Advocate office during our absence on Thursday of last week. He was down with his son, who is taking the examination for the commission of ensign in the Naval reserve. The young man finished Millsaps College recenty and is to study medicine at the University of Mississippi.

Rev. H. E. Raley, pastor at Bay Springs, Miss., sent us a list of thirty-one subscriptions, thirteen of them new, last week, and with it the comment, "Another list to follow." Bro. Raley was desperately ill during the recent session of his annual conference, and he has to be careful now. We wish only to say that no church periodical ever had a more loyal friend than he.

A heartening word from Bro. Joe S. Heslep, of Isola, Miss., expresses the wish for more power to the Christian press in these trying times. He says that the Advocate has been coming into his home since before he can remember, at least forty-five years, and that his mother would rather do without her dinner on Thursday than miss receiving it. It is the loyalty of such friends as these that lightens our load.

Rev. C. J. T. Cotten announces a revival to be held at Carpenter's Chapel beginning the night of May 30, and continuing through June 7. Rev. Martin Dave Felder, pastor at Springfield, will do the preaching. Bro. Felder was reared in that community and his father and mother are loyal members of New River church. All within reach of Carpenter's Chapel church are invited to the services.

Miss Elizabeth Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Ruston, La., remembered us with an invitation to attend the graduating exercises of Louisiana Polytechnic Institute, where she was a member of the graduating class. Her father, Dr. Raulins, was formerly the editor of this paper and is now district superintendent of the Ruston District. The editor joins with many friends in wishing Miss Elizabeth a happy and useful career.

The Methodist church at Crowley, La., has placed the names of twenty-six young men who are in the service of their country on an easel at the entrance to the church. They use "Prayer for Our Boys Under the Colors," which was published in the Advocate a short time ago. This is a beautiful recognition of the young men who have gone from the congregation to serve their country in a time of war.

Rev. Jeff P. Paul, pastor of Pleasant Hill, La., charge, feels that a very commendable piece of work was done by Rev. W. C. Mason in conducting the revival services at the Robeline church during the first week of this month. His preaching was on a high level and the people were very much pleased with the results of the services. Seven fine young girls dedicated their lives to Christ with a sincerity that was a delight to behold and were received into the church. Since conference the churches on this charge have suffered the loss of Mrs. S. F. Keene and Mrs. T. W. Hardee, Sr., of Pleasant Hill, and Bro. F. M. Caldwell, of Robeline.

LUZIANNE
COFFEE
100% GOOD

FELLOWSHIP OF SUFFERING FUNDS

I am advised that there is some confusion in reference to where funds received for the Fellowship of Suffering and Service Offering are to be sent. It is my understanding that all funds received by the individual charges for the account of the fund mentioned are to be forwarded to me as Treasurer of the Mississippi Conference.

It has been suggested to me that it would be well for you to run a notice in the ADVOCATE in reference to the above, and I will appreciate your doing so.

Very truly yours,
F. Y. WHITFIELD,
Treas., Miss. Con.

REV. R. F. WITT ILL

Mrs. Alva W. Hooper, daughter of Rev. R. F. Witt, writes that her father has been ill at his home in Meridian for about a month. At the time of her writing, May 16, his condition was slightly improved. In addition to the illness of her father, her mother was compelled to enter a local hospital for treatment. She also was reported to be improving. Bro. Witt is a retired minister of the Mississippi Conference, and has been in declining health for some time. We sincerely hope that his condition may continue to improve, and that he may regain such a measure of activity and health as his years may make possible.

CORINTH DISTRICT CONFERENCE

Dear Dr. Duren: This is a short report of the Corinth District Conference. If you can print it in the Advocate, I will appreciate it.

The Corinth District Conference met in the New Albany Methodist church, on the morning of May 5. Under the very efficient planning and guidance of Rev. W. R. Lott, our district superintendent, the program proceeded with exactness and smoothness. The hymns were led by Landis Rogers. Among the high spots of the day were the Pastors' reports from the field. According to these reports the program of the church is being carried out with great success. The finances of the church were almost to the fifty per cent mark for the year. The Advocate quota for the district was within reach. All reports from every phase of the work were encouraging.

Mr. W. R. McCormack was re-elected District Lay Leader, and Hon. Hugh N. Clayton and Mr. R. M. Guess were elected as Associate Lay Leaders. Rev. James F. Elliott was recommended to the Annual Conference for Admission on Trial.

The morning and afternoon devotions, led by Rev. K. E. Clark and Rev. James F. Elliott, were timely and inspiring. To Dr. W. L. Duren, our guest preacher, we are grateful for a great sermon.

Rev. and Mrs. C. A. Parks and the people of the New Albany Methodist church kept their traditional name of being very gracious hosts and providing splendid entertainment for the conference. The district is certainly indebted to them.

Respectfully submitted,
T. A. FILGO, Secretary.

Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world.
—Emerson.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Seashore Methodist Assembly Grounds, Biloxi, Miss., June 15-20, 1942

Dean: Rev. Otto Porter, Jackson, Miss.

Devotional Speaker: Bishop J. Lloyd Decell, Birmingham, Ala.

Platform Speaker: Dr. Clovis G. Chappell, Jackson, Miss.

Instructors and Courses:

The Church and Rural Welfare—Dr. A. H. Rapking, Board of Missions and Church Extension, New York City.

The Christian Message for Our Day—Dr. Hugh C. Stuntz, Scarritt College, Nashville, Tenn.

Job and the Problem of Suffering—Dr. J. H. Hicks, Southern Methodist University, Dallas, Texas.

Missions in Latin America—Mrs. Paul Arrington, Waynesboro, Miss.

A DAILY PRAYER IN WAR-TIME

For the Coming Kingdom

Because there is none other than Thyself Ruler of the Universe, and Gracious Father of Mankind, able to bring to naught the counsels of evil men, we humbly cry to Thee to confound the foes of righteousness, and to give victory to the soldiers and sailors and airmen who fight for the Cause of Thy Son, who died to bring to pass a new kingdom of brotherhood and righteousness on earth. Make us worthy to be Thy instruments in our time, and forgive us our trespasses. Deepen our sense of dependence upon Thee. Make us messengers to our neighbors of the spiritual significance of this war. Strengthen the Church, in her membership and in her message. May the bonds of Christian fellowship be also bonds of patriotism and of common purpose. Awaken us to an awareness of the greatness and gravity of this hour of destiny; so that we may withhold nothing from the service of our Country and of our Cause. Thus may Thy Kingdom come and Thy will be done. Amen.—W. T. E.

FIRST ASSEMBLY W. S. C. S., COLUMBUS, OHIO

Louisiana and Mississippi women attending the Assembly of the Woman's Society of Christian Service of the Methodist Church, in Columbus, Ohio, include officers and delegates as follows:

Louisiana

Mrs. George S. Sexton, of Shreveport, is president of the entire South Central Jurisdiction, which includes 19 conference Societies of Christian Service. She is an ex officio delegate. Other Jurisdictional officers have been elected as follows: Mrs. A. H. Walker, St. Louis, Mo.; Mrs. W. D. Landrum, Tyler, Tex.; Mrs. E. W. Potter, Jonesboro, Ark.; Dr. Mary Shannon, Topeka, Kan.; and Mrs. Peter Kittel, Forrest City, Ark.

Delegates from the State of Louisiana, in addition to Mrs. Sexton, are: Mrs. J. B. Pollard, Alexandria; Mrs. T. D. Chapman, Bunkie; Mrs. C. J. Tinsley, Lafayette; Mrs. E. C. Gibson, Monroe; Mrs. Glen Lasky, Ruston; Mrs. C. C. Hightower, New Orleans; Mrs. Ira Campbell, Coushatta; Mrs. L. A. Sims, Hammond; Mrs. J. H. Thatcher, Houma.

Mississippi

Delegates from the State of Mississippi are: Mrs. W. H. Ratliff, Shearard, president, Woman's Society of Christian Service, North Mississippi Conference; Mrs. N. N. Maxey, Horn Lake; Mrs. R. P. Neblett, Water Valley; Mrs. J. D. Wroten, Columbus; Mrs. L. K. Carlton, New Albany; Mrs. J. N. Dunn, Alligator; Mrs. A. Y. Sturdivant, Minter City; Mrs. E. M. Sharp, Hernando; Mrs. Jasper Weber, Mathiston; Mrs. Wiley J. Ferguson, Flora; Mrs. W. F. Mahaffey, Mendenhall, president, Woman's Society of Christian Service, Mississippi Conference; Miss Mary Thornton Lindsey, Hattiesburg; Miss Catherine Ezell, Crandall; Mrs. E. K. Leonard (Negro), Meridian.

The following officers of the Southeastern Jurisdiction, which includes 17 conference Societies of Christian Service, will attend as delegates from the Jurisdiction: Mrs. E. L. Hillman, Rocky Mount, N. C., Jurisdictional president; Mrs. D. R. Little, Marietta, Ga.; Mrs. H. C. Black, Johnson, Tenn.; Mrs. K. W. Warden, Memphis, Tenn.; Mrs. C. O. Hinton, Paris, Ky.; and Mrs. C. W. Turpin, Nashville, Tenn., who will edit the "Assembly Bulletin."

Mrs. J. D. Bragg, of St. Louis, Mo., is national president of the Woman's Division of Christian Service of the Methodist Church, and will preside over the business sessions and direct an inspirational program in which internationally known men and women will participate.

AN APPEAL CITIZENS OF LOUISIANA

P. O. Box 4071,
Capitol Station,
Baton Rouge, La.,
May 20, 1942.

Editor, N. O. Christian Advocate:

May I appeal through the Advocate to all our people throughout the State to carefully read the following **description** of "House Bill 167," introduced today—and follow up the suggestions below.

This "repeal" would enable the schools affected to clean up the liquor traffic around their doors—and would be an incentive to us to rise up and demand enforcement of still other anti-liquor laws already on the books.

"The Supreme Court, having held that the special statutes prohibiting the traffic in intoxicating liquors within specified distances of named schools and colleges were not affected by the 18th Amendment, the Volstead Law, or the Hood Law, and that prosecutions would lie under the Blind Tiger Law for the sale of liquor within the prohibited areas, parties at interest induced the Legislature to adopt Act 22 of the Second Extra Session of 1935. This Act authorizes parishes and municipalities to suspend these special laws within their respective jurisdictions, either of their own motion or after an election at which the question of suspension has been submitted to the voters.

"There are more than fifty of these special statutes, affecting specified areas in a considerable number of parishes, and every one of them was made a subject of suspension by the Police Jury of the municipal authorities controlling the restricted area.

"It is desired to induce the Legislature to adopt a simple Act, repealing the Act 22. The results of such repeal would be that all the suspensions effected pursuant to the authority of that Act would terminate instanter and the special laws would be effective and enforceable. No action by the Police Juries or the municipal authorities would be required."

Introduced by Messrs. Pearce, of West Carroll; Hillyer Parker, of Ouachita; Benson, of DeSoto; Hair, of Franklin; and Murphy Williams, of Washington Parishes—"House Bill No. 167"—copy of which is herewith enclosed—if passed, would repeal Act 22. mentioned above.

This "repeal" of Act 22 would not affect schools or colleges which do not have a "dry zone" described by a "special" act of the Legislature.

Please, immediately, get your preachers of all denominations, your school teachers and parent-teachers, individually and collectively, to write, telegraph and sign and send petitions to your several parish representatives, and later to your senators in Baton Rouge, courteously urging each one of them to support and vote for "House Bill 167."

Beloved, this is your chance to help. Do it NOW!

Sincerely,
LEON W. SLOAN.

HOUSE BILL NO. 167

By Messrs. Pearce, Hilyer Parker, Benson, Hair and Murphy Williams

AN ACT

To repeal Act No. 22, of the Second Extraordinary Session of 1935, entitled, "An Act, to authorize the suspension of all laws or parts of laws prohibiting the sale, manufacture, transportation, use or consumption of intoxicating liquor within the State of Louisiana or within any certain prescribed distances of schools, colleges and other places, and providing for the suspension of any and all convictions heretofore obtained under the provisions of said laws prohibiting said sales, manufacture, transportation, use and consumption within certain prescribed restricted districts and providing for the method of suspension of said sentences fixed under said convictions."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF LOUISIANA, That Act No. 22 of the Second Extraordinary Session of 1935, entitled, "An Act, To authorize the suspension of all laws or parts of laws prohibiting the sale, manufacture, transportation, use or consumption of intoxicating liquor within the State of Louisiana or within any certain prescribed distances of schools, colleges, and other places, and providing for the suspension of any and all convictions heretofore obtained under the provisions of said laws prohibiting said sales, manufacture, transportation, use and consumption within certain prescribed restricted districts and providing for the method of suspension of said sentences fixed under said convictions," be and the same is hereby repealed.

BIRMINGHAM AREA—BISHOP J. L. DECELL

North Alabama, at Decatur, Central, Oct. 28, 3 p. m.

Memphis, at First Church, Memphis, Nov. 4, 7 p. m.

Alabama, at First Church, Montgomery, Nov. 11, 7 p. m.

Mississippi, at Crawford St., Vicksburg, Nov. 18, 7 p. m.

Religion at its best is the deepest response of the self to the highest we know.
—G. W. Knox.

APPOINTMENT CHANGES, MERIDIAN DISTRICT

Bishop Decell authorizes following changes, Meridian District. Featherstun Vaughan, chaplain, U. S. Army; Donald O'Connor, pastor, Decatur-Hickory charge.
J. L. NEILL.

PERSONAL NOTES AND INCIDENTS

Mrs. Wm. C. McDonald adds to a business note the assurance that Rodessa church will renew its list of subscriptions when they become due.

Request for a change of address indicates that Rev. H. W. Ledbetter has moved from Shreveport to Ball, La., where he may be reached by his friends in the future.

Rev. Andrew J. Boyles reports that everything is moving along as usual at Magee, Miss., and that he is gleaning his field for new subscriptions in preparation for his campaign for renewals.

The Scarritt College commencement, May 31-June 4, will commemorate the fiftieth anniversary of the founding of Scarritt College and Training School. Bishop Paul B. Kern will deliver the commencement address.

Leslie Henry and Robert Day, sons of Rev. and Mrs. E. W. Day, Ringgold, La., remembered us with an invitation to the graduating exercises of the high school on May 26. We appreciate this thought in such a high hour of their experience, and we wish for them careers of usefulness in the years ahead.

Shirley Ann, daughter of Rev. and Mrs. N. H. Melbert, First Church, New Orleans, was married to Lt. George Mann Roper, of San Antonio, Texas, on May 2, at Denton, Texas. Lt. Roper's father was with Gen MacArthur in the defense of the Philippine Islands. The ceremony was performed by the bride's father.

The Mississippi Conference Pastors' School will begin with the registration on Monday morning, June 15, at 11 o'clock; devotions at 2:30 in the afternoon, with the first class period at 3 p. m. The first platform hour will be at 8 p. m. Dr. Otto Porter, dean, urges the laymen to make it possible for their pastors to be present for the school, which will be held at the Seashore Methodist Assembly, Biloxi, Miss.

A number of splendid young men from the Ruston District are now in the service of their country, among them Billy Barnett, son of Judge and Mrs. C. A. Barnett; Hale Walker, son of Judge and Mrs. E. L. Walker; Ben Hailey Rushing, whose father is superintendent of the Church School at Strange; and Boyd K. Watson, son of B. K. Watson, of Marion. The first two are from Ruston, La., and all of them are fine young men who will give a good account of themselves in the strenuous experiences of the days ahead.

I'M GLAD MUZON HAS ITS CHURCH

By W. W. Reid

It is three years since I visited Muzon barrio, in the town of Malaban, on Luzon Island, in the Philippines. The one-room Methodist church for which the cornertsone

School Children in a Filipino Town, Luzon, Island, P. I.

was laid—with brass band, and firecrackers, and an old sow's grunting accompaniment—has long since been completed and occupied.

Every Sunday morning more than one hundred children tread across the narrow dykes that seperate Muzon's fish ponds and its paddy fields, to fill the new church at Sunday school hour. Later, to the summons of the church bell, come the men and women of Muzon's bamboo, grass-roofed, and pole-supported homes. There are the men still smelling of the fish-ponds, the younger men who have had modern schooling, the women with children at their breasts, the care-worn, children-worn older women, the beautiful young Filipino girls, most of them in schools, with their native "leg-of-mutton" sleeves and starched garments. And—I suppose because all human life goes churchward—the "whelps of low degree," the chickens (especially my lord, the baritone rooster!) and the pigs from under every cottage go that way, too.

The circuit-pastor leads in worship and gives his sermon of admonition. . . . And during the week that follows, this same pastor and the deaconess—every Filipino church has some service from a deaconess—and the lay leaders are busy molding the life of Muzon. Hospital care is secured for the ill mother. Gregoria, just out of high school, is encouraged to prepare for the Christian ministry. Elias is helped to secure a piece of land so that his father's large family may be able to live better. A young couple are helped to establish a new Christian home in Muzon. . . . And through it all, Muzon men and women and children learn to know God as a loving Father, learn to know Jesus Christ as a brother and comforter, and are led to a vision of a better world, a better way of life, a better brotherhood of all races and peoples. . . .

I have not heard from Muzon since bombs and shell began to rain on Luzon Island. I do not know where Superintendent Tuck, now an "enemy alien," is; he helped lay the cornerstone. I am sure that Pastor Isasias Manahan is still at Muzon; that the district superintendent, the Rev. Arcadio de Ocera, is still encouraging his people; and that the deaconess still is teaching God's love and Christ's way to Muzon's boys and girls. Life in that barrio goes on!

In Muzon—and in a thousand other Filipino barrios—a seed has been planted: a seed that neither drouth, nor famine, nor bomb, nor gun, nor barbed wire, nor prison, nor death itself can kill. The seed of a better way, of a better life, has been planted in three hundred breasts in Muzon. Though it were buried in the grave of struggle, and hatred, and starvation, that seed will have its Easter morning; it will bloom—indeed, it is today blooming in Muzon barrio. For once a man or a child sees Christ that vision will forever remain.

I am glad that I attended that cornerstone laying at Muzon, though I spoke not a word at the ceremony. But I did see faces—young faces—in which shone something that missionaries first carried from America to the Philippines and to Muzon. And I know that, no matter what happens to the evangelical messengers themselves, that seed is living and will live in multiplied lives. It gives me hope and encouragement to know that no life given in service to others is ever given in vain.

THE NEED FOR MORAL STRENGTH

By Mrs. Irvin Rowland

Samson, the physical giant of old, bitterly learned that physical strength alone is not sufficient to overcome one's enemies—it must be supplemented by moral strength. For the love of a beautiful woman, he betrayed his God and his people by revealing to her the secret of his strength. Yet, in his weakness, he once again called upon God; he was heard and received the power to bring destruction to more of his enemies at his death than during his lifetime.

Have you and I proved faithless to God and the task He has planned for His followers to carry out? For the love of selfish interests, have we forgotten our greater duty to all mankind? Have we set physical prowess over moral stability? Have we let the physical desires triumph over the spiritual needs? Have we forgot that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?"

MRS. SALLIE A. CRENSHAW
Worker among Negroes in the coal fields

An uncertain future lies ahead, but of one thing we can be sure—if we will return to God, He will return to us, and, as an individual and as a nation, our moral strength will again bring us to a triumphant victory through the sacrifice of our own selfish interests.

WISE OR OTHERWISE

By Rev. James H. Felts

After reading "The Keys of the Kingdom," by Dr. A. J. Cronin, this column just wrote itself. The whole of it comes from that remarkable production.

I'll have enough perfect rest when I'm dead. While I'm alive I don't want to be mixed up with a lot of aged priests. I never have been able to stand the clergy in bulk.

When youth and age meet at the bend in the road, it is time for sound judgment and mutual respect.

Like a blade thrust into the warmth of his life, came a dread, a shrinking from the word "religion," a chill bewilderment that man could hate each other for worshipping the same God with different words.

He had his head on Abraham's bosom and his feet in a tub of dough.

He caught a forty-two-pound salmon. "A record, a record! Mack chanted, swept, as was I, by a wave of heavenly joy." Amen!

He persecuted her with agitated attention. She gave a sanctimonious scream.

Individualism is rather a dangerous quality in a theologian. It gave us the reformation—and the reformation gave us a better behaved Catholic Church.

He was a strange mixture of piety and ambition. "O Lord, Thy will be done!" Deep down beneath his humility was the burning thought: by this time they should have given me my rozzetta.

He inherited from his mother a burning avarice and something of her long-nosed cunning.

When a preacher's chief claim to piety is respectable laziness, his congregation seldom passes plodding decency.

True or false? A preacher should be solemn, penurious and pious?

The more people differ from you probably the more they teach you. And this applies to conduct and character as well as to station, education and personal idiosyncrasies.
—Dr. Oman.

We want the soldiers to defend us—we do very little to defend them from evils that prey upon them. Let us keep before us the motto: "Defend the defenders."
—Sam Senter,

Vacation School Recreation Period

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

He is "The Way"

Lord, how can we know the way?
I am the Way: the Way men have lost.
I am the Way: the Way back to God.
I am the Way: the Way of self-surrender.
I am the Way: the Way of peace.
I am the Way:. the Way of love.
I am the Way: the Way of light.
I am the Way: the Way of power.

—World Day of Prayer Program.

* * *

Pastors' School

The Mississippi Conference Pastors' School will be held at the Seashore Methodist Assembly Grounds, Biloxi, June 15-20, 1942.

Registration will be held at 11 a. m., on Monday, June 15, and the school will open that afternoon.

The courses which will be of especial interest to our women are:

The Christian Message for Our Day, which will be taught by Mrs. Paul Arrington, a member of the Woman's Division of Christian Service.

On Tuesday, Wednesday, Thursday and Friday afternoons Mrs. Stanley Wilson, Secretary of Christian Social Relations and Local Church Activities of the W. S. C. S., of the Mississippi Conference, will lead a seminar on the work of this department, with special emphasis on the short-term study course for the third quarter, which will be a study of how we may work now for the establishment of a durable peace.

There should be a representative of each society in the conference at this school, so begin making plans now.

Some things to be doing: watch the papers and magazines and the church periodicals for materials on these subjects and begin collecting supplementary materials. Perhaps you have copies of "That Other America," which we studied a few years ago? Look through your book shelves. The Adult Student for July, 1940, has some splendid material for the study of peace. Then, in the January number we find, "Building the World Together," and in the March number, "The World We Want to Live In."

The text for the study of missions in Latin America is "On This Foundation," by Roycroft, and may be ordered now from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. Price, 60 cents. **This study is not to be made in the societies until fall.**

The name of the text for the C. S. R. study has not been announced, except for the theme, which is "Peace." We understand that it will be a set of small pamphlets (similar to those which we used for "Shifting Populations"), and that the delay in printing has been caused by the delay in receiving the manuscript for one of the pamphlets. We hope to announce the title and the price next week. This study is to be used **during the third quarter.**

* * *

Miss Knobles in Brazil

Miss Lillian Knobles has arrived in Brazil, where she will be associated with Bennett College until it is safe for her to return to her beloved China.

Knowing how eager Miss Knobles has been to get back into the mission field, we are happy that she has been permitted to reach Brazil.

* * *

Appointments of Interest

From Mary Frances Fairchild, one of our Mississippi Conference girls who is graduating from Scarritt College, comes this message: "I don't want another day to pass without telling you of my appointment. Next year I am to work with the young people and be director of the music department at St. Mark's Community Center in New Orleans. To say that I am happy over my appointment is putting it mild indeed! I am sorry that those from our class who are going into rural work do not as yet know where they will be placed. Therefore, Doris Miller does not know where she will serve." (Doris Miller is our other girl who is graduating.)

Bethlehem Center, Jackson: Miss Ruth Carryer.

Meridian, Wesley House: Miss Maude Fail and Miss Alma Staggs.

Moore Community Center, Biloxi: Miss Sallie Ellis and Miss Sophie Kuntz.

The appointments for rural work have not been made public, so we do not have a confirmation of Miss Catherine Ezell as our rural worker.

* * *

For Spiritual Life Groups

From Mrs. E. E. McKeithen, Secretary of Spiritual Life of our conference, comes a little booklet which will be helpful to our spiritual life groups, or to individuals.

"The Game with Minutes and How to Play it," by Frank C. Laubach, price 5 cents per copy, 50 cents per dozen copies. Order from Alcyone House, 527 Berkeley Avenue, Claremont, California.

Not for one "minute" must one who has not read this booklet conclude that Frank Laubach thinks lightly of life when he speaks of it as a game. It is the winning of life which is his great concern, and life is won or lost by the winning or losing of minutes.

* * *

Cookies for the Soldiers

This week we have tried the following recipe and found it works:

¾ cup melted shortening.
1 cup molasses.
2 eggs, well beaten.
3¼ cups sifted flour.
4 teaspoons baking powder.
¼ teaspoon salt (more if unsalted shortening is used).
1 teaspoon cinnamon.
½ teaspoon ginger.
½ cup milk.
½ teaspoon soda.
½ teaspoon lemon extract.
1 cup raisins.
1 cup chopped nuts (if desired).

Mix shortening and molasses. Add eggs and stir until blended. Sift together dry ingredients, and add to first mixture alternately with the milk in which the soda has been dissolved. Add lemon extract and raisins. Nuts if they are being used. Drop by teaspoons on greased baking sheet. Bake in hot over (425F) eight to ten minutes. Makes over 100 cookies.

* * *

Wesleyan Service Guild Pin Presented

Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds, is the proud possessor of a Wesleyan Service Guild pin, the first one we have seen, presented to her by the Bettie Hughes Zone of the Meridian District.

CHRISTIAN COLLEGES

Every person ought to be sincere. If a college claims to be Christian it ought to have Christian officers and the teachers ought to be true to the Bible, to Christian principles and conduct before the classes and everywhere else. It is not necessary for the teachers to be fanatical, but they should walk daily according to the teaching of Jesus Christ. UnChristian conduct should be just cause for the dismissal of a teacher in such a college at any time.

Education will not save the world from disaster and ruin. Unless the people of the world learn and obey the teachings of Jesus Christ neither education nor financial prosperity will save the nations. The world faces sincere obedience to God or ruin. Men must treat their fellow men as Christ taught or the human race will have one world war after another; each one more terrible and disastrous than the preceding.

It is not merely necessary to conquer the Japanese army. The Japanese heart and life must be transformed by the Holy Spirit into harmony with God's truth or that people will continue to be a menace to world peace. The United States filled with drunkards, gamblers, adulterers, dishonest business and defiers of God would be as great a menace as heathen Japan to the peace of the world.

"Provide things honestly in the sight of all men."

"All things whatsoever that men should do to you, do ye also to them."

"Thou shalt love God with all thy heart, all thy soul and all thy strength and thy neighbor as thyself."

"The two shall be one flesh; whatsoever, therefore, God hath joined together let no man (or woman) put asunder."

"Glory to God in the highest, and on earth peace; good-will to men!"

These things should be taught in Christian colleges. They should be lived by all those who teach there. The Christian spirit and unchanging truth should permeate, dominate, and make powerful all education.

—Baptist Standard.

If you become a little squeamish about denouncing false teachers, read Jeremiah. If you think people are so hardened in sin that they hate you for preaching the word, read Jeremiah. A careful reading of Jeremiah is good tonic for anyone.—R. L. Whiteside.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Did You Follow the April Program of Work?

1. Business.
2. Plan for delegation to attend District Meeting.
3. Pay Scarritt Maintenance ($4 from each society).
4. Add to Life Membership fund.
5. Monthly program with items from The Methodist Woman.
6. Check Octagon Activities.
7. Offering toward scholarship to Wood Junior College.

* * *

May—a Very Important Month!

1. Business Meeting.
2. PLAN TO SEND SECRETARY OF ISSIONARY EDUCATION AND SERV-CE TO WOOD JUNIOR COLLEGE, MATH-TON, JUNE 1-6.
3. Plan WORLD OUTLOOK and METH-ODIST WOMAN CAMPAIGN.
4. Cooperate in plans for Vacation Church School.
5. Make contribution to Student Secretary Fund.
6. Review of Sessions Committee Reports.
7. Monthly program with items from The Methodist Woman.
8. Plan for Spiritual Life Groups to attend etreat at Wood Junior College, June 29 nd 30.

* * *

June—a Month to Watch

1. Business Meeting.
2. PLAN TO SEND NEGRO WOMAN TO OLLY SPRINGS, JULY 20-24. EXPENSES .00.
3. Pay Rural Pledge this quarter (25 cents er member).
4. Christian Social Relations and Local urch Activities continued.
5. Monthly program with items from The ethodist Woman.
6. Executive Committee meeting; reports ailed; one-half pledge paid.

* * *

ncouraging News—Somebody is at Work

We are very much encouraged with the rease in the number of Youth Fellow-ps that are remitting offerings to the thodist Youth Fund.

—Christian Education Bulletin.

* * *

Only One Youth Assembly

Date: June 8-13, 1942.
Place: Wood Junior College, Mathiston, ss.
Ages: 15-23 (must have reached the fif-th birthday).
Dean: Rev. W. R. Hammontree, Corinth, s.
Cost of room, board, fee, textbook and ebook: $8.50.
Write to Rev. Roy Grisham, Grenada, for ed program.

* * *

Receipt from the W. S. C. S.

OCAL TREASURERS OF THE W. S. C. be sure to give the YOUTH TREASURER a receipt for the 50% of the METHODIST YOUTH FUND that is given you. The local Youth Treasurer must enclose this receipt each time with the 50% cash remittance that is sent to Miss Vivian Lawrence, Treasurer, 505 South Shelby, Greenville, Miss. By doing this they will be able to report in the News-Letter the total amount that their YOUTH FELLOWSHIP gives to the METHODIST YOUTH FUND.

* * *

Vacation Church School Season is Here!

Since many rural public schools are closing this month, we call your attention to planning your VACATION CHURCH SCHOOL. Two leaflets are available, namely:

1. "Vacation Church Schools Are Important."
2. "Vacation Church School Materials—1942."

If further information is needed, write to your District Director of Children's Work, or to Mrs. Maurice Woodson, Conference Director, Olive Branch, Miss.

* * *

Pastors' School and Christian Workers' Training School

Date: June 1-6, 1942.

Place: Wood Junior College, Mathiston, Miss.

Dean: Rev. A. Y. Brown, Okolona, Miss.

Associate Dean: Rev. Roy A. Grisham, Grenada, Miss.

Platform Speakers: Bishop W. W. Peele, Richmond, Va.; Dr. Gaius Glenn Atkins, North Marshfield, Mass.

Cost of room, board, and fee: $6.50.

Send reservations to Rev. E. L. Jernigan, Olive Branch, Miss. (No deposit required.)

There will be courses offered of special interest to:

1. Pastors.
2. All Church School Teachers.
3. Leaders of Mission Study in the W. S. C. S.

* * *

Camps! Camps! Camps!

For information concerning the JUNIOR CAMP and the CHRISTIAN ADVENTURE CAMPS, write to: Rev. J. E. Stephens, Director, Greenwood, Miss.

* * *

Mrs Talbert Sends Us Reports of Our Foreign Work

Last we gave you a report of medical work where Dr. Lewis is representing us. This is a report of medical work at Kolar, India, in the Ellen T. Cowen Memorial Hospital.

"Last evening we had the Candle Lighting Service in the hospital chapel for our first year students who have completed their first six months of work and who received their caps yesterday. Miss Lund, nursing superintendent of Aroyavaram Sanatorium, gave an excellent address on 'Loyalty.' All of the nurses, including the staff and students, marched into the chapel singing, 'The Light of the World is Jesus.' We have a beautiful nurses' prayer which they sang while kneeling, and after the address we lighted the brass Indian lamp in memory of Florence Nightingale, who lighted the lamp of modern nursing by starting the first modern School of Nursing in St. Thomas' Hospital, London. The graduate nurses came forward and each lighted her candle from the lamp. The midwifery students then lighted their candles from those of the staff nurses. Each class lighted their candles from those of the preceding class and repeated a verse of Scripture relating to Christ as the 'Light of the World.' With candles lighted and the electric lights turned off, they sang their school song, 'Others.' Dr. Corpron pronounced the benediction and they marched out with candles alight. We hope these nine students who received the light for the first time at this service, may keep it burning brightly in their hearts and lives so long as they live. They are a fine class and have responded well to all our efforts."

* * *

Another Interesting Story from Mrs. Talbert's Files

Rev. A. C. Chakravarti was a holy man in Brindaban and was converted largely through the influence of Miss Eunice Porter. The following is from Elda Barry, R. N., of Creighton Freeman Hospital in Brindaban:

"You will remember Rev. A. C. Chakravarti and his family and the ashram where they live. Last week a new dispensary was dedicated there. It was built in memory of Bishop and Mrs. Badley's son, Brenton. Dr. Gangeli will carry on work for the village people round about there. It is thrilling to think that what seems the impossible has happened—on that sacred Hindu pilgrimage path Christian work is really established. Pilgrims who come from so many places in India must follow this seven-mile path to visit the many shrines and places of worship and so complete their pilgrimage. And as they are about half-way around the path what a surprise and revelation it must be to look up and read in the vernacular such verses as 'God Loves,' and 'God sent His Son to save sinners,' etc. These are painted in large letters and can be read from some distance as they walk along. Then on the corner is the 'Good Cheer Dispensary,' and a place where they may sit. I try to imagine what the Gospel must mean to these many people who are hearing it for the first time. Bishop Badley read I. Corinthians 13, in church, and one Hindu man was so impressed he wanted to buy the book that had such teaching in it."

Judge—Have you anything to offer the court before sentence is passed on you?

Culpit—Nothing, Your Honor; my lawyer has taken my last cent.—Pathfinder.

If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts towards Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer.—Fenelon,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA.
MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Delegates Attend Assembly

A number of delegates from the Louisiana Conference attended the Assembly which was held in Columbus, Ohio, May 19-22. Included in those attending were: Mrs. John B. Pollard, Conference President; Mrs. W. R. Simmons, newly elected Secretary of the Wesleyan Service Guild; Mrs. E. C. Gibson, District Secretary of the Monroe District; Mrs. T. D. Chapman, District Secretary of the Alexandria District; Mrs. J. H. Thatcher, Secretary of Organization and Promotion; Mrs. George Sexton, Jr., President of the South Central Jurisdiction; Mrs. W. M. Ledbetter, a member of the Executive Committee of the Woman's Division; Miss Dorothy Stephens, delegate from the Wesleyan Service Guild; and Mrs. C. I. Jones, Secretary of Supplies.

* * *

Natchitoches Entertains District Meeting

The Alexandria District held it annual meeting of the Woman's Society of Christian Service on Friday, May 8, with the Natchitoches society as hostess.

The meeting was opened with a prayer led by Dr. R. H. Harper, district superintendent. It was followed by the singing of the hymn, "Heralds of Christ." A special number, "The Lord's Prayer," was very beautifully sung by Mrs. George Parbs.

Mrs. L. A. Blevins, of Glenmora, chose "The Christian Way is Forward," as the subject for the opening devotional. Mrs. Blevins said that in going forward in our Christian service we must remember the power of prayer. She also said that we must make our church program more vital, we must make missions a reality, and we must make our homes more Christian.

Mrs. T. D. Chapman, District Secretary, gave the report of the work of her district.

Miss Mamiej Chandler, the Student Counselor at Normal, gave an inspirational report of her work on the campus and told of the many activities being carried on among the students.

The guest speaker, Miss Bessie Oliver, of Kansas City, talked on Scarritt College and also told of many of her experiences in Korea. Miss Oliver said, "Two thousand years ago force might have thought it had conquered, but Christ lived again. That same thing is happening today. We must remember, 'For Thine is the Glory and Power', and work and pray for a greater Christian world."

Mrs. J. J. McKeithen, of Grayson, conference vice-president, talked on World Federation and urged all society members to study "The Methodist Woman," so as to keep informed of the activities of this phase of our work.

During the noon hour the Natchitoches society graciously served a luncheon to the many guests. At the conclusion of this friendship hour, Mrs. L. A. Blevins, of Glenmora, was presented with a Life Membership by the district.

The afternoon session was opened by a prayer led by Rev. H. B. Hysell, of Winfield. This was followed by a Memorial Service conducted by Mrs. Jeff Peol.

Dr. Ruth Nuttall talked on Children's Work, urging a Vacation Church School in every church.

Mrs. J. B. Pollard, our conference president, gave a most inspirational message. She said that "Never before has the Church had such an opportunity. It has been in times of darkness that the Church of God has made its progress. The only way to meet the tragedy of this hour is to go forward."

The highlights of the Annual Conference of the W. S. C. S. were briefly reviewed by Mrs. C. A. Whitener.

Mrs. J. J. McKeithen talked on "The Christian Home." She gave detailed information and lists of materials for study courses.

The Spiritual Life work was presented in detail by Mrs. L. A. Blevins.

* * *

Shreveport District Meets at Noel Memorial Church

The Woman's Society of Christian Service of the Shreveport District met at Noel Memorial church, Shreveport, on May 13, at 10 a. m.

The meeting was opened with a devotional led by Mrs. Clarence Schaffer, followed by a business session presided over by Mrs. Ira Campbell, of Coushatta, District Secretary.

The zone leaders for the district: Mrs. M. E. Joyner, Mrs. W. H. Martin, Mrs. W. L. Gilmer and Mrs. E. E. Stewart, called the roll of the societies.

Following the business session, at which time resolutions from the Conference on Spiritual Life and Missionary Education were presented, the following program was presented:

Report of District Secretary—Mrs. Ira Campbell.
Scarritt Associates—Miss Grace Gatewood.
Address—Miss Ora Oliver.
In Memoriam—Mrs. G. W. Dameron and Zone Leaders.
Literature Display.
Solo—Mrs. Dana Dawson.
Address—Mrs. George Sexton, Jr.
Benediction—Rev. A. M. Freeman.
Luncheon.

* * *

A Creative Peace

What hope is there of a creative peace? Were conditions for a constructive peace ever more disheartening than conditions at this moment?

Many people express the conviction that only a United Nations' victory can give hope for a constructive peace. Surely an "Axis" victory will limit freedom and will spread tyranny and oppression of minorities. We find no enthusiasm for peace in an "Axis" victory.

On the other hand, the loss of peace by World War Number I victors is still fresh in our minds. We cannot assume that military victory in World War Number II will **inevitably** lead to justice and to lasting peace. A constructive peace will surely have to be worked for to be won. The forces which to date have maintained absolute national sovereignties, imperialist exploitation, economic injustice, racial discrimination, private interest at the expense of the common welfare—or, minority oppression, economic "self-sufficiency," false racial superiority, and armed irresponsible power—are not the forces which create a just and durable peace. To superficially conclude that military victory in itself will inevitably bring a new era of freedom, democracy, and enduring peace is to fly in the face of history.

A creative peace requires a creative design for the post-war world. A creative design must take into account: **first**, principles underlying a cooperative world order providing for peaceful methods of social and political change; **second**, limitations upon absolute national sovereignty; **third**, provision for the responsible use of power under agencies of international agreement and authority. A creative design will take into account **all** nations, races and classes. It must give full consideration to the needs of **both** victor and vanquished. It will require that both domestic and international economy have as their primary motive the needs of **all** peoples.

A constructive, or creative, peace requires **day-by-day** decisions and actions making for good will, economic and racial justice, democracy—foundations of a future just and durable peace.

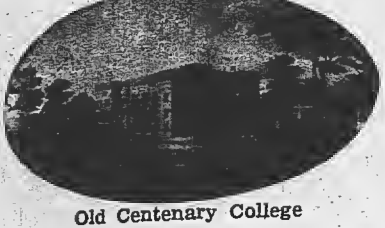
A creative peace rests ultimately upon a basis of **persons of good will** whose personal interests are considered in relation to the general welfare. If this condition is to be met in the making of the post-war peace, Christians and the Christian Church must create a public opinion and a strong ecumenical Christian fellowship transcending all divisions of nation, race, color and class.

Can any church afford to neglect study, prayer, discussion, and faithful service now for peace?

"Lest We Forget!" Methodist churches are requested by official action of the Commission on World Peace to observe May 24. Harold Ehrensperger is author of this special service. Sample copies will be available to pastors; programs provided at cost to churches. All Methodist churches should participate. Address orders to the Commission on World Peace, 740 Rush Street, Chicago, Illinois.

A South African soldier with the British forces in North Africa writes home: "They tell us that the reason for the scarcity of fruits and vegetables is the difficulty with which they are transported. Well, I would like to know how they get six million tles of beer up every month. It makes one think."—Exchange.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 31, 1942

By Rev. W. C. Newman

FRIDAY: THE DAY OF SUFFERING

Lesson Text: Mark 14:32-34; 44-46; 15:1-5

Golden Text: Not my will, but thine, be done.—Luke 22:42.

Even the most excruciating pain of the body is not more terrible than the agony of spirit that comes to a sensitive soul under some of the conditions of life. There are some things worse than death. Gethsemane was not more endurable to Jesus than Calvary. And here in Gethsemane Jesus came face to face with the forces that break men's hearts, even before his body was broken on the cross. What those forces are, and how we may meet them, might well be the things we seek for in today's Church School lesson.

The Sorrow of Being Misunderstood

There are conditions under which I can understand how it would be even a little comforting to have the enmity of certain kinds of people. To meet opposition from definitely bad people is in some degree a tribute.

But so different was Jesus from us that his love reached out to the worst of men, and he grieved over people who are held in contempt by most of us.

How crushed he must have been, then, that not only the wicked people of his time, but many of the best people also misunderstood and misjudged him, falsely accusing him, and sought to destroy him.

To these people Jesus manifested an attitude that is at once very difficult and very beautiful. He did not match their enmity with great indignation as we would have done. He loved them to the end, and broke his heart over them here in the Garden of Gethsemane.

Perhaps the most beautiful tribute ever paid him is in the statement that "being reviled, he reviled not again." No wonder we are told that he "began to be greatly amazed," as he came to feel the agony of misunderstanding.

Disappointment in People

One of the causes of disillusionment and bitterness springs from meeting with disappointment in someone we had trusted. A dear friend who failed us at a crucial moment, a leader we had followed with implicit trust but who proved unworthy of that trust, a very greatly loved son or daughter in whom rested our hopes and joys, but who wandered away into the far country—I have known many such instances in real life.

All attempts to explain Judas, all natural contempt for him, all argument as to his being predestined to the terrible deed of betrayal, lose point when placed beside the awful grief of Jesus over Judas' treachery. I cannot doubt that Jesus loved him as dearly as he loved John, or that he hoped for Judas the same great life that Peter was to achieve in later years. And Judas sold all that for money.

Yet the failure of this disciple did not shake Jesus' faith in people, nor did he allow a bitter spirit to possess him.

The Despair that Comes from Failure

Jesus did feel the sense of failure. Over and over he gave expression to it. "O Jerusalem, how oft would I have gathered thy children together . . . and ye would not!" He had done his best, but he had not succeeded in getting men to understand his teachings nor to accept his way of life.

Now the natural attitude, the one we would manifest most likely, would have been one of utter disgust with people who were so blind and unresponsive. Once I heard a Methodist preacher deliver a sermon to his congregation, and when no one responded to his invitation at the close of the service, he said to those people, "I have preached you enough Gospel to save your souls and take you to heaven. If you won't accept my invitation you can just go on to hell."

It was not so with Jesus. Not to win the people to his God was more grievous to him than to be crucified.

A Broken Heart but an Unbroken Spirit

Years ago old Dr. Kesler, of Vanderbilt, came to our college to speak. One sentence he repeated until it fairly engraved itself upon my memory. Speaking of Jesus he said, "He believed in God, and be believed in man; and he would not quit, and he would not grow bitter."

That is the lesson of Gethsemane, and a much needed lesson for us. We cannot blind ourselves to the disappointments that come our way, nor lessen their sorrow. We can keep our faith in God and in men, and maintain a Christian spirit.

DANCING

Recently a group of school girls were discussing the question of dancing. They all agreed that they wanted to dance, and that their mothers desired that they be good dancers, and that they dance in the school dances and other "select" dances. However, there was a chorus of protests against the hide-bound position of their dads. These girls agreed that their fathers were old fogies and fossils, in that they did not join their mothers in enthusiastically endorsing the dance as the best means of entertainment and diversion for our school girls. Only one girl present seemed to have any very high regard for her father, and that girl finally declared that she agreed with her dad in his opposition of the program of the mother. She very plainly told the other girls that a frank talk with her father had convinced her that the dance was not altogether a safe practice. Surely we are come to perilous days when the father must stand in his home as the protector of his little daughter from the silly and foolish notions of a light, worldly, unstable mother. But that seems to be the turn of things these days. Few fathers are enthusiastic about their daughters going the way of the modern dance. They know why!

—Shuler's Magazine.

"THINKETH NO EVIL"

Let no man think that he has the experience of perfect love until he has come to live in the thirteenth chapter of First Corinthians, no matter how many visions, ecstasies, or "blessings" he may have experienced. Occasional visits to that wonderful chapter are not enough to prove his claim as an inhabitant of the Canaan of perfect love. He must come there as a permanent resident. What a pity it is not clearly understood that holiness is more than a sentiment, and that the destruction of inbred sin means "unfeigned love of the brethren." The thirteenth of First Corinthians is the most practical chapter in the Word of God. It sums up in its principles all our duties and relations to our fellow men. Its universal practice would change this world into a paradise. One of its most pointed and pithy assertions concerning love is,. It "thinketh no evil." It has no suspicions. One of the most common failings of men is to misjudge the motives of others. There are professors of holiness who are full of evil surmisings and suspicions of others, which they are not backward in declaring. Such people are deceived when they think they have the Blessing. Let us test all our experiences and professions by First Corinthians 13.—C. J. Fowler, in Wesleyan Methodist.

SOOCHOW JOINS FUKIEN

By W. W. Reid

Soochow University, one of the leading Christian higher educational institutions of all China, is now moving to its fourth "stand" since central China has been overrun by Japanese troops. News of this latest move of this "university in exile" has just been received by President Y. C. Yang, who is on leave in New York City.

Soochow University is joining Fukien Christian University, in exile at Shaoho—250 miles inland from Foochow—and will operate in and with that institution.

When Japanese forces took over Soochow, the University first moved 200 miles to Huchow, in Chekiang Province. With the spread of the Japanese, it moved later to the International Settlement in Shanghai. Here it had a faculty of 90 full-time and 30 part-time professors and instructors; and more than 1,350 students in its arts, science, and law college, and 900 in the University High School.

When the Japanese took over the International Settlement in Shanghai, this latest move to Fukien Province became advisable. "We are still weathering the storm and keep going," smiles Dr. Yang.

Energy and invincible determination, with a right motive, are the levers that move the world.—Porter.

THE CHRISTIAN FIRESIDE

YOUNG ENGLAND

By Rev. Vivian T. Pomeroy, D. D.

Note by Uncle. Robin is ten. Lucinda is nine. Spelling and punctuation as in the original letter.

Dear Uncle,

The parcle is lovely. We liked the long sweet sticks best made of peppermint rock. Grannie says it is called candy in America. We jumped around when Mummie opened the parcle and Cinda said Look Grannie is crying. Grannie said No I am laughing because they have thanksgiving day in America and this is our thanksgiving because the Plymouth rock has come to England. We did not know about this so Daddy told us and we were pleased. Have you seen the Plymouth rock and is it as big as the rock of Gibralter?

Daddy says I am to tell you we are not hungry and have plenty to eat. But now I have told you this Cinda and I do not think Daddy means the same as we mean because enouf is not the same as having some candy.

There is a funny thing I must tell you. I did not like boiled eggs before the war and now when we can only have an egg for a treat I love boiled eggs. Cinda when it was before the war ate some kale and it made her spit so she was punished for spitting. And now she loves kale not because she was punished but she says kale will make her strong and not have asthma so she can go on the roofs and be a fire watcher. I dont tell her she cant because Mummie says dont quarrel children till the war is over. Grannie and Mummie think the blackout is the worst but I dont because I can see in the dark like a cat.

Mummie cut the sweets and they will last thirty two days. Grannie has a box of shells from Australia she said you played with them when you were little. It is an awful time ago for them not to be lost. But Grannie and Cinda play a game with them. Grannie says now we will count our blessings and see who wins. So they put the shells out in 2 rows and the one who gets the most wins. One for when we have cake and one for when we go to the cinema and one for when it isn't our turn to stand in the cue for rations. Cinda won the game once. She got 17 blessings but it was not really fair because she counted things like going to tea with her teacher.

Grannie says so now we have thanksgiving too and thank you from us all even Toby who had a sweet.

Love and kisses we will come to America when the war is over and see the Plymouth rock.

With love from
Robin.

P. S. Do you like the way I sign my name?

P. S. again. I have seen American planes and I know their sound.

Final, fond, avuncular note. Robin's signature has a flourish which suggests a sea-serpent in a fit.—Reprinted by special permission of the author and The Christian Leader.

Percy: "Just think, these ruins are two thousand years old."

Bill: "Aw, g'wan; its only 1941 now."

—Selected.

I HAD A LITTLE DOGGY

I had a little doggy that used to sit and beg;
But doggy tumbled down the stairs and
broke his little leg.
Oh! doggy, I will nurse you, and try to
make you well,
And you shall have a collar with a little
silver bell.

Ah! doggy, don't you think that you should
very faithful be,
For having such a loving friend to comfort
you as me
And when your leg is better, and you can
run and play,
We'll have a scamper in the fields and see
them making hay.

But, doggy, you must promise (and mind
your word to keep)
Not once to tease the little lambs, or run
among the sheep;
And then the little yellow chicks that play
upon the grass,
You must not even wag your tail to scare
them as you pass.

—Author Unknown.

III. ORTHODOXY

By R. Lincoln Long

(From the Greek) Orthos—right.
Dokeo—think.

Since the French Revolution orthodoxy has stood for the dark age in the mind of progressive thinkers, and today it stands for pharisaism. To be orthodox is to be reactionary, or a "stand-patter," and not many dare proclaim orthodoxy without losing attention. If orthodoxy is passed and heresy has gained the day, why is everyone spending so much time denouncing a thing that does not exist? Is much courage required for the task of denouncing a slain enemy? The modern orator who proudly proclaims that he is not afraid to say what he thinks, usually says it to an audience that thinks as he does. And today everybody is thinking fearless thoughts. When everyone becomes a martyr to the truth, martyrdom becomes too common to be sainted.

What is to be gained by being a heretic, for heresy's sake? And in the midst of the cry for free speech shall we not allow a hearing for orthodoxy? While advocating modern adventures in thought it may be well to remember that there is a religious Bolshevism and an intellectual Bolshevism, as well as political. If the obnoxious political Bolshevist could speak the language of the drawing room he might be considered one of the many prophets of liberating doctrines. If this confusion of tongues and opinion is only a passing fad it may be well to remember that after the French Revolution there was the coup d'etat, and the reaction that followed lost the freedom that had been gained.

And after all, what is orthodoxy? According to its derivatives it means right thinking. Right thinking covers the whole truth, and new winds of doctrine are apt to be merely fragments of the Truth. Christ was the Word made flesh. He was the whole Truth, and it was He who said that to know the whole truth was to obtain freedom. To know the whole truth is part of Christian conduct. You are apt to hate an individual merely because you have only a part of the truth about him. The mystery of Christ, human and divine, will be solved when you know the whole truth and not before. If then the united church, the Inter-Church World Movement will become more than a temporary movement and will in this day of confusion of thought teach the world the whole truth of Jesus Christ, the greatest task will be performed. If true orthodoxy is the whole truth, the more we have of it the better. And by the same logic let us pray that the united church shall be an orthodox church—The Presbyterian Tribune.

THE FRIENDLY MAN AND THE BENEDICTION

It had been an irritating day.

Such days, I suppose, come to us all now and then. Beginning badly—I was late out of bed—it grew worse. The weather was unseasonable at first, and the war news was not assuring.

As I went to business in step with Hemingway I had to listen to all his domestic troubles; and when I arrived at the office I learnt that Miss Ripley was off with a cold—a most vexatious trial for me.

So it went on. I was interrupted in my work. Lunch was a poor affair. I had more than one worrying letter and several bothersome duties. All of which goes to show that the Friendly Man, in common with others, is sometimes disgruntled—as, indeed, his wife knows only too well.

Home at last, I sat down to tea alone, the lady of the house being out—a circumstance which did not please me.

Finally, I went into the garden when the evening sunshine was gleaming like gold on the wet lawn. How peaceful it was out there. The sky had cleared. Sunshine had banished the clouds. I walked alone in the stillness. Then I paused to listen.

My neighbor's little girl had gone to bed, it seemed. Her window was open, and she was singing—as she loves to do. Softly came the words of her childish evening prayer: "Jesus, tender Shepherd, hear me"—

**"All this day Thy hand has led me,
And I thank Thee for Thy care . . ."**

The sweet voice sank into my soul like a benediction, and when the hymn was done I went indoors with a new spirit.

—Methodist Recorder.

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

A DEVOTIONAL MEDITATION I.

By Rev. C. E. McLean

In the Beginning, God—Genesis 1-1.

These words should weigh in our thinking no matter what we undertake, or plan, or dream. They go back to the beginning of things and pull aside the curtains of the dawn of time that we may contemplate creative powers at work setting in motion the vast expressions of God's wisdom and might, which were to issue in what we call the Universe, but which, to Him, was to be a home and workshop for His expected children. Through the mists of time, we can sense the seeming emptiness and void of chaos, yielding to the impact of His will and taking form and meaning from the patterns of His purposes. When the earth had developed properties capable of supporting them, His children appeared, "made in His own image and after his own likeness," and with a challenge to trust and obedience woven into their inmost souls.

Later His revelation of Himself, through His Word, through His Son, and through the ministries of His Spirit, unfolded itself across the paths of the wandering race as an added expression of His love and care for His children, through which His dream for them could be realized. Whenever we face the questions of life's meaning and destiny, we must recognize God who, in the background of all that has been done for us, is the Fashioner of every beautiful and worthy expectation toward which we may strive.

In the beginning, God had a dream for us —a dream of happy children growing to maturity in terms of the realization of His Life and likeness and in the joy of His fellowship. Throughout the centuries the whole sweep of His Providence has been centered upon making that dream come true!

THOMAS ANDREW TYLER

Thomas Andrew Tyler, or "Uncle Andy," as he was affectionately known by the community, died at his home in Zwolle, La., on Saturday, April 26, from a stroke of paralysis. He was one of the most faithful and best-loved members of Zwolle Methodist church, of which he had long been a member and leader.

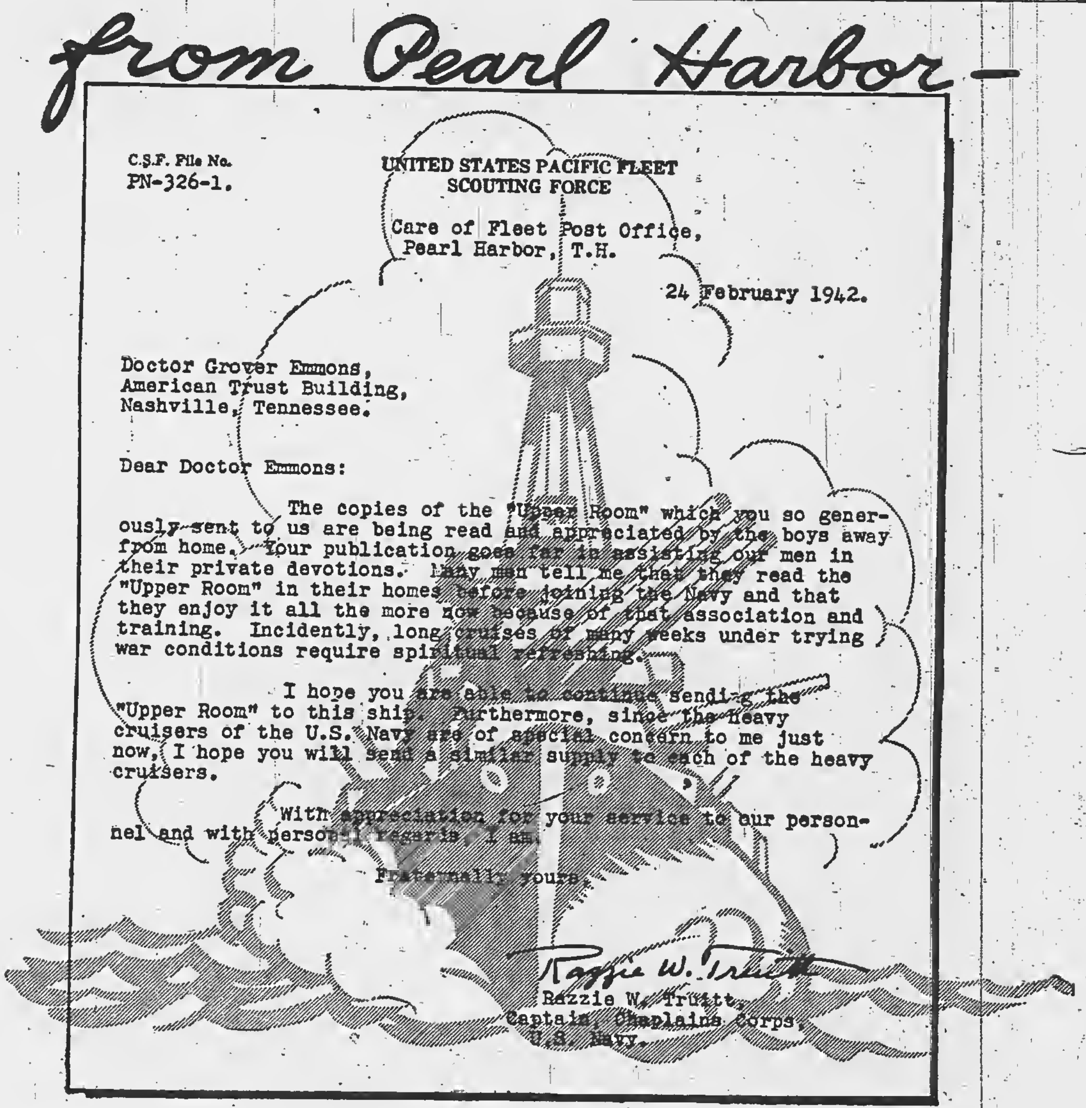
He was born May 24 (a date immortal to Methodists), in the year 1867, near Bayou Scie, La., only a few miles from Zwolle, and was buried in the Bayou Scie graveyard, close to the old church, at whose altar he found the Saviour when a young man. His parents were James Andrew Tyler and Jane Woods Tyler.

In 1887 he married Miss Adelina Vidler, and to this union were born four children, three of whom preceded him to the heavenly home, where their mother had gone in 1901. On November 26, 1902, he married Miss Kizzie Franklin, who survives him, with their five children: Clifton, Raleigh, Mabel, Arline and Paralee. Mr. Jim Tyler, of Many, La., is the only surviving child of the first marriage.

From early youth, Mr. Tyler was an ardent Methodist, and until incapacitated by illness in 1939 was an active leader of the church he loved, having served in such capacities as steward, church treasurer, Sunday school superintendent and teacher. Even after infirmity brought to a close his active leadership in the church, his presence at every preaching service was a familiar and well-beloved one, and an inspiration to the pastor.

His gentle and kindly influence, together with his hearty good humor and genuine Christian life, made his going particularly sad to the community, but his memory blessed. Happy as Heaven must be, it must be even happier because of this gracious Christian, who has come to live there. It is such lives as this that make the Kingdom of God on earth real and the Kingdom of Heaven glad.

ALFRED M. BROWN.


from Pearl Harbor-

C.S.F. File No.
PN-326-1.

UNITED STATES PACIFIC FLEET
SCOUTING FORCE

Care of Fleet Post Office,
Pearl Harbor, T.H.

24 February 1942.

Doctor Grover Emmons,
American Trust Building,
Nashville, Tennessee.

Dear Doctor Emmons:

The copies of the "Upper Room" which you so generously sent to us are being read and appreciated by the boys away from home. Your publication goes far in assisting our men in their private devotions. Many men tell me that they read the "Upper Room" in their homes before joining the Navy and that they enjoy it all the more now because of that association and training. Incidently, long cruises of many weeks under trying war conditions require spiritual refreshing.

I hope you are able to continue sending the "Upper Room" to this ship. Furthermore, since the heavy cruisers of the U.S. Navy are of special concern to me just now, I hope you will send a similar supply to each of the heavy cruisers.

With appreciation for your service to our personnel and with personal regards, I am,

Fraternally yours,

Razzie W. Truitt

Razzie W. Truitt,
Captain, Chaplains Corps,
U.S. Navy.

REMEMBER YOUR BOYS IN SERVICE! You can mail them each quarter, at small expense, an individual copy of The Upper Room in our special Army-Navy envelopes, carrying your name "with best wishes." Many churches thus are keeping old ties unbroken.

Or, if you wish, send $5 to The Upper Room and we will send 100 copies of the current issue to an army or navy chaplain for distribution among his men. If you want your consignment sent to a particular camp or post, we will forward it to the chaplain designated.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. What greater good could you accomplish than to see that every home in your congregation is supplied with The Upper Room and that through your local church our soldiers and sailors have this vital devotional aid!

The July, August, September issue is now ready for distribution. Order your full requirements TODAY. Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning unused and unsold copies at our expense. Single yearly subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Special Army-Navy envelopes, $1.00 per 100. Send all orders to

THE UPPER ROOM

307 American Trust Bldg. • Nashville, Tenn.

PACEMAKERS

NORTH MISSISSIPPI

Aberdeen

Aberdeen District Conference	9½
Rev. A. Y. Brown, Okolona	16
Rev. A. S. Brisco, Derma	11
Rev. G. A. Baker, Verona	11
Rev. E. H. Cunningham, Amory	10
Rev. J. W. Holliday, Tremont	3
Rev. G. H. Ledbetter, Egypt	3
Rev. R. C. Mayo, Woodland	2
Rev. G. R. Meaders, Shannon	12
Rev. R. G. Moore, Water Valley	20
Rev. W. C. McCay, Nettleton	20
Rev. H. R. McKee, Pittsboro	14
Rev. J. L. Nabors, Jr., Mooreville	13
Rev. Milton Jay Peden, Prairie	5
Rev. J. V. Stewart, Coffeeville	15
Rev. T. F. Sartain, Vardaman	3
Rev. E. R. Smoot, Aberdeen	11
Rev. E. F. Tucker, Calhoun City	8
Rev. W. A. Tyson, Tupelo	28
Rev. W. D. Waugh, Becker	10

Columbus

Columbus District Conference	17½
Rev. J. J. Baird, Louisville	20
Rev. G. W. Curtis, Sturgis	8
Rev. V. C. Curtis, West Point	21
Rev. J. R. Countiss, Starkville	12
Rev. T. E. Gregory, Columbus	15
Rev. J. W. Gibson, Louisville	2
Rev. J. N. Humphrey, Weir	2
Rev. S. W. Hemphill, Artesia	3
Rev. J. L. McElroy, Kosciusko	5
Rev. E. G. Potts, Chester	11
Rev. S. B. Potts, Sallis	10
Rev. M. E. Scott, Eupora	4
Rev. T. W. Smallwood, Ethel	4
Rev. H. D. Suydam, Mathiston	2
Rev. E. M. Shaw, Longview	11
Rev. J. D. Simpson, Crawford	6
Rev. E. B. Sharp, Noxapater	5
Rev. Chas. E. Stewart, Bellefontaine	3
Rev. R. A. Thornton, Shuqualak	13
Rev. T. B. Thrower, Kosciusko	11
Rev. W. M. Wright, Brooksville	8
Rev. J. D. Wroten, Columbus, First	62

Corinth

Rev. E. M. Allen, Tishomingo	8
Rev. A. C. Bishop, Baldwyn	6
Rev. J. B. Burns, Ashland	2
Rev. B. F. Bullard, Kossuth	5
Rev. K. E. Clark, New Albany	15
Rev. J. F. Elliott, Mantachie	2
Rev. T. H. Ferrell, Booneville	20
Rev. T. A. Filgo, Dumas	4
Rev. J. A. George, Oxford	6
Rev. W. R. Goudelock, Corinth	6
Rev. W. R. Hammontree, Corinth	18
Rev. M. N. Hamill, Iuka	6
Rev. J. Noel Hinson, Blue Mountain	22
Rev. W. H. Heath, Hickory Flat	3
Rev. W. M. Hester, Myrtle	11
Rev. C. L. Ivy, Marietta	3
Rev. Z. A. Jumper, Potts Camp	12
Rev. L. P. Jumper, Guntown	5
Rev. W. R. Liming, Rienzi	5
Rev. E. G. Mohler, Iuka	3
Rev. Marlin McCormick, Fulton	5
Rev. W. C. Newman, Corinth	62
Rev. C. A. Parks, New Albany	73
Rev. Seamon Rhea, Holly Springs	22
Rev. J. E. Roberts, Booneville Ct.	14
Rev. C. L. Rogers, Ripley	19
Rev. N. L. Threet, Chalybeate	4
Corinth District	18½

Greenville

Greenville District Conference	24
Rev. M. E. Armstrong, Jonestown	13
Rev. S. E. Ashmore, Indianola	21
Rev. W. B. Baker, Leland	10
Rev. A. R. Beasley, Hollandale	11
Rev. W. C. Beasley, Boyle	2
Rev. W. R. Crouch, Dublin	3
Rev. G. C. Gregory, Shelby	14
Rev. J. M. Guinn, Merigold	2
J. H. Johnson, Clarksdale	7
Rev. R. G. Lord, Cleveland	5
Rev. J. C. Wasson, Lula	5
Rev. L. P. Wasson, Greenville	9

Greenwood

Rev. W. P. Bailey, Minter City	6
Rev. T. M. Bradley, Inverness	5
Rev. C. W. Baley, Poplar Creek	2
Rev. W. W. Bruner, Swiftown	5
Rev. A. L. Davenport, Vaiden	25
Rev. E. C. Driskell, Pickens	3
Rev. T. M. Dye, Jr., Carrollton	10
Rev. N. D. Guerry, Schlater	4
Rev. J. H. Holder, Winona	7
Rev. W. O. Hunt, Webb	5
Rev. R. T. Hollingsworth, Itta Bena	15
Rev. E. S. Lewis, Durant	11
Rev. W. S. McAlilly, Sidon	4
Rev. W. T. Phillips, Tchula	10
Rev. H. H. Wallace, Drew	12
Rev. R. E. Wasson, Black Hawk	16
Rev. J. W. York, Sunflower	4
Greenwood District	18

Sardis-Grenada

Sardis-Grenada District Conference	6
Rev. A. W. Bailey, Holcomb	25
Rev. B. B. Bailey, Mt. Pleasant	2
Rev. H. L. Beasley, Victoria	5
Rev. B. D. Benson, Sardis	2
Rev. W. J. Cunningham, Sardis	11
Rev. W. M. Campbell, Lake Cormorant	3
Rev. H. E. Finger, Jr., Coldwater	10
Rev. L. H. Floyd, Tyro	2
Rev. E. L Jernigan, Olive Branch	19
Rev. L. C. Lawhon, Lambert	13
Rev. H. P. Lewis, Byhalia	6
Rev. W. H. Mounger, Como	8
Rev. N. N. Maxey, Horn Lake	2
Rev. A. C. McCorkle, Charleston	12
Rev. W. W. Milligan, Tutwiler	13
Rev. Jno. M. McCay, Nesbitt	2
Senatobia	15

MISSISSIPPI CONFERENCE

Brookhaven

Rev. W. L. Blackwell, Gallman	3
Brookhaven District Conference	14
Rev. Frank E. Dement, Jr., Monticello	14
Mrs. W. F. Foxworth, Foxworth	3
Rev. J. H. Hetrick, Georgetown	2
Rev. J. C. Jackson, Hamburg	2
Rev. N. S. Loftus, Jayess	10
Rev. J. W. Moore, McComb	3
Rev. D. H. McKeithen, Bogue Chitto	5
Rev. M. L. McCormick, Brookhaven	3
Rev. E. E. McKeithen, Utica	3
Rev. C. H. Strait, Summit	5
Rev. Guy L. Sigrest, Summit	11
Rev. J. W. Sells, Crystal Springs	2
Rev. D .W. Ulmer, Scotland	11
Rev. C. W. Wesley, Hazlehurst	13
Rev. G. F. Winfield, Magnolia	3
Rev. Roy Wolfe, Prentiss	4

Hattiesburg

Rev. A. J. Boyles, Magee	21
Rev. J. A. Bridewell, Hattiesburg	8
Rev. J. E. J. Ferguson, Sumrall	2
Rev. B. M. Hunt, Hattiesburg	10
Rev. T. R. Holt, Collins	8
Rev. E. A. Kelly, Richton	5
Rev. J. W. Leggett, Jr., Laurel	8
Rev. E. M. Lane, Montrose	5
Rev. B. M. Lawrence, Heidelberg	4
Rev. O. S. Lewis, Hattiesburg	10
Rev. A. M. O'Neil, Petal	8
Rev. H. E. Raley, Bay Springs	31
Rev. E. W. Scott, Clara	13
Rev. T. B. Winstead, Ovett	3
Rev. D. P. Yeager, Collins	2
Hattiesburg District	11

Jackson

Jackson District Conference	27
Rev. L. E. Alford, Benton	5
Rev. A. M. Broadfoot, Bolton	2
Rev. J. L. Carter, Canton	11
Rev. R. E. Case, Homewood	6
Rev. W. J. Ferguson, Flora	11
Rev. J. H. Grice, Vaughan	2
Rev. J. E. Gray, Forest	2
Rev. L. D. Haughton, Jackson	2
Galloway Memorial, Jackson	7
Rev. J. C. Jackson, Hamburg	4
Rev. Glendell A. Jones, Florence	5
Rev. Roy H. Kleiser, Jackson	5
Rev. G. P. McKeown, Brandon	8
Rev. L. T. Nelson, Madison	4
Rev. J. S. Noblin, Carthage	15
Rev. G. L. Oliver, Johns	5
Rev. J. A. Wells, Jackson	2

Meridian

Rev. G. E. Allan, Meridian	6
Rev. T. M. Ainsworth, Shubuta	2
Rev. T. M. Brownlee, Meridian	2
Rev. M. E. Burnett, Meridian	2
Rev. H. C. Castle, Philadelphia	7
Rev. Murray Cox, Enterprise	8
Rev. H. A. Gatlin, Meridian	5
Rev. G. Eliot Jones, Pachuta	5
Rev. G. H. Jones, Newton	16
Rev. T. A. King, Collinsville	6
Rev. Hugh McRaney, Lauderdale	3½
Rev. A. S. Oliver, Meridian	3
Rev. T. J. O'Neil, Meridian	9
Rev. J. B. Shearer, Scooba	2
Rev. E. D. Simpson, DeKalb	2
Rev. H. W. F. Vaughan, Decatur	2
Meridian District Conference	13

Seashore

Rev. F. L. Applewhite, Lumberton	2
Rev. J. B. Cain, Columbia	7
Rev. C. C. Clark, Gulfport	126
Rev. A. M. Ellison, Bay St. Louis	11
Rev. W. Fulgham, Saucier	5
Rev. W. B. Jones, Lucedale	10
Rev. G. H. McBride, Vancleave	5
Rev. R. I. Moore, Long Beach	3
Rev. J. H. Morrow, Picayune	2
Rev. W. R. Murray, Escatawpa	2
Rev. P. O. Nix, Wiggins	3
Rev. E. E. Samples, Brooklyn	3
Rev. E. W. Ulmer, Pascagoula	11
Rev. R. L. Walton, Moss Point	2
Seashore District	11

Vicksburg

Rev. R. E. Alsworth, Edwards	12
Rev. R. A. Allums, Gloster	12
Mrs. N. E. Cunningham, Gibson Memorial	15½
Rev. C. W. Crisler, Yazoo City	3
Rev. P. H. Grice, Louise	2
Rev. J. B. Holyfield, Port Gibson	11
Rev. J. A. McRaney, Hermanville	4
Rev. T. O. Prewitt, Vicksburg	4
Rev. E. E. Price, Lorman	5
Rev. L. J. Snelgrove, Silver City	3
Vicksburg District Conference	25
Rev. Morelle H. Wells, Fayette	13
Rev. B. H. Williams, Centreville	3
Rev. A. W. Wilson, Washington	3

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

Christ is the Living Christ. The tomb has been open . . . for nearly two thousand years. My heart is also open to the Lord. He lives in me. He is the living Christ because He lives in the lives of Christians. . . . We Christians say that to live in Christ is already heaven.

—Sadhu Sundar Singh.

THE PRAYER-ROOM TODAY

Saviour Christ, give me so deep a realization of Thy living presence that I shall be sure that everywhere, in this world or the next, Thou wilt be there to greet me. I know that one day I must leave these familiar scenes of earth; wilt Thou Thyself become so real to me now that then it shall be no strange and lonely journey that I take, but a turning home toward Thee. Help me, even while I dwell here below that in heart and mind I may be continually ascending to that realm where Thou art, tasting here on earth the life of heaven. In this troubled dream of time let there come glimpses of Thy face, high moments of fellowship with Thee, till from the dream I awake and find I am still with Thee. Amen.

Vol. 89. No. 23.

NEW ORLEANS, LA.
THURSDAY, JUNE 4, 1942.

"Two Lives"

(Author Unknown)

"Methuselah lived, and this beside
Nine hundred years and sixty-nine,
Had sons and daughters, and he died—
The record adds no other line.

"Like some vast saurian on the strand
Of some far-off, oblivious shore,
He left these tracks upon the sand
Of his long wanderings—nothing more.

"But three years by another sea,
Walked One whose steps touch every land,
He died, the Man of Galilee,
And lo! He lives forevermore."

WALLET OF THE WEEK

A CIVIL COMMUNION is the name given to the ceremony for the initiation of German youth into the Nazi party. Two weeks before Easter, it is said that a million one hundred thousand youth were inducted into the party in such a service. The service is to become an annual observance. Membership in the Hitler Sunday school is said to be compulsory. At the age of fourteen all German youth must join the Nazi Youth Movement to be trained in unquestioning obedience to the Fuehrer.

* * *

THE JOHN MILTON SOCIETY, of which Miss Helen Keller is president, is rendering a great service to the blind. It provides an interdenominational monthly magazine for adults and young people in Braille. This periodical carries Sunday School lesson material along with a variety of articles and verse, and it is provided without cost to the recipients. The work has the endorsement of various boards, but depends largely upon contributions of individuals and from Sunday Schools.

* * *

THE AMERICAN BIBLE SOCIETY is practically the only world-wide Bible distributor left. Its output for 1941 was eight million ninety-six thousand nine hundred and seventy-seven volumes, at a total cost of one million eight hundred and seventy-seven dollars. This enormous sum was contributed by American benefactors. One of the New Testaments sent to China was so tiny that it could be sent under letter postage. Thirty-six tons of Bibles were sent to the Chinese during the year 1941, five tons by truck over the winding Burma Road.

* * *

THE NEW CHINA HIGHWAY to India, which will take the place of the lost Burma Road as a supply line, runs from Sikang to Assam, a distance of six hundred miles across the Himalaya Mountains. The Chinese section of five hundred miles is now complete, and four hundred thousand laborers are speedily bringing the remaining section to completion. China foresaw the necessity for this new route and began the construction of it more than a year and a half ago. At some points the road had to be cut through great cliffs of granite.

* * *

THE ISLAND OF MADAGASCAR is strategically important to British and American war plans because in the hands of the enemy it could easily command the supply routes to India and the Near East. It is separated from the mainland of Africa by the Mozambique Channel, which is but two hundred and fifty miles wide at its narrowest point. It is located less than a thousand miles from British South Africa. It is also dangerously near many islands which belong to Great Britain. The move to prevent its occupation by the Axis powers was not without military justification.

* * *

THE UNITED STATES SECRET SERVICE, following the Japanese counterfeiting of American money in Manila, is giving courses of instruction in the art of detecting counterfeit money. In the campaign for safeguarding American money, public school teachers have been asked to assist. One is surprised to learn the many items which make counterfeiting difficult and the detection of fraudulent bills easy. Every paper note has a dozen or more points which are almost impossible to imitate so as not to be discoverable to even one unskilled in the study of currency if he knows what to look for.

* * *

THE FLAX FIELDS of Minnesota, North Dakota and Montana play an important role in the industrial life of America. From the little oily seeds of the flax boll is extracted linseed oil. The annual oil yield from these fields is about forty-two million gallons. This enormous quantity is absorbed in the manufacture of paint for peacetime and military uses. The flax and the returns in linseed oil make this one of the remunerative crops of the Northwest, and is a source of wealth to the people.

* * *

PUSSYFOOT JOHNSON, whose vigorous campaigning for prohibition a generation ago cost him an eye, is still an ardent supporter of the dry cause. On March 25, he celebrated his eightieth birthday at his home, in McDonough, New York. Writing of prohibition in Honolulu, he said that two months seemed to be about as long as they could endure without booze. He said that the Japs prefer to sell booze rather than drink it, and the Americans are the consumers of most of the liquor in that city of the mid-Pacific.

* * *

GERMAN CASUALTIES are placed at an enormous figure by British experts who have made a careful study and cross-checking of all sources of information. The number of Germans killed in the effort to conquer Russia is placed at a million and three-quarters, more than the total number lost in the first World War. These estimates have heavily discounted Russian claims and have been arrived at by weeks of study of all sources of information. To these figures, the frightful losses from day to day must be added and the end is not yet in sight.

* * *

IN SIKANG, CHINA, one comes face to face with the old China as it is represented in the life of that far western province, and with the China of tomorrow in contemplation of the vast untouched mineral resources which lie buried in the mountain fastness of the interior of that great country. The Golden Sand River flows by mountains thirteen thousand feet high, and yak tea caravans move westward across the desolate lands of Tibet as they have done from time immemorial. The tea is pressed and packed in yak hides and many of the natives resemble the American Indian.

* * *

WASHINGTON CITY is said to have become a mecca for religious cults and something of a graveyard of conventional church organizations. In addition to the better known cults, many new sects have arisen. There are more than three hundred Protestant churches in the city, but the people who have been torn away from the church moorings in which they were brought up have lost their denominational bias in their new surroundings. They are religion conscious, but they appear to seek contact with the exuberant cults rather than with the staid religion of their fathers.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

NEW ORLEANS GAMBLING SITUATION

The vice crusade in New Orleans is said to be quite revealing. According to some figures, there are five hundred and according to other estimates nearer nine hundred "bookies" and gambling dens in the city. A telephone check shows that those places have from one to eighty phones each, and that men engaged in vital war activities are absolutely unable to secure telephone service, although it is desperately needed. It appears that those charged with the execution of the laws are all too indifferent to the whole disgraceful situation.

The crime situation is such that no person is safe on the streets of the city. It has not been long since a footpad robbed a woman on the sidewalk in front of the house where we live. Only a few days ago, according to press reports, a minister was slugged and robbed. It is reported that sailors on shore leave are met by gyp-taxis and carried to these dens of thievery where they are robbed of every cent they have. Anonymous telephone calls threaten ministers with giving their churches a coat of asphalt. No effective steps to suppress the ruthless racketeering of the thugs who are terrorizing the people of the city seems to be contemplated.

It seems to us that it is about time for the Government to step in and tell the telephone company that it cannot allow its equipment to be tied up for purposes of gambling and thievery. We know that the city administration should be told that they must clean up the situation or be cleaned out themselves. If officers refuse to take the initiative, the people should tell them that they must. Criminals barricaded in dens of infamy will pay any price for immunity and defy law and order just as long as the people will submit to gangster rule.

PRESUMPTUOUS SINS

We noted recently a brief comment on the words of the nineteenth Psalm: "Keep back thy servant also from presumptuous sins." In the view of the writer, much that passes for faith, especially as regards prayer, is a form of presumption and self-delusion. The type of person to whom he refers arrives at the conclusion that God must grant his prayer because the exactness of his method leaves God no option in the matter. Such faith and prayer pursues a formula and ignores the wisdom and the will of God in a universe of unlimited needs and equally persistent suppliants without number.

Of course, true faith expressed in prayer does command the resources of God. But faith which assumes to surround God in such a manner as to make it impossible for Him to answer according to His wisdom and purpose prescribes a course which practically denies the being and the "perfections" of God, and it robs prayer of all significance except that which it has in shaping the attitude and conduct of the individual by whom it is offered. More than once we have encountered people whose thought of prayer robbed God of His sovereignty and wisdom by the demand that He make a passing human interest and desire an inescapable **must.** There are doubtless other forms of presumptuous sins, but it is easy to see that certain prayers might be entitled to such a classification.

THE RED CROSS AND ENEMY NATIONALS

Metropolitan Church Life, a publication of The Church Federation of Metropolitan New York, comments upon a decision which Red Cross authorities had to make concerning alien participation in the work being done by the organization. In the opinion of the writer, the decision to exclude American resident nationals of Germany, Japan, Italy, Bulgaria, Hungary, Rumania and Thailand "seems arbitrary and short-sighted." Perhaps this is a perfectly natural reaction, especially if the personal element is made paramount. Many of those proscribed are friendly and loyal, and it does seem a little unchurchly to attach to them, even inferentially, an enemy classification.

It seems to us, however, that the issue involves more than the consideration of individual feelings, or even the safeguarding of our own nationals and allies. The decision seems to us to take a comprehensive look at the possibilities and tragic consequences of a more sentimental course. Any mishap might involve every alien in a mesh of unjustified suspicion and embarrassment which it would require decades to overcome, even though the suspicions should turn out to be groundless. The decision seems to us to be justified by the situation and all the interests involved, and we believe that time may prove its wisdom. For those who are disposed to question its expediency, it should be sufficient answer to say that our own nationals are in the same category in enemy countries. In war such as we are engaged in, little place remains for sentiment, or for ordinary church fellowship. If we can only keep our appreciation of human values, we may be able to restore our broken fellowships when the struggle is ended, but enemy feeling and relation are very real factors at the present time. Until the international situation clears, we will do well to remember that war-wrenched conditions cannot be resolved by sentimental or emotional attitudes.

"UNBELIEVABLE!"

A few days ago there came to our desk a comparative tabulation of Methodist Church School and Membership statistics for the years 1940 and 1941. Across the front page was the notation, "Unbelievable." The chart shows that there was a gain in Church School enrollment in the Southeastern Jurisdiction of 28,182. Losses in the others were: Central, 4,660; North Central, 119,933; Northeastern, 185,729; South Central, 15,903; and Western, 28,904. All "Mission Conferences," except the Southwest Mexican, showed net losses of 2,573. The net loss in Church School enrollment for the year was 357,702.

The analysis of membership changes is even worse. Not even one Jurisdiction has held its own. Here are the losses: Central, 29,835; North Central, 221,628; Northeastern, 169,711; South Central, 93,496; Southeastern, 174,634; Western, 56,942; and total losses for "Mission Conferences," 2,230. The total loss for the year 1941 in the "active membership" of the Church was 738,476, and the total active membership, according to the figures of 1941 was 6,552,627. This total is a far cry from the "eight million Methodists" of 1938.

The trend in American Methodism is following exactly that of British Methodism. The larger bodies of British Methodism had shown a decline for practically thirty years before union was effected. The first decade of union has registered continuing losses which now total more than seventy thousand, leaving considerably less than eight hundred thousand members at present. Commissions were appointed to study the situation and they came out as commissions usually do: they offered wise explanations, proposed more mechanics and the slump continues. A year ago, the **Methodist Recorder** practically laid the blame upon the ministry, admitting that there had been a looseness in keeping up with the details of the circuits and "more of the higher criticism than the higher life." We have nothing to do with that situation except as an approach to our own problem.

"Unbelievable?" Well, we have presented the figures furnished by the preachers, and compiled by the Church. Some explanations can be offered, of course, and some alibis are conceivable, but we had as well face facts now. Only six conferences in all the Church reported as many as a thousand each gain, only sixteen conferences reported gains, while eighty-eight conferences reported losses. The Western North Carolina Conference reported a gain of 14,922, which is 11,517 more than the gains reported by any other conference of the connection.

Just before the Union of American Methodism was consummated, one of our Bishops asked us what in our opinion might be our losses following Union. We replied that in our opinion, the loss of half a million spread over a period of years would be a conservative estimate. We are not surprised that our friend should have endorsed "Unbelievable" on the chart announcing the loss of approximately a million and a half members. The situation has in it no ground for optimism, except its warning to the prophets of the new order and sentimental dopsters reading vague litanies, and preaching semi-political slush instead of the searching verities of God's revealed word. Psychological fads, the surrender to the immoralities of the age, and nondescript lecturers running here and there organizing disloyal sentiment in an hour of supreme national peril and talking about everything except the salvation of souls will never stop the alarming losses which have been revealed.

It seems that we ought now to know that the omnipotence of bigness is a magnificent delusion, and that pooling prestige is a poor substitute for bedrock evangelism. We have tried conferences and commissions and slogans, but unless we enthrone Christ in the Church, the day is not far distant when we will be making for ourselves the confession quoted from the **Methodist Recorder.** Our churches need to dispense with empty vanities and to preach with passionate earnestness the gospel of salvation as the only hope of this leprous age. We must not shut our eyes to a desperate situation.

"GATES OF HELL CAN NEVER . . ."

In all times of crisis and great stress we are forced to re-evaluate the things that are necessary for living, and to throw away the trivial and transitory. If our house is on fire, and we are able to keep our heads in the excitement, we try to save those things that we know we must have in order to continue housekeeping after the fire.

Dr. A. P. Hamilton

We are in such a time of crisis today: the world is on fire. We are forced to ask ourselves: "What must we save in order to keep house in this world after this trial by fire?' As in the last world war people are asking: "What of the Church? Will it survive? Why did it not stop this war?" Well, you remember that after the translation of Elijah, in days of old people said: "Where is the Lord God of Elijah?" as if Elijah had a monopoly on God and the moral law, or as if God were dead just because His prophet had disappeared. Men are incidents, but the "Church of Jesus constant will remain." I am looking at a giant oak from my office window as I write. That oak stands there just as fresh in living green now as if it had not already, through the years, lost thousands of leaves that through their death and decay have made possible its lovely coat of green today. It stands there the very symbol of life, renewed year after year by the sacrifice of life year by year.

The Church has not failed because it did not stop the war, any more than Jesus failed because he was crucified. By all the standards of success prevailing at the time he was a miserable failure. But in the perspective of two thousand years we evaluate the Cross by another, altogether different standard. We must not focus our telescope on a gnat if we wish to look at Jupiter. Someone has pointed out that it is a great tribute to Christianity and the Church that people expected it to stop the war, or asked why it did not. That proves that a moral conscience on the subject of war has been created in the world by the very presence and teaching of the church through the centuries, where no such thought existed before.

We who believe in the church have nothing to be ashamed of, then, except our lack of faith. It is in times like these that intrinsic, eternal values come to the front. All fictitious, flimsy structures fall in an earthquake. So it is now, when all the false fronts of civilization are crumbling, the church spire still points upward. And when it is all over, only the spiritual forces will be left, because the truth alone is mighty and shall prevail. I believe this with all my soul. Otherwise all history is a sham, and life itself would become a mockery of God and His dealings with men through the ages.

A. P. H.

A PEEP AT A BOARD

By Bishop John M. Moore

The Church Boards are interesting institutions. They are very important. They are always in danger of underdoing or overdoing. When they do either they get blamed, private or public, or both, and properly so. But that is true of all agencies, whether of Church or of State. The general tendency of aggressive boards and bureaus is to endeavor to be big, with large staffs, and often to assume responsibility beyond their designated domain. Nevertheless, Church Boards are necessary as directive, promotional and administrative bodies. The Board is the Church in action, and what it does or fails to do gives force or discredit to the Church. Therefore, Boards are exceedingly important.

The bishops were to meet in Nashville at the close of the meeting of the Board of Education which convened May 19. I decided to attend this Board meeting. I served on this Board in the Church, South, as I have all other boards. The Board of Education has about seventy-five members. It has big interests and big problems. It has the directive voice in Sunday Schools and their affiliates, in the Young People's organizations of all kinds and in education institutions, three very great tasks. The Division of the Local Church has twenty-four secretaries, directors and superintendents, and that of Educational Institution has eight. The Editorial Division, which produces the Church School literature and Young People's literature, has also a very large force. It could not be expected that all are mature, well-seasoned persons. All the Divisions reported to the Board that they were getting along splendidly.

Of course, boards are not judged by their reports, but by their products. The Church looks for results and asks questions. What is the Division of Education Institutions doing for the Church's colleges and universities? If the Division were to close tomorrow how would the institution be affected? Do the Institutions need what the Division is trying to do, and do they need something that the Division is not doing? These are good test questions which the field raises and answers.

The Division of the Local Church must also meet test questions. Is its vast system accomplishing what, and as much as, the Church has the right to expect? Is it increasing the religious intelligence, the religious experience, the religious fervor and loyalty of those who attend the Church School? That is the test. What do twelve or fifteen years in a Church School do for children? That's a vital question also to be answered by the facts, and not to be avoided by alibis. Has the Training School System produced an adequate course of competent teachers of Biblical and religious knowledge? What are the facts as the field has them? Some pointed questions could be and must be answered about what our system has done and is doing for our youth. To what extent has youth, the youth that came through our church schools, turned its back on the Church, its worship and its labors, and on the other hand to what extent has it given itself to the Church of its elders. Not all the answers are of one kind. Too many of our workers among youth have been led in a merry chase by youth. They are having a hard time keeping up with them, much less keeping in front of them. Youth needs actual leaders. The farming must be judged by the crop. No one knows this more than our Board of Education and no one is more concerned for getting the proper answers to these questions.

There are those who are critical of the Sunday School and its instructions. A very intelligent, faithful layman wrote recently, "It is now no longer expected that any particular number of Sunday School youngsters show any industry whatever in the study of the Bible. The modern Sunday School has more organization, more budget, more literature and less serious study of the Bible than formerly. The results raise a question which ought to be considered by all those who feel that a knowledge of the Bible is not out of place in American culture and American life."

The officers and staff of the Board of Education realize that a new strategy must soon be produced and put into operation. A Church School must acquire increased vital relation to the Church and its religious life. The personal, religious appeal must be made stronger in the literature and the school itself. The demand may be baffling but it cannot be pushed aside, and the Board made is clear that it had no desire to push it aside.

The Board had to deal with an unfortunate situation produced by a new monthly magazine called "Motive," which the Division of Educational Institution put out last fall for college students. A sub-secretary was made the editor. Criticism came up from many parts of the Church and from some educators. One State university president said: "It appealed to the most radical elements among our students." A group of intelligent laymen representing twenty-one churches in Nashville, pointed out in a well-prepared statement many objectionable positions of the paper, such as: Its leaning toward pacifism; its sympathy for the conscientious objector with no praise for the sacrificial soldier; its seeming unconcern for the nation in its peril; its pronounced antagonistic attitude toward the capitalistic system while industry and finance are in a great emergency; its repulsive exhibition of sex delinquency among college young women; its caustic criticism of the Church to the youth, who hold the future hope of the Church; its lack of positive support of personal Christian religion as Methodism has always interpreted it; its failure to promote the Methodist Church, to which it owes its existence and support; its general spirit, that lacked accord with Church and government. While its literary excellence was recognized and appreciated, the criticisms were too numerous and too strong to be disregarded, and the Board show no disposition to disregard them.

A strong Committee of Nine was appointed, to which the matter was referred. Due consideration was given to every phase of the criticism. On the last day the report of the Committee was presented. When that was done, Bishop Arthur J. Moore, addressing the Chair, stated: "This is my interpretation of this report; is it correct? 1. That in 'Motive' we have a helpful student magazine which we desire to preserve and promote. 2. That during the first year of its existence mistakes have been made which the editor admits and this Board deplores. 3. That to prevent like mistakes in the future, the Editorial Council has been enlarged." Bishop Adna W. Leonard, who was presiding, and who is a member of the Committee of Nine, said: "This is my understanding of the report." No one of the Committee objected to his statement. The report was adopted. The report commits the editor and the editorial council to a new editorial course. It was a very healthy action. The Methodist Church in this action announced that it expects loyalty from its representatives.

The Board heard three very fine addresses on one evening. One was on the literature, its intellectual excellence and its religious emphases and loyalty, by Bishop H. Lester Smith; one on the mission and effort of the local church school, by Bishop Paul B. Kern; and one on the religious life and aims of the church college, by Bishop G. Bromley Oxnam. These great Division will rise in power and in the esteem of the Church, as they strive continually toward the high ideals which these distinguished leaders and representatives enunciated.

Dr. H. W. McPherson and Dr. John A. Gross, secretaries of the Divisions of Educational Institutions; Dr. J. Q. Schisler and Dr. N. F. Forsyth, secretaries of the Division of the Local Church; and Dr. Lucius H. Bugbee and Dr. C. A. Bowen, the secretaries of the Editorial Division, exhibited fine and commendable command of their fields of service. All these Divisions have set forth great objectives which are worthy of themselves and of the Church. No one could sit through such a session without admiration for the men who are guiding the labors of this great Board. Whatever may be the deficiencies, the shortcomings, and even the failures in our educational work, both institutional and local church, yet we are evidently on the right road and going in the right direction.

Dallas, Texas.

THE GOLDEN RULE

By Mrs. Irvin Rowland

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Whenever you find it hard to forgive one of his trespasses, or to overlook one's stumbling effort, just try to imagine yourself in his place and see how you would desire others to treat you. Undoubtedly, you will have a different outlook. If I fail to measure up to what I should in life, and seeing my mistake, want to correct it, how encouraging it is for others to show their faith in me! Would not my fellowman seek the same treatment? I want people to love me in spite of my short-comings. Others have the same desire.

If I carelessly or ignorantly offend another, his forgiveness is like a soothing oil on a wound. How can I fail to show the same consideration for others' mistakes?

Think of those whom it would be easiest for you to criticize. Have you really studied their problems and do you understand how they look upon life? Instead of belittling their actions, see if there isn't some constructive work you can do which will help them to face life differently.

I often think of the untiring efforts of so many persons who have been a great influence in my life. Perhaps if any had been less diligent in teaching Christian truths, life would now be less rich for me. You and I have a like duty—encouraging and helping others and each other to a fuller knowledge of Christ. How many lives will suffer because of my or your negligence?

CONFERENCE NEWS AND PERSONALS

Dr. E. H. Countiss, of New Orleans, is reported to have been on the sick list for several days. We regret to know of his illness and wish for him a speedy recovery.

Dr. Franklin N. Parker was the commencement preacher at Centenary College on May 24. He used as his subject, "Life's High Calling and Dedication."

Many ministers from Louisiana and surrounding territory were in New Orleans the past week for the four-day mission being held by Dr. E. Stanley Jones. The closing service was held Wednesday evening.

We appreciate an invitation from Horace Milton Wolfe, Jr., to attend the graduating exercises of the Alcee Fortier High School, from which he will be graduated on June 1. He is the son of Rev. and Mrs. H. M. Wolfe, of New Orleans.

Rev. J. T. McVey, a retired member of the Louisiana Conference, lives with his daughter, at Hattiesburg, Miss. He is a loyal and faithful veteran and he goes toward the sunset with a smile and a radiant faith.

Rev. J. W. Faulk reports that all goes well at Slidell, La., where he is maintaining the traditions of his ministry elsewhere. We are glad to note that he seems to be well over the accident which befell him some time ago.

Dr. John H. Crowe, pastor of First Church, Baton Rouge, gave an impressive report of his work at the District Conference. As we caught it, he reported a net gain of 179 members for the half year that he has been there.

Mrs. R. H. Wynn, of Houston, Texas, was over for the Jones meetings and will spend a few days with friends before returning to Houston. Her late husband, Dr. R. H. Wynn, was one of the best beloved men of the Louisiana Conference.

Rev. A. A. McKnight, pastor at Leesville, La., was a visitor at the district conference and was mingling with his old friends of that section of the conference. He was engaged in a meeting with the pastor at Tangipahoa, La., and ran over for the day.

The many friends of Dr. Henry T. Carley, of Ponchatoula, La., will rejoice to know that he is making steady progress toward the complete recovery of his health. He is expecting to resume his writing for the Advocate in an early issue.

We learn with sincere regret that Rev. H. W. Bowman, a retired member of the Louisiana Conference, has not been so well lately. Bro. Bowman, who lives in Pelican, La., has not been robust since his very serious operation some years ago.

Rev. Homer T. Trotter has done a magnificent piece of work for the Advocate at Hammond, La. At the District Conference in Franklinton last week, he turned in twenty subscriptions, eleven of which were new. That is the largest number that we have had from Hammond in a long while.

Baylor University and Southwestern University, both Texas institutions, are said to be faced with financial deficiencies and with possible reductions in student income which may make it necessary to find new resources if they are to maintain their present pay-scale and standard of educational service.

Elsewhere will be found an article touching the debt retirement campaign now in progress at Cedar Grove Methodist church, Shreveport, under the leadership of Rev. Luman E. Douglas, pastor.

Rev. A. C. Walley reports that things are moving in a very satisfactory manner on the Barlow, Miss., charge. Its finances are in better shape than ever before in the history of the charge according to the report. New members are being added and the work as a whole is very encouraging.

Rev. Huntley C. Lewis, pastor at Belmont, Miss., says that his charge has expended about $400 on parsonage improvements since the last session of the annual conference. We appreciate Bro. Lewis' interest in the Advocate and his commendation of the material which goes into it.

Rev. Phil H. Grice, son of Rev. and Mrs. Paul Grice, has been appointed a chaplain in the Naval Reserve Corps, according to a report from the office of the Commission on Chaplains. Bro. Grice has been serving the Terry charge in the Mississippi Conference.

Both Rev. John R. Sampey, President of the Southern Baptist Theological Seminary, Louisville, Ky., and Rev. L. R. Scarborough, President of the Southwestern Theological Seminary, Fort Worth, Tex., are retiring on account of age and ill health. Both have been able leaders in the Southern Baptist Church.

Mrs. Jessie Selser Sheppard, from Lockport, La., writes us that the poem used on our cover page of March 19, and credited to **The Religious Telescope** is hers. We, of course, had no intimation that it was written by her, or we would have given it the proper credit. We are glad to give her the credit which she belongs to have.

Bro. G. Winston Magee, writing from Franklinton, La., says that he has been a reader of the Advocate for more than fifty years, and that he still finds the mention of preachers who supplied that charge when it was in the Mississippi Conference. We appreciate his loyalty and his words of commendation.

Rev. E. W. Ulmer, Pascagoula, Miss., writes that he fixed his goal for new members this year at 200. To date he has 142, with still half the year to go. All financial claims are up to date, the church building is about completed, and a Hammond organ has been installed. He is certainly on the way to a great year.

Dr. W. L. Doss, Jr., district superintendent, had a blackboard exhibit of the acceptances by the various charges of the district. The acceptances ranged from twelve per cent to one hundred and fifty per cent, the latter amount having been assumed by the newly organized University Church. The amount accepted by the district, all the charges, was forty-six per cent of the total askings.

Franklinton did a splendid piece of work in the entertainment of the District Conference and under very great difficulties. The session of the District Conference was followed immediately by the funeral of Mr. Wiley S. Burris, a banker and a member of the board of trustees of the Methodist church. Rev. Ira Flowers and his people deserve great credit for the manner of their carrying through under the strain that was upon them.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

Thomas Earl Adams, Jr., care Mrs. Fred Brand, Roseville, Ohio.

Charles A. Albright, R. F. D No. 1, New Waterford, Ohio.

Robert E. Lee Alspaugh, 112 East College Street, Broken Arrow, Oklahoma.

Howard Wesley Bacon, North Street, Norfolk, Massachusetts.

John Morris Bailey, 1007 S. W. Fourth Avenue, Mineral Wells, Texas.

John C. Bain, 913 Crocker Street, Des Moines, Iowa.

George Wilber Baker, 603 West Church Street, Eldon, Iowa.

William H. Biggs, Tampa, Florida.

Donald C. Bissinger, Bagley, Iowa.

James Willis Blitch, Route No. 1, Waynesville, North Carolina.

James Talton Bowman, Box 733, Route 3, Concord, North Carolina.

John W. Brownell, Colorado Springs, Colorado.

James A. Burris, Sibley, Illinois.

Garner Mosby Butt, 4214 37th Street, Brentwood, Maryland.

Joseph Henry Castle, Ocheyedan, Iowa.

Burton Henry Coleman, Maypearl, Texas.

James Howard Cooper, Magnetic Springs, Ohio.

Milton Bernard Crist, 23 North Church Street, Thurmont, Maryland.

Sherwood Smith Davis, 313 Main St., Box 117, La Feria, Texas.

David Atkinson Earley, Leesburg, New Jersey.

Earl Bowling Edwards, Route 1, Box 147A, Concord, North Carolina.

LUZIANNE
COFFEE
100% GOOD

William Shelby Gardner, Crozet, Virginia.
Hugh Wallace Glenn, 202 West Market Street, New Albany, Indiana.
Godfrey Graeflin, 310 High Street, Lawrence, Massachusetts.
Horace Arlington Guiler, Richmond, Ohio.
Harvey M. Hardin, 813 S. Pennsylyania Ave., Lakeland, Florida.
Arthur R. Howard, Jr., 812 4th Ave., North, Minneapolis, Minnesota (Col.)
Donald Edward Kehrli, Hawkeye, Iowa.
Delbert S. Lacquement, 601 Broadway Street, East Alton, Illinois.
Garland Toland Lavender, Brandon, Hill Co., Texas.
William Spencer Linn, 922 North Street, Fortuna, Humboldt Co., California.
Keith Lester Loveless, Waynesboro, Ill.
Leland Lavere Loy, Armstrong, Missouri.
Ernest Edward Lowe, Long Prairie, Minnesota.
John Milburn McLeod, High Springs, Florida.
Joseph Wesley Mathews, Box 114, Sharon, Connecticut.
Lawrence Glenn Miller, 3824 Market St., Magadore, Ohio.
William Mansfield Miller, 300 DeKalb, Bridgeport, Ohio.
Theodore B. Mitzner, Gooding, Idaho.
John Kern Ormond, 110 Pinecrest Road, Durham, North Carolina.
Harlan Paul Osborne, P. O. Box 237, Seco, Kentucky.
Raymond Alonzo Partee, 707 West Clark Street, Pasco, Washington.
James Gordon Patterson, Sasakwa, Oklahoma.
Howard Hicks Patrick, Spencer, Ohio.
Prentiss Channing Penticoff, Keithsburg, Illinois.
Vernon Franklin Perry, P. O. Box 13, Flatonia, Texas.
Calvin Moore Pinkard, Fairfax, Alabama.
Thomas Edward Pollard, 6 Church Street, Hartford, Michigan.
Charles Debolt Reed, 9216 Bessemer Ave., Cleveland, Ohio.
Roy Chesler Sampley, Cordele, Georgia.
Albert M. B. Snapp, P. O. Box 57, Church Hill, Maryland.
Thad E. Son, Orlando, Florida.
Arthur Louis Swarens, French Lick, Indiana.
Raymond Autie Taylor, 3216 West Ashby Street, San Antonio, Texas.
Jans Johannes Vander Graff, 213 North Madison Street, Stoughton, Wisconsin.
Lewis Bernard Van Winkle, Onarga, Ill.
Fore C. Wharry, 205 North Mulberry St., Fayette, Missouri (Col.)
Charles Budington Whitman, 1219 Corbett Street, Cincinnati, Ohio.
Howard Jay Wiant, Lander Road, Chagrin Falls, Ohio.
Carl Otto Wirey, R. R. No 1, College Corner, Ohio.
Benton B. Wood, Fox Lake, Ill.

Recently Appointed Chaplains, United States Naval Reserve

Earl Van Best, 956 Asylum Avenue, Hartford, Connecticut.
Philip Harold Grice, Terry, Mississippi.
Aln R. Reed, Calvert, Texas.

Reported by Methodist Commission on Chaplains, 100 Maryland Ave., N. E., Washington, D. C. Bishop A. W. Leonard, Chairman; Jacob S. Payton, Secretary.

May 25, 1942.

DEATH CLAIMS REV. J. B. WILLIAMS

Notice of the death of Rev. J. B. Williams, at his home in Many, La., was carried in **The Advocate** of April 30. He had attended the services morning and evening on Sunday and seemed to be in his usual health. On Monday morning, however, his wife was awakened by his groans and hastily summoned a physician, but he had gone before the physician reached his bedside. Without lingering or suffering, he passed to the reward of the saints and the heroes, who gave to the church on earth a great ministry and a greater life.

John B. Williams was Admitted on Trial at Shreveport, in January, 1888, in a class of eleven, which included W. F. Henderson and Briscoe Carter. He was the last member of the group to be translated. He gave forty-six years of active service to the ministry and had been on the retired list for nearly eight years. His first appointment was East Point, in the Shreveport District, and his last was Plain Dealing, in the same District, where he served four years. He never held great appointments, but he did hold a great place in the affection of his brethren. No man questioned the integrity of his soul, and no man was more unassuming in his manner, or more faithful to the task which his church assigned to him. When he passed through the gates into the heavenly home on April 27, he left the world poorer for his going, but heaven is richer for his presence. His memory will be precious to a host of friends who were blessed by his ministry and life.

RESOLUTIONS OF CHURCH OFFICIALS CONCERNING THE LATE COLONEL SIDNEY McLAURIN

Whereas, in the natural order of life each individual must soon or late pass into the realm of the unseen; and

Whereas, our fellow-worker and faithful brother, Colonel Sidney Lee McLaurin has been taken from the Church here to the Church triumphant; therefore be it

Resolved, by the Board of Stewards of the Brandon Methodist church that:

While we realize that we must not question the Acts of Providence, yet we mourn the passing of one who for so many years lent us his wise counsel and hearty support.

That "Colonel Sidney," as he was lovingly called, was a man in whom we had every confidence. He stood out boldly for what he conceived to be the right. His life, spent in the community in which he died, was clean, pure, helpful. There were many acts of helpfulness done by him of which the public was unaware, and only those who were the recipients could appreciate.

Many times when we, as representatives of the Church, were trying to find ways and means to meet a difficult situation, he would come with the right suggestion and the difficulty would be removed.

That we appreciate the honors conferred upon our brother by the people of the State of Mississippi, who never had occasion to regret having trusted him, even as we, his fellows, trusted him. He never betrayed a trust.

We honor his memory. Though we miss the fellowship, the wise counsel, the cheering presence, the liberal helpfulness, we shall strive to be more faithful ourselves, and seek to emulate his worthy example.

That to his bereaved widow and to the other members of the family, we extend our heartfelt sympathy and assure them of our earnest prayers. We commend them to the God whom he loved.

That a copy of this be given to the family, to The Brandon News, and a copy sent to the New Orleans Christian Advocate for publication.

Sigued: G. P. McKeown, the pastor; Superintendent of Church School, and Board of Stewards of Brandon Methodist church.

Adopted May 26, 1942.

THE LIQUOR TRAFFIC

H. R. 6785

A BILL

To amend the Communications Act of 1934, as ameuded, so as to prohibit the radio advertising of alcoholic beverages.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Communications Act of 1934, as amended, is amended by inserting after section 316 thereof a new section as follows

"ADVERTISING OF ALCOHOLIC BEVERAGES

"Sec. 316A. No person shall broadcast by means of any radio station for which a license is required by any law of the United States, and no person operating any such station shall knowingly permit the broadcasting of any advertisement of any alcoholic beverage. Any person violating any provisiou of this section shall, upon conviction thereof, be fined not more than $1,000 or imprisoned not more than one year, or both, for each day during which such offense occurs."

SPEECH OF HON. JOHN E. RANKIN OF MISSISSIPPI IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 26, 1942

MR. RANKIN of Mississippi. Mr. Speaker, in reply to the gentleman from New York (Mr. Celler) who took the floor a moment ago to criticize the Christian men and women of this county for protesting against the liquor traffic around our Army camps, I desire to repeat what I have said before, that the liquor traffic is one of the greatest enemies our Christian civilization has ever known.

It not only tends to undermine the morale of men in our armed forces, but it is wrecking the lives and destroying the characters of the children of this country. Every time you turn on the radio, some propagandist is pouring poison into the ears of your children, prating about the virtues of strong drink. They would not dare come in through the door and preach such rot; but they come through the radio in violation of the spirit of the Bill of Rights, which was designed to protect you from such outrages.

I have introduced a bill to prohibit advertising liquor over the radio, and have on the Clerk's desk a petition to bring it to the floor for a vote. It is petition No. 14. If you want to stop these outrages, sign it and help us pass the bill.

If a man wants to take a drink that is his business. But no one has a right to use it to destroy the morale of a nation, especially in times of war, or to corrupt the children of a generation.

Liquor is one of the greatest weapons the enemies of democracy, the enemies of Christianity, the enemies of our civilization now have at their disposal. With it they can weaken public morals, break up the homes, wreck the lives of children, undermine the morale of the Nation's fighting forces, and, given enough time, can cause as many deaths and as much ruin as was ever wrought by all the devastating hordes of ruthless war.

In some respects it is more deadly than the bombing plane, and more treacherous than the submarine. It is relentless and implacable. It pauses at no Rubicon; it halts at no Delaware and wherever it goes it conquers and destroys.

It conquers amidst the snowdrifts of the north, where the grand army of Napoleon found its winding sheet; it conquers amidst the burning sands of the south, where the forces of Alexander halted in mutiny; it undermined the morale of France, sabotaged her war program, and brought the downfall of the French Republic. It acted as a fifth columnist at the attack on Pearl Harbor, and is today hand in glove with the enemies of morality, the enemies of democracy, the enemies of our civilization, "from Greenland's icy mountains to India's coral strand."

Many of our leading people feel that the manufacture and sale of intoxicating liquors should be suspended for the duration of the war, that we should not take sugar from the mouths of our children and permit it to be used in the manufacture of a poison for their destruction.

Mothers and fathers are urging us to stop the liquor traffic in the areas around our training camps and our defense industries. Christian people everywhere are appealing to us to stop its advertisement over the radio.

It may suit the gentleman from New York (Mr. Celler) to have this liquor dispensed to our boys in the service; it may suit him to have it distributed through the cocktail rooms to the innocent boys and girls of the Nation; it may suit him to have its virtues drummed into the ears of the children of this country over the radio. But I want to tell you now that it does not suit the Christian men and women of this country who are bending every effort in this war emergency, supporting this Nation in its greatest crisis, and sending their sons to die in the defense of our country's cause in order that our free institutions, our democratic way of life, and our Christian civilization may survive.

(Here the gavel fell.)

PERSONAL NOTES AND INCIDENTS

The program at Leesville, La., is said to be moving in the right direction under the capable leadership of Rev. A. A. McKnight. He is having inspiring congregations at his services.

The church at Many, La., has the money in the bank for a new parsonage, but war work priorities have left them "all dressed up and nowhere to go." Bro. R. T. Pynes is the pastor, and is in high favor with his people.

Mrs. Poole, wife of Rev. D. W. Poole, of DeRidder, La., has been in Touro Infirmary, New Orleans, for observation and treatment. We understood that she was to leave the hospital early this week.

Rev. D. W. Poole is having a delightful pastorate at DeRidder, where the people are showing every appreciation of his splendid ministry. He is having large congregations and much improvement has been done on the parsonage.

One of the preachers of the Lake Charles District writes that Rev. B. H. Andrews, district superintendent, is brotherly, a fine executive, a good preacher, and that he leaves nothing undone to make it pleasant for his preachers. That is high praise well placed.

Rev. W. C. Barham has been well received at Merryville, La., and his work has gotten off to a good start. At Kurthwood an annex has been built in order to make the auditorium large enough to accommodate the congregations. Additional equipment has been secured and the outlook is good.

Rev. W. T. Gray is very happy at DeQuincey, La., where he began his work for the year with a raise of $200 in the pastor's salary. All finances are paid to date and much has been expended in parsonage improvements. Bro. Gray has just closed a series of revival services in which he had the assistance of Rev. George Barcus, a Texas district superintendent.

A DAILY PRAYER IN WAR-TIME

For Uncritical Minds

Patient Father in Heaven, who bearest with our human infirmities, forgive us, we pray, that in this hour of united purpose we do often fall into childish fretfulness and complaining and criticism. Give us light to see that we are thus discouragers instead of hearteners of our men in uniform, and of our Government. Teach us how to be big enough and brave enough to be utterly loyal. Close our lips to fault-finding and to fear. In the soldier's spirit of obedience, may we trust the men whom we have placed in authority; and, above all, hold fast to the conviction that Thou art over-ruling all things. We would accept reverses as a Father's chastening; and with good cheer and courage hearten all whose lives touch ours to believe that the Cause which is identified with Thy revealed will cannot fail. Amen.—W. T. E.

News of the death of Mrs. Ed. Neuwirth, beloved wife of Mr. Ed. Neuwirth, consecrated layman and secretary of the Board of Stewards of the Carrollton Avenue church, this city, was received at the Advocate office on Monday. Mrs. Neuwirth, who devoted nearly all of her time ministering to the poor and sick of New Orleans, passed away on Sunday, May 31.

Dr. Goodrich C. White has been chosen president of Emory University to succeed Dr. Harvey W. Cox, who has been ill for some months. Dr. Cox was made chancellor, a position which only Bishop Candler had held previous to this time. Dr. White has been a member of the faculty since 1941, and he knows the institution and its work first-hand. The Junior College at Valdosta, Ga., has been transferred to the Emory campus, and the law school has been placed on a basis of evening operation, both as parts of economy plans for operation of the University.

As you look back on your life you will see how all has been ordered to fit you to fulfil a ministry to others that would have been less worthily fulfilled had you been excused from the tears, the hardships, the privations of a single day. The plan of God threads the maze of life.—Dr. F. B. Meyer.

PACHUTA CHURCH TO BE DEDICATED

The Pachuta Methodist church, of the Pachuta charge, in the Meridian District, will be dedicated on June 14, beginning at 8 p. m. The dedicatory sermon will be delivered by Bishop J. Lloyd Decell. The church uses this as one opportunity to invite former pastors, district superintendents, and friends of the community to the dedication. The present building was erected in 1937, during the pastorate of Rev. W. J. Walters.

The church faced an indebtedness of $1,238.78 at the beginning of this year. Within three weeks during part of January and February, this amount was collected with the sacrificial cooperation of the church membership and the Board of Church Extension. The amount paid by the people on indebtedness and on improvements of church property exceeds the budget of the church on all other items for the year. The current budget of this church and of the charge is paid up to date.

The people of Pachuta love and appreciate the church. There has been unity in accomplishing a common objective, and an increased faith in God to respond to a sacrifice. The rejoicing spirits of the congregation have been harnessed in the regular program of the church, leading to the dedication such as: Laymen's Day, a School of Missions, a Vacation Church School, a Training Class, and a genuine revival.

Pray for us as we thank God for these blessings, and as we dedicate ourselves and what we have.

Mrs. G. K. Evans, Committee on Invitations; G. Eliot Jones, Pastor.

CARAVANERS COME TO BASTROP

The Youth Division of First Methodist church is looking forward to most profitable and enjoyable summer activities.

The Intermediates will be in Bible school June 15-19.

The Youth Caravan will arrive June 20, for a week of service. The Young People have already formed their committees to take care of all details to make the Caravaners comfortable and their work effective.

In July the district camps for Intermediates and seniors will be held at Chemin a Haul park, just north of the city.

Webb Pomeroy, ministerial student at Centenary, will be in Bastrop all summer, devoting his time and efforts to re-vitalizing the program of worship and recreation among the young people.

It is hoped that by these means, our church will be meeting the needs of its Young People through these restless and uncertain days.

RUTH McLEAN,
Publicity Superintendent.

MINISTERS ASSOCIATION, NORTH LAKE CHARLES DISTRICT

Dear Dr. Duren: The North Lake Charles District Methodist Ministers Association was organized in January, at DeRidder. Rev. A. A. McKngiht, pastor at Lessville, was elected chairman; Rev. W. T. Gray, of DeQuincey, vice-chairman; Rev. W. C. Barham, of Merryville, secretary; Rev. D. W. Poole, of DeRidder; Rev. R. T. Pynes, of Many;

and dear Brother J. B. Williams, who has since gone on to heaven; were also present as members. We were happy to have Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, and member of the South Lake Charles Methodist Ministers Association, as our visitor. The February meeting was rained out, but we met in March at the Many church, where the members had the happy privilege of listening to Bro. J. B. Williams as he talked to us on the subject: "Stirring Up the Gift of Preaching." In this fine address Bro. Williams gave some very fine advice to the young minister, with many years of service in the Lord's kingdom ahead. We shall not soon forget this fatherly advice from one who served so faithfully in God's vineyard. The April meeting was held at DeQuincey, where the chief subject for discussion was, "The Organization and Functions of the Local Church Board of Missions and Church Extension." Bro. McKnight, of Leesville, gave the address.

The May meeting met with Bro. A. A. McKnight, of Leesville, as host. Bro. Pynes, of Many, led the discussion on Water Baptism. Any who heard Bro. Pynes would hardly need ask any questions pertaining to the modes of baptism. We were happy to have a visitor from the Army Chaplains' Corps, from Camp Polk, Rev. Mr. McLeod, appointed from the Florida Conference. A very fine lunch was served by Mrs. A. A. McKnight.

The June meeting will be at Merryville, with the pastor's promise to serve a fried chicken lunch. I dare not tell the date set for fear that the chicken might play out.

W. CARL BARHAM,
Secretary.

CEDAR GROVE CHURCH RETIRES DEBT

Final indebtedness of the Cedar Grove Methodist church, $3,160.15, was paid off last Thursday afternoon, culminating a debt removal campaign instituted last January by the pastor, Rev. Luman E. Douglas. In the picture, A. T. Bunn, chairman of the church board, is shown tendering a check to A. L. Wedgeworth, of the Home Federal Savings & Loan Association, in final payment of the loan, as District Superintendent A. M. Serex, left, and Rev. Mr. Douglas, right, look on. J. D. Garrison, treasurer of the church, who was present when the payment was made, is not shown in the picture. (Journal Photo.)

CHURCH NOW FREE OF DEBT

Final Payment of $3,100 Made by Methodist Congregation

Cedar Grove Methodist church, of which Rev. Luman E. Douglas is pastor, last Thursday retired the last indebtedness on the church building, the final payment being $3,100.

Retirement of the indebtedness was the culmination of a campaign inaugurated in January, under direction of the pastor. At that time the church building indebtedness was $3,400, and members set about raising funds to pay off the bond issue. Payments during the past year had reduced the debt from $4,900 to $3,100, and this final amount was retired last Thursday.

The church building, a handsome brick structure, was erected in 1939, at a cost of $20,000, including furnishings, during the pastorate of Rev. J. B. Harper.

THE CHURCH HAS 650 MEMBERS AND A LARGE SUNDAY SCHOOL ORGANIZATION, AS WELL AS OTHER ACTIVE DEPARTMENTS.

In celebration of the debt retirement, a special "homecoming day" program was held at the church last Sunday. The pastor spoke at 10:45 a. m., and at 1:45 p. m. a Negro quartet gave a musical program. Following this, "debt retirement bonds" were awarded to members of the church who contributed to the recent campaign to clear the indebtedness on the church building.

All friends and former members of the church were invited to attend the special services and participated in a basket luncheon served on the church lawn following the morning service.

Much of the credit for the new building is due to the former pastors and especially to the Rev. A. C. Lawton, and the Rev. Jolly B. Harper. The building was erected under the pastorate of Brother Harper. Dr. A. M. Serex, district superintendent during the erection of the buliding and the retirement of the debt, has rendered great assistance.

To the people of the church belongs the honor. They have given of their means sacrificially and did much of the labor on the building in the afternoons and evenings. While retiring the debt, the church has increased its benevolent giving each year, and has carried forward the full program of the Methodist Church.

Sixty-two new members have been received since annual conference. The people had planned to start the erection of an Educational Building adjacent to the new church but due to the war situation there is some doubt that this can be carried through. However, they expect to build a temporary building, if not permitted to erect the building planned.

Announcement of the date for the dedication of the church will be made later.

SOUTHEASTERN JURISDICTION ANNUAL CONFERENCES

Louisville Area—Bishop U. V. W. Darlington; Kentucky, Winchester, September 2; Louisville, Madisonville, September 23.

Atlanta Area—Bishop Arthur J. Moore; Florida, Lakeland, June 10; Latin Mission, Tampa, Referred; South Georgia, Brunswick, November 4; North Georgia, Atlanta, November 18.

Nashville Area—Bishop Paul B. Kern; Holston, Knoxville, October 7; Tennessee, Nashville, October 15; Cuba, Camaguey, December 31.

Richmond Area—Bishop W. W. Peele; Virginia, Richmond, October 13; North Mississippi, Louisville, November 4.

Charlotte Area—Bishop Clare Purcell; North Carolina, Greensboro, October 28; Western North Carolina, Referred, Referred.

Birmingham Area— Bishop J. L. Decell; North Alabama, Decatur, Central, October 28; Memphis, First Church, Memphis, November 4; Alabama, First Church, Montgomery, November 11; Mississippi, Crawford St., Vicksburg, November 18.

Columbia Area—Bishop W. T. Watkins; South Carolina, Bishopville, October 28; Upper South Carolina, Chester, November 11.

LIGHTING RESTRICTIONS, GULF COAST

1. Lieutenant General Walter Krueger, Commanding General, Southern Defense Command, issued a proclamation declaring a military area comprising certain enumerated counties in the Southern Defense Command which includes the states of Florida (that portion west of the Apalachicola River), Alabama, Mississippi, Louisiana, Texas, New Mexico, Oklahoma, Tennessee and Arkansas.

2. The proclamation declares that the protection of American commerce and that of the United Nations from danger of or destruction by enemy attack involves the effective control of artificial lighting within these areas. Restrictions and orders covering the control of lighting will be promulgated in due course.

3. General Krueger, in issuing his proclamation, emphasized that the only restriction of any kind covered in the current proclamation is in respect to the control of lighting. No evacuation of any kind is ordered by this proclamation, nor does it contain any restrictions upon civilians, be they citizens or aliens, except in respect to lighting. The rules and regulations of the Department of Justice for the conduct and control of aliens of enemy nationality remain in full force and effect.

W. C. DeWARE,
Lt. Col., Infantry, Public
Relations Officer.

Some men who owe everything they are and have to the fact that they live in a Christian nation oppose the missionary enterprise of the Church. For their sakes we should be glad that the early Church did not have their narrow, selfish view.

—Sam Senter.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

In last week's Advocate the courses in which our women will be interested were mixed.

Mrs. Paul Arrington will teach "Missions in Latin America," using the text, "On This Foundation," by Roycroft.

Dr. Hugh C. Stuntz will teach "The Christian Message for Our Day," using the text, "The World Mission of the Christian Religion," by Barclay.

* * *

Planning for Peace

The theme of the short-term Christian Social Relations study for 1942 is: "Planning for Peace," and the material to be used is the Peace Packet. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 75 cents. This packet contains the Study Guide for Leaders, prepared by Dr. Albert E. Barnett, of Scarritt College, and nine pamphlets to be used in the preparation of the lessons.

At the Pastors' School, in Biloxi, June 15-20, Mrs. Stanley Wilson will conduct a seminar on Tuesday, Wednesday, Thursday and Friday afternoons, when this study will be discussed. The study is not to be used until after July 1st. Societies may order their packets now and begin preparations.

* * *

The First Assembly of the Woman's Division of Christian Service

By Mary Thornton Lindsey

A message on "Facing This Hour," by Mrs. J. D. Bragg, president of the W. D. C. S., marked the opening of the first Assembly, held in Columbus, Ohio, May 19-22. An impressive Communion Service was conducted by Bishops Smith and Jones, and the Communion Meditation, "The Lord's Prayer," was participated in not only by the delegates and visitors at the Assembly, but by women throughout the Methodist Church, in response to the request of Mrs. Bragg.

Tuesday evening, Dr. Frank C. Laubach, Congregational missionary to the Philippines, gave the devotional message, "Putting Christ Into the Heart of Asia." The keynote address, "To Serve the Present Age," was given by Bishop Arthur J. Moore, president of the Board of Missions and Church Extension. At this service 180 missionaries and deaconesses, representing 3,493 years and 3 months of service, marched forward and stood in a group on the platform.

The Wednesday morning session, with the theme, "Evangelism—the Christian Imperative," was presided over by Mrs. F. C. Reynolds, chairman of the Department of Work in the Home Field of the W. D. C. S. Dr. Thomas Elza Jones, president of Fisk University, gave the keynote message. After painting a dark picture of the dislocations and confusions brought about by the war, Dr. Jones declared that the present world situation provides an arena for creative activity to a degree never known in the past. He said that only in and through God can we speak to the age in which we are living. World conditions call for not only new experiences, but for the ability to absorb them. According to Dr. Jones, life multiplies as we are able to absorb and assimilate the "food" about us.

Miss Julia Reed, head resident of the Wesley House in San Antonio, Texas, spoke on "The Light Shines Out of Darkness," showing the work of evangelism among the underprivileged children of our own land. Miss Cora Lee Glenn, deaconess in the rural sections of the Virginia Conference, told of evangelism in rural-industrial work, picturing the ways in which rural workers help people both materially and spiritually. Her message was built around the statement, "When a church no longer reaches out, it passes out."

Evangelism among women and children in foreign lands, was reported by Miss Kate Cooper, missionary to Korea, and an ordained minister in the church of Korea. In an effort to impress Methodist women with their unusual opportunity in Korea, Miss Cooper said: "If evangelistic service among the women and children of Korea had been offered to the angels, Heaven would have been emptied in five minutes." She then pointed out that Methodist women have an opportunity coveted by the angels. She stressed living the Christ-like life as the first and best method of evangelism and told of the results of the work of the Bible women in foreign countries.

The second part of the morning's program was built around "Education for a Christian World Community." The two subjects chosen showed that Methodist women believe there must be both evangelism and education in the work the Master has given us.

Dr. Evelyn Miller Berger, president of the California Conference W. S. C. S., gave the keynote address on "The Demands Upon Education in a Time of Crisis." She stated that we must continue growing and developing inside if we are being educated, and gave tests by which we can tell whether or not we are educated: (1) Do we lose our temper? (2) Do we let unjust things go on (do we let racial prejudice come to the top)? (3) Do we practice what we learn? (4) Do we take back to the local societies what we get? (5) Do we see that our churches and communities grow and develop? (6) Are we happy? (7) Are we eager to have new religious experiences? (Too many say, "Well, we have never done it that way, and it just will not work.") (8) Do we have a goal? (9) Do we get along with other people? Dr. Berger concluded her address with the reminder that "The foam on waves of the sea is all gone when the waves recede," and stated that our experience in the first Assembly must not be foam.

Dr. Alice Appenzeller, missionary to Korea, talked on "The Church's Choicest Gift to Oriental Women," which she said is Christian education, because it came first, before evangelism could begin and because of its richness and variety.

The challenge to the institutional worker at the present time was given by Miss Mary Floyd, superintendent of Vashti School. Dr. C. V. Gustafson, president of the National Training School, spoke on "Education for Christian Leadership," and plead with the Church to stand by our institutions. Miss Mary Sue Brown told of work in the Methodist Girls' School in Brazil.

Mrs. James Oldshue, chairman of the Department of C. S. R. and L. C. A., of the W. D. C. S., presided at the Wednesday afternoon session, the theme being "Christian Social Program in the Crisis." The keynote message was given by Miss Katherine Lenroot, secretary of the Children's Bureau, United States Department of Labor. She told why we cannot afford to "squander the health of the potentialities for personal development of our children."

Miss Dorothy Russell, parish worker in Pittsburg, Penn., spoke on "Banishing Blackouts"—physical, mental, social and spiritual—in Alaska. A talk on "Indian Health Program—Preventive Service," was given by Miss Helma J. Fernstrom, R. N., who told how workers in India must conquer superstition before they can treat disease.

Miss Sarah McCracken, professor of rural work at Scarritt College, brought a message on "The Challenge of the Country-Side," and talked of our 91 rural workers ("social engineers") in 66 projects, including 8 types of work.

"The Church and Japanese-Americans" was discussed by Miss Lois Curtice, missionary to Japan and Executive Secretary of the New York church committee for Japanese work. She spoke of the conditions of the 1,500 Japanese on the East Coast and the 112,000 people of Japanese descent.

Conference hours were held with officers of the Division leading the discussions on duties of the different offices and offering suggestions for the work.

Mrs. J. W. Mills, vice-president of the Division, and chairman of the World Federation of Methodist Women, presided Wednesday evening when the World Federation was featured, and led the processional of missionaries, deaconesses and other workers. Mrs. Franklin Reed, vice-president of the Federation, spoke of its work, and representatives from nine countries told of the activities of those units. Music for this session was furnished by a talented group of Negro men and women.

At the Thursday morning session, Mrs. A. E. Beebe, chairman of the Department of Work in Foreign Fields, presided. Bishop Edwin F. Lee gave an address on "Christianity's Battle Front in the Orient," basing his remarks on Jesus' words, "Blessed are the poor in spirit . . ." He declared that the day for the white man in the Orient has not passed, but that white men can help rebuild the Far East when the war is over. He stated, too, that there would have been no Japanese problem today if 50 years ago the United States and European Christian churches had put in Japan three times the

(Continued next week)

Righteousness is not a theological, but an ethical word, and has to do not with a person's creed, but with a person's character.
Dr. John Watson.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.—Hale.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Silver Tea for United China Relief—Tupelo W. S. C. S.

The Woman's Society of Christian Service, of the First Methodist church of Tupelo, Miss., entertained on May 25th, at the home of Mrs. Marshall Adams, with a silver tea, the offering being for United China Relief.

Mrs. Adams, and Mrs. T. M. Clark, president, received in a setting appropriately and beautifully decorated, a bevy of young girls in Chinese costume assisting. An extensive collection of Chinese art objects was on display, and an interesting program was given, the chief feature of which was an address by Mrs. J. H. War, missionary to China from the Southern Baptist Church, recently returned to Tupelo, her former home. A tribute to the courage and quality of the Chinese people was given by Mrs. F. M. Laney, and Mrs. Clark dedicated the offering to the memory of Mrs. J. C. Copeland, whose recent death is so sincerely mourned by the society. The program was under the direction of Mrs. W. P. Long, and included music by Mrs. Noel Monaghan and Mrs. Lowell Otto.

The amount of the offering received, which was forwarded promptly, was one hundred and fifty dollars.

ZULA CURRY LYNCH.

* * *

Items of Interest

Mrs. H. L. Talbert, Secretary of Foreign Work of the Southeastern Jurisdiction; Mrs. W. H. Ratliff, president of the North Mississippi Conference; and Mrs. M. E. Sharp, Conference Secretary, have recently returned from the Assembly meeting at Columbus, Ohio. We anticipate encouraging messages from their reports.

Rural Work

Miss Carrie Brown, because of ill health, has been forced to resign her work at Malvina Community Center, and is now at Radford, Virginia, Box 953. Mrs. J. D. Dorroh is carrying on the work of the Center at the present time.

* * *

Methodist Women Consider World Problems

A Report of the Assembly of the Woman's Division of Christian Service, at Columbus, Ohio

By W. W. Reid

More than 3,000 representatives of the Woman's Division of Christian Service, of the Board of Missions and Church Extension of the Methodist Church, met in Columbus, Ohio, from May 19 to 22, in the first "Assembly" of the Division since the organization of the "new" Church. About one-third of the women were officially elected delegates, attending from almost every state in the Union.

For four days the Assembly heard addresses by experts, covering practically every phase of activity of the Woman's Division, considered these same topics in four commissions, and then by unanimous actions pledged itself to the carrying of these findings into action in the local societies. Mrs. J. D. Bragg, of St. Louis, president of the Division, was in the chair at the opening and business sessions; and other sessions were preided over by the vice-presidents: Mrs. J. W. Mills, of Texas; Mrs. Albert E. Beebe, of New York; Mrs. Fred C. Reynolds, of Maryland; and Mrs. James Oldshue, of Illinois.

"We think, with justifiable pride, of the more than 25,000 organizations of our Woman's Society of Christian Service, of its million and a quarter members, of the related organizations of employed women, student fellowships, groups of young women, girls and children," said Mrs. Bragg in her opening address to the Assembly. "We think of the millions of dollars which we raise annually for the work of the Society throughout the world; of the thousands to whom we minister through many types of service; of the scores of homes, hospitals and schools sacred in their service of care and training; of the churches, parsonages and community activities made possible through hours of diligent toil. Now in this day of united strength, we should create new approaches to what seem to be old problems—many of which become more acute because of present world conditions. . . .

"The social situations growing out of the flood of liquor, which at times seems almost to engulf us in this country, require more vigorous action than we have thus far been able to command. . . . The rapidly shifting scene reveals crowded defense areas, racial tensions increasing all too rapidly, class distinctions and religious bigotry—all immediate and major problems. We realize if these are allowed to go unchecked, no race or religion will go unharmed—all will suffer together. . . . Unparalleled opportunities open before us in foreign fields. We have only touched the fringes of the recommendations of recent world conferences as they pointed the way along every line of Christian advance."

"To Serve the Present Age," was the keynote message of Bishop Arthur J. Moore, president of the Board of Missions and Church Extension.

"The work of the church, both at home and overseas, must be kept going, not simply out of loyalty to something established, but because God has a plan and a purpose for the world,' asserted Bishop Moore.

"We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality. . . .

"The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel."

Liquor, Milk, and Peace

"Three resolutions adopted by the Assembly on recommendation of its Committee on Reference and the Commission on World Citizenship, are of more than passing interest as bearing on immediate problems in the United States and the world. The suggestion is made that local, district and annual conference meetings of women take similar actions when they next meet.

On the liquor vs. milk, tire issue, they said: "As one means of safeguarding the physical and moral well-being of the nation, we recommend that the Methodist Woman's Assembly protest to the President of the United States the present priorities on tires, which force the curtailment of retail milk delivery while permitting the unlimited distribution of beers, wines, and liquors by wholesale dealers."

Requesting representation at the peace conference when this war is concluded, the Assembly voted:

"Whereas, peace conferences following war between nations have been, in effect, treaties of revenge against the vanquished and economic aggrandizement to the victors, instead of peace treaties in deed and in reality; and

Whereas, modern war increasingly enlists women in one form or another of military preparation and activity; and

"Whereas, women have not been admitted as delegates to the peace conferences through the ages; and

"Whereas, women by nature are more concerned with human rights than with economic gain; therefore be it

"Resolved, that we, the delegates to the First Assembly of the Woman's Division of Christian Service seek the cooperation of similar organizations in the United States of North America, and other countries in requesting representation of women at the peace conferences.

"Furthrmore, be it resolved, that if such representation is denied, an advisory peace conference made up solely of women be held simultaneously with and in the same city of the peace conference."

Further, on the problem of liquor, especially as it relates to men in military camps, the Assembly unanimously adopted these resolutions:

"That the Assembly of the Woman's Division of Christian Service petition the President of the United States, the Secretaries of the Army and Navy, and the Congress, to use their powers to remove alcoholic beverages and other vices in and adjacent to army camps.

"That they be petitioned to take control of the distilled liquors now in storage and convert them into materials needed in the national emergency.

"That they be further petitioned to convert the factories which have been engaged in the distilling of alcoholic beverages into factories for the manufacture of products needed in the present emergency.

"That each delegate and visitor at this Assembly be called upon to write the president and her representatives in Congress, urging their support of Senate Bill 860 (Sheppard Bill); that each delegate and visitor be urged to demand the enforcement of the May Act in her local communities; that the communications concerning these matters go to Congress with the definite request that they be read into the Congressional Record."

(Continued next week)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Summer School for Christian Workers

The Summer School for Christian Workers will be held at Centenary College, Shreveport, June 8-12. Registration will begin at 9 a. m., on Monday morning, with the first class period at 2:30 that afternoon. The following courses will be offered:

How to Study the Bible—Dean R. E. Smith.

The Christian Message for Our Day—Mrs. Grace Sloane Overton.

The Church and Its Redemptive Ministry—Dr. C. M. McConnell.

Missions in Latin America—Mrs. G. W. Dameron.

The Church Working with Youth Adults—Dr. F. L. Gibbs.

Understanding Youth—Mrs. J. A. Bays.

Laboratory Class for Workers with Children—Mrs. Roy Scales.

Platform Hour—Dr. Edwin Lewis, Drew Theological Seminary.

The course on **Missions in Latin America** is of special interest to the women of the W. S. C. S. In a recent letter received from Mrs. Dameron, she states:

"This is our fall mission study topic and one that ought to challenge our best thinking as Christians and as Americans. At our recent conference meeting the conference delegation adopted the recommendation that every society, if possible, send its Secretary of Missionary Education and Service to the Summer School for Christian Workers, Centenary College, June 8-12. If this is not possible, I suggest that zones send one or two representatives, who could assist other societies in their particular areas."

* * *

Mangham W. S. C. S. Meets

The Woman's Society of Christian Service, of Mangham, met with Mrs. L. L. McConnell, May 25.

The meeting was opened with a Scripture Reading by Mrs. Childress ,followed by a prayer led by Mrs. Cook. After a short business session, Mrs. Preston read an interesting article from the April issue of the **World Outlook**, on missionaries in the war zone, and how they are meeting their problems. The meeting was dismissed with prayer by the pastor.

We were all glad to have Mrs. C. E. McConnell with us again and hope she can come again soon.

MRS. ALEX WATSON,
Secretary of Literature.

* * *

Methodist Women Consider World Problems

A Report of the Assembly of the Woman's Division of Christian Service, at Columbus, Ohio

By W. W. Reid

More than 3,000 representatives of the Woman's Division of Christian Service, of the Board of Missions and Church Extension of the Methodist Church, met in Columbus, Ohio, from May 19 to 22, in the first "Assembly" of the Division since the organization of the "new" Church. About one-third of the women were officially elected delegates, attending from almost every state in the Union.

For four days the Assembly heard addresses by experts, covering practically every phase of activity of the Woman's Division, considered these same topics in four commissions, and then by unanimous actions pledged itself to the carrying of these findings into action in the local societies. Mrs. J. D. Bragg, of St. Louis, president of the Division, was in the chair at the opening and business sessions; and other sessions were preided over by the vice-presidents: Mrs. J. W. Mills, of Texas; Mrs. Albert E. Beebe, of New York; Mrs. Fred C. Reynolds, of Maryland; and Mrs. James Oldshue, of Illinois.

"We think, with justifiable pride, of the more than 25,000 organizations of our Woman's Society of Christian Service, of its million and a quarter members, of the related organizations of employed women, student fellowships, groups of young women, girls and children," said Mrs. Bragg in her opening address to the Assembly. "We think of the millions of dollars which we raise annually for the work of the Society throughout the world; of the thousands to whom we minister through many types of service; of the scores of homes, hospitals and schools sacred in their service of care and training; of the churches, parsonages and community activities made possible through hours of diligent toil. Now in this day of united strength, we should create new approaches to what seem to be old problems—many of which become more acute because of present world conditions. . . .

"The social situations growing out of the flood of liquor, which at times seems almost to engulf us in this country, require more vigorous action than we have thus far been able to command. . . . The rapidly shifting scene reveals crowded defense areas, racial tensions increasing all too rapidly, class distinctions and religious bigotry—all immediate and major problems. We realize if these are allowed to go unchecked, no race or religion will go unharmed—all will suffer together. . . . Unparalleled opportunities open before us in foreign fields. We have only touched the fringes of the recommendations of recent world conferences as they pointed the way along every line of Christian advance."

"To Serve the Present Age," was the keynote message of Bishop Arthur J. Moore, president of the Board of Missions and Church Extension.

"The work of the church, both at home and overseas, must be kept going, not simply out of loyalty to something established, but because God has a plan and a purpose for the world,' asserted Bishop Moore.

"We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality. . . .

"The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel."

Three Resolutions Adopted

"Three resolutions adopted by the Assembly on recommendation of its Committee on Reference and the Commission on World Citizenship, are of more than passing interest as bearing on immediate problems in the United States and the world. The suggestion is made that local, district and annual conference meetings of women take similar actions when they next meet.

On the Liquor vs. Milk, Tire Issue

On the liquor vs. milk, tire issue, they said:"As one means of safeguarding the physical and moral well-being of the nation, we recommend that the Methodist Woman's Assembly protest to the President of the United States the present priorities on tires, which force the curtailment of retail milk delivery while permitting the unlimited distribution of beers, wines, and liquors by wholesale dealers."

On Peace

Requesting representation at the peace conference when this war is concluded, the Assembly voted:

"Whereas, peace conferences following war between nations have been, in effect, treaties of revenge against the vanquished and economic aggrandizement to the victors, instead of peace treaties in deed and in reality; and

Whereas, modern war increasingly enlists women in one form or another of military preparation and activity; and

"Whereas, women have not been admitted as delegates to the peace conferences through the ages; and

"Whereas, women by nature are more concerned with human rights than with economic gain; therefore be it

"Resolved, that we, the delegates to the First Assembly of the Woman's Division of Christian Service seek the cooperation of similar organizations in the United States of North America, and other countries in requesting representation of women at the peace conferences.

"Furthrmore, be it resolved, that if such representation is denied, an advisory peace conference made up solely of women be held simultaneously with and in the same city of the peace conference."

On the Problem of Liquor as it Relates to Men in Military Camps

Further, on the problem of liquor, especially as it relates to men in military camps, the Assembly unanimously adopted these resolutions:

"That the Assembly of the Woman's Division of Christian Service petition the President of the United States, the Secretaries of the Army and Navy, and the Congress, to use their powers to remove alcoholic beverages and other vices in and adjacent to army camps.

"That they be petitioned to take control of the distilled liquors now in storage and convert them into materials needed in the national emergency.

"That they be further petitioned to convert the factories which have been engaged

(Continued on page 13)

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 7, 1942

By Rev. W. C. Newman

FRIDAY: THE DAY OF SUFFERING (11)

Lesson Text: Luke 23:33-46; Mark 15:33-34.

Golden Text: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53:5.

If someone should erect an electric chair at the pinnacle of a church, outlining it brilliantly in lights that could be seen miles away, it would cause a shudder of horror to all who passed by. Yet once upon a time the cross was the instrument of execution, the symbol of brutality. How that cross became the emblem of Christianity and the symbol of love and mercy is one of the most fascinating stories in all the world. And all this is revealed or implied in our lesson for today.

The Cross—a Revelation of the Awfulness of Sin

What could have induced men to crucify Jesus? He was so lovely, and so lovable. He never did anyone hurt, but only good. Even his most venomous enemies did not accuse him of evil deeds. Surely it must have been some terrible force that prompted them to slay the Prince of Peace.

And that is the first message of the Cross—that sin is horrible, an evil force that actuates men to do things they would never think of doing except when they are in its power. It is not something to be trifled with, laughed at, hugged to one's self. It is the most destructive force in all the world.

The Cross—a Revelation of the Power of Love

But if sin is so mighty as to induce men to do so great an evil, the Cross has proved that love is even more powerful than sin. Indeed it was the only thing capable of coping with sin. For it was love which impelled Jesus to accept the death of the cross, and it was love like that which, by contrast, revealed to mankind the need for a Way of Life.

"Love never fails," says St. Paul. And when we look at that realistically it seems to be all wrong. Love often fails to gain its desires. Love is sometimes not reciprocated. Love appears to be weak and effeminate.

But that is because we look at things in the light of materialism. In the end love is the only thing that outlasts all other known forces. Empires crumble, armies and navies melt away, nations and races pass into oblivion—only love remains.

No one thought that day when Jesus was crucified, that the Roman Empire would be utterly destroyed. No one thought that the man on the cross would live and reign for centuries. But that is exactly what has happened. Love did not fail then, and will not ever fail over the long run of centuries.

The Cross—Symbol of a Life Devoted to a Cause

So many people make a mistake at this point. Burdened down with some sorrow, bitterly disappointed, or greatly afflicted, they say, "I'll bear my cross patiently."

But the Christian's Cross is not any of life's ordinary troubles. The Christian's Cross is a sign that he has surrendered to the Christ of the Cross, and that his life is completely devoted to that Christ and to his cause.

"Here," says Jesus, "is the Cause of justice, righteousness, truth, mercy, love—the Cause of God. This Cause is bigger than any man—bigger than myself. And any man who wants to be a disciple of mine must take up this Cross and follow me."

The Cross—Revelation of the Burden of God and Man

But the supreme truth of the Cross, to me, is that God cares greatly what becomes of foolish people like myself. Cares enough that he would allow his Son to die rather than to compromise with evil, or to abandon us to our well deserved fate of destruction by our own sins.

There is no magic at all in the Cross of Jesus. But there is plenty of mystery—the mystery of a good God who loves bad men. It is scarcely understandable to us who give our love only to those who seem to us to be lovely.

And something of all this is found in the words of a song I have heard the old-time Negroes sing:

See how they done my Lord?
And he never said a mumbling word.
They nailed him to the Cross,
And he never said a mumbling word.
Not a word! Not a word!
He bowed his head and died.
And he never said a mumbling word.

THE RESPONSIBILITIES OF CHRISTIAN CITIZENS IN WAR-TIME

In this hour when our youth are being called to a life of hardship and sacrifice, we appeal to all Christian people to practice the spirit of self-denial. Our young men are entering our armed forces to fight for an opportunity to build a better civilization. They are prepared to lay down their lives in order that our cherished ideals of freedom and democracy may not be crushed but afforded the chance for fuller realization. We can be worthy of their sacrifice only as we ourselves manifest a similar spirit.

When other men are offering their lives we must at least offer our substance. Every Christian citizen should recognize a personal summons to give, on a truly sacrificial level, for the alleviation of the vast suffering arising from the war, and for the maintenance of the great enterprises of mercy and relief which are now needed as never before.

We call upon Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumers' goods in such a way as shall be just to all. We should count it a privilege to share in such self-denials as are required by the rationing of sugar, rubber, gasoline and other commodities. We should repudiate hoarding as unfair to one's neighbors, breeding resentment and disunity. When a citizen pays more than the ceiling price for something that is scarce, because he wants it and has the money to pay for it, he connives in a "black market" and undermines the integrity of the community. The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully.

We urge Christian citizens to accept ungrudgingly the greatly increased taxation which is necessary. We cannot desire that a needless financial burden shall be left to future generations. Moreover, the economic health of the nation requires us to avoid the disastrous inflation which would result from a blind postponement of the major cost of the war.

We appeal to Christian citizens to effect serious savings in personal expenditure in order to invest the savings in government bonds or to make sacrificial gifts for the alleviation of the vast suffering resulting from the war. We do not ask churches to engage in the selling of bonds; we do ask Christians as citizens to recognize that at a time when the supply of goods for private consumption is sharply curtailed, a curtailment of demand for the available supply is necessary in order to avoid inflation. Every dollar that is used for the purchase of bonds or for sacrificial gifts to war-time ministries instead of for consumers' goods is a contribution to the avoidance of such inflation.

We believe that a free people, acting in voluntary cooperation can carry through a great national effort even more effectively than a totalitarian state can do through coercion. We now have the opportunity to justify this confidence in our democratic way of life.

LOUISIANA W. S. C. S.

(Continued from page 12)

in the distilling of alcoholic beverages into factories for the manufacture of products needed in the present emergency.

"That each delegate and visitor at this Assembly be called upon to write the president and her representatives in Congress, urging their support of Senate Bill 860 (Sheppard Bill); that each delegate and visitor be urged to demand the enforcement of the May Act in her local communities; that the communications concerning these matters go to Congress with the definite request that they be read into the Congressional Record."

(Continued next week)

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

IN GOOD FAITH—USE LIBERTY OR LOSE IT

By Rev. William C. Kernan

Democracy is the product of belief and action. Lip service in its behalf never created it nor can it now sustain it. Such individual freedom as we have was purchased at the price of continuous and arduous effort by those who believed in it, not by those who **said** they believed in it but **did** nothing for it.

Freedom remains a fact only so long as men who have it use it to maintain their own rights and to guarantee the same rights to others which they cherish for themselves. It is rather remarkable, therefore, that there should be so many people in America who say that they believe in God, and religious liberty, and the indispensability of spiritual factors to the maintenance of democracy who yet do so little to exercise their right to worship God. They neither go to church, nor help to support it, nor participate in its program. Their belief in freedom of worship is best known by their neglect of it, or by their refusal to worship at all. This is comparable to the refusal of people to go to school who say that they believe in education. Education is not advanced by people like that and had we depended upon them in the fight for enlightenment we should be an illiterate nation indeed.

Freedom which is neglected, and on behalf of which men will not act, is soon lost. Religious freedom, like any other freedom, can be lost in this way too. The right to worship was once fought for in America by people who desperately wanted to worship God according to the dictates of their own conscience. The conflict had a purpose. And the right, once won, was used. The Church became important. God was worshiped there and men learned things there about brotherhood, and justice, and equality; about God's will for society, and about man's responsibility for his neighbor's freedom. Democracy could grow in a soil like that because a fundamental right was being used and the values absolutely essential to the life of democracy were being nourished.

Our right to worship God according to conscience should be regarded as singularly precious at this time when the light of religious liberty has gone out in so much of the world. There is only one way, however, by which to prove that we so regard it. That is by using it to the end for which it is designed—by worshiping God regularly and frequently.

National Mutual Church Insurance Company
Chicago Illinois
BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM-HAIL
INSURANCE

AUNT LUCY

I'm sure I've done my best to teach her common sense. I have tried repeatedly, but all to no purpose. She listens dutifully, agrees with me half-heartedly, smiles in that lovely, wistful way she has—and goes on being persistently ridiculous.

Frankly, I've no patience with her.

Only last Tuesday, for instance, she knocked timidly at our door, opened it, and called, "I don't want to intrude. . . ."

She always begins like that, and somehow she seems so anxious not to come in that you feel bound to invite her.

"I don't want to intrude," she murmured, "but I just wondered if you'd do me a favor. You remember the tomatoes I bottled in the autumn? Well, I opened a bottle today, and they are just prime. Only, with living alone you see, I've too many, and they won't keep, so I just wondered if you'd mind having the rest. . . ."

That, I may say, is Aunt Lucy all over.

She is not our aunt officially, of course; but everyone calls her Aunt Lucy. A little neighbor of ours, she has a very modest income—less now than ever—and she lives alone; and she simply can't see the sweet reasonableness of looking after herself but must give away almost all she has, tramp through the sleet to read to an invalid laddie, brave the black-out in order to sit with old Mrs. Hodgson while her son and his wife have an evening at the pictures, and walk three miles to give somebody half her minute butter ration.

As I say, I've done my best to teach her common sense, but it's useless. She'll go her own way till she gets to heaven—and even then she'll put her head in timidly at the Golden Gate and whisper, "I don't want to intrude. . . ."—Methodist Recorder.

PAT'S EXAMINATION

Taking out his citizenship papers, Pat O'Flanagan was asked, "Where born?"

"Ireland."

"What part?"

"All of me."

"Why did you leave Ireland?"

"I couldn't bring it with me."

"Where were your forefathers born?"

"I never had forefathers—only one."

"Where is Washington"

"He's dead."

"I mean the capital of the U. S."

"They lent it all to Europe."

"Now, do you promise to support the Constitution?"

"How can I, when I've got a wife and six children to support?"—Josie Ivey, Rt. 2, Midlothian, Tex., in The Baptist Record.

MR. WEATHERHEAD'S HORSE

Rev. Leslie Weatherhead told his City Temple congregation on Sunday evening that while he was serving in Mesopotamia in the last war he had a fine Arab horse. It was a most docile creature as it took him about the camp and through the streets of the town. But one day he took it out to the desert, where there was nothing but an endless level waste for a hundred miles. The horse immediately threw up its head, snorted, and raced towards the horizon. Nothing could have stopped it; but fortunately there was nothing in its way, and it was necessary only to sit tight until the animal tired itself out. The horse had, of course, been born in the desert and had the desert in its heart. It seemed to him an excellent illustration of that phrase in Ecclesiastes about eternity in the heart of man. He always felt sorry for the "this-world-only men." The materialist in a superior way reproved the Christian for not concentrating on this life, which was all the life there was. He wondered how anybody could sit down to such a notion, especially in these days when the values of the material world were crumbling before our eyes.

—The Christian World.

A DEVOTIONAL MEDITATION II.

By Rev. C. E. McLean

In the Beginning, God—Genesis 1:1

There is a certain chaos of the soul. Even in the best of men we are apt to find contradictions and some lack of wholeness and order. A central problem of each individual is the organization of personality around a worthy and unifying principle. Security and peace seem possible only when life's forces have been marshalled around a wholesome ideal and limits set for all their expressions. Salvation, as we think of the term, may apply to the process of relating life to Divine Law and thus developing its powers, aptitudes and relationships along lines of moral soundness.

There are active energies operating in the world to help man to this goal. Where do they originate? It is easy for one to say, "I was led to a wholesome religious experience by mother, or father, or friend," but the facts are seldom so simple as that. Experiences of a dozen sorts, ofttimes, combine to form a background for the effective guidance of any one person at any one time. Nor do all of these experiences need a direct religious coloring if they contribute to a situation into which guidance or challenge may find access.

Back down the years glows the golden light of influence, gleaming, it may be, in many strange and unknown by-paths; shining brightest, perhaps, in unnoticed and unvenerated lives, on up to the very heart of God, from which hallowed source springs every energy that makes for life!

In the beginning, God had kindly thought for you and me, for in these later years those golden beams of love and helpfulness have focused on the turmoil of our hearts!

20 Five-Minute Stories
to be read to children
By
V. T. Pomeroy
$1.00 At All Bookstores $1.00
The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

MRS. FANNIE PHILLIPS HAUSEY

A Christian mother has passed to her reward. Mrs. Fannie Phillips Hausey was born Jan. 24, 1857. She married Mr. W. R. Hausey, Nov. 22, 1877. She was the daughter of Mr. and Mrs. R. E. Phillips, of Oak Ridge, in Morehouse parish. Her parents were Methodist, and their ancestry reaches back into Louisiana Methodism for several generations.

She and Mr. Hausey moved to Pineville in 1912. She joined the church while a girl. Eight children were born to this union, three of which are living. They are: Miss Irma Hausey; Mrs. M. H. Heard, of Pineville; Mr. L. T. Hausey, of Abilene, Texas.

It was my pleasure to know her during her declining months. Her church was dear to her. Among her many friends were the ministers who have pastored the church here for many years.

She loved her home and manifested a beautiful faith in God. Like a lovely plant in the Garden of God, she ripened and sweetened in spirit in the autumn of her long, beautiful life. She passed to her heavenly home April 16, 1942.

R. M. BENTLEY.

MARINES ANNOUNCE PLANS FOR RECRUITING NEGROES

The first battalion of Negroes, numbering about 900, will be enlisted in the U. S. Marine Corps Reserve during the months of June and July, it was announced at U. S. Marine Corps Headquarters.

Those volunteers will form a composite battalion which is a unit including all combat arms of the ground forces, composed of artillery, anti-aircraft, machine guns, tank and infantry, and including also billets for recruits who are skilled in various trades and occupations such as radio operators, electricians, accountants, carpenters, draftsmen, band musicians, riggers and blacksmiths.

Until a training center is ready for their reception, recruits will be temporarily placed in an inactive duty status. The training center will be in the vicinity of New River, North Carolina, where a large Marine Corps post is now located. As required, Negro recruits will be ordered directly from their homes to duty in this training area.

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

Denham Springs, June 7, a.m.
Live Oak, June 7, p.m.
Blackwater, June 14, a.m.
Clinton, at Bluff Creek, June 14, 3:30 p.m.
Slaughter, June 14, p.m.
Walker, at Red Oak, June 21, a.m.
Gonzales, at Maurepas, June 21; Q. C. 4 p.m.; preaching at night.
Amite, June 28, a.m. and p.m.
Tickfaw, at Pine Ridge, June 28, 2:30 p.m.
Baker, at Bethel, July 5, a.m.; Q. C. 2 p.m.
Zachary, July 5, p.m.
Covington, at Fitzgerald, July 12, a.m.
Pearl River, at St. Tammany, July 12, 3 p.m.
Bogalusa Ct., July 12; Q. C. at Bush, 6:30 p.m.; preaching at Columbus Road, 8 p.m.
Greensburg, at Center, July 17, a.m.
Springfield, at James Chapel, July 19, a.m.
Hammond, July 19, p.m.
Pine Grove, at Pipkin's Chapel, July 26, a.m.
Kentwood, July 26, p.m.
Jackson, at Jackson, Aug. 2, a.m.
Plaquemine, Aug. 2, p.m.
Lottie, at Port Barre, Aug. 9, a.m.
Bluff Creek Camp Meeting, Aug. 9 p.m.; Aug. 16.
Baton Rouge, First Church, Aug. 23, a.m.
St. Francisville, at Tunica, Aug. 23, 3 p.m.
Bogalusa, Sullivan Memorial, Aug. 30, a.m.
Fisher, at Sully Hill, Aug. 30, 3 p.m.
Franklinton, Aug. 30, p.m.

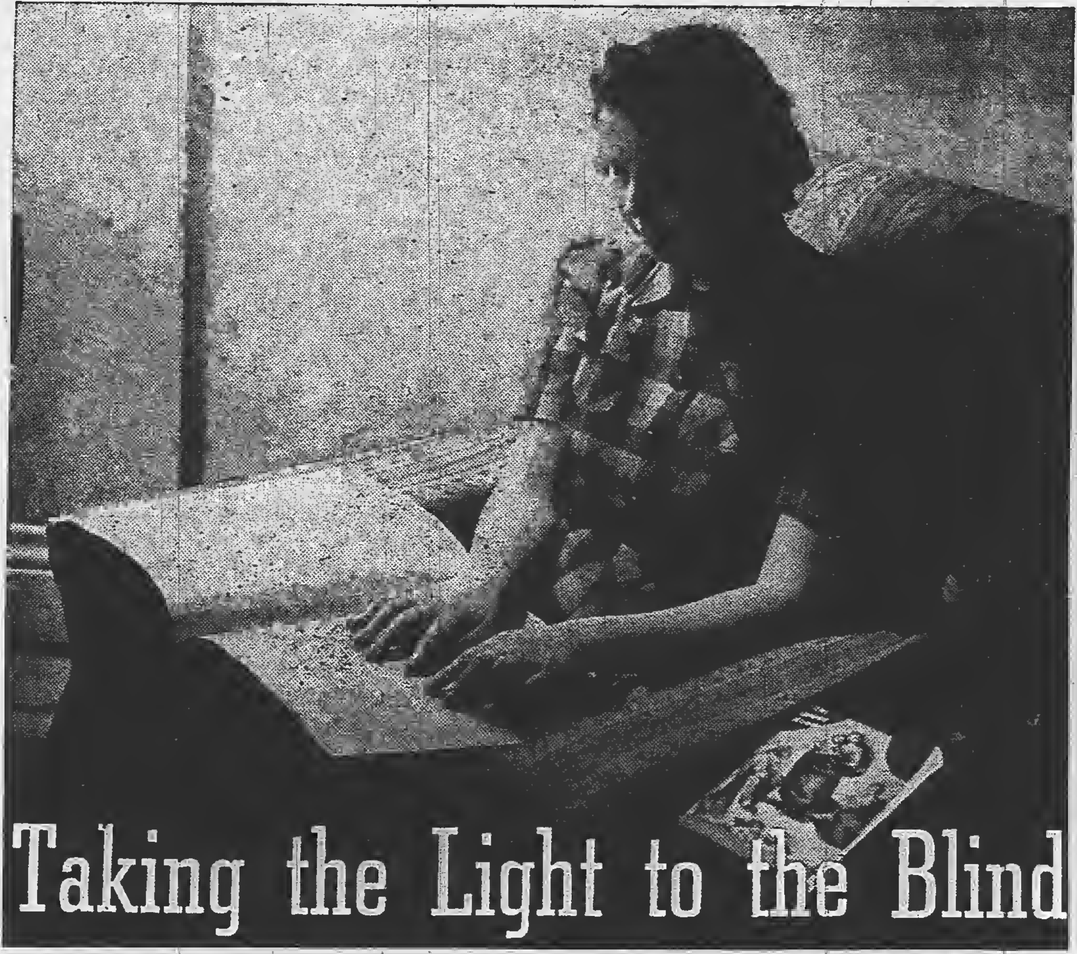
When possible, please have ready nominations for church school general superintendents, Division superintendents, and Boards of Education.

W. L. DOSS, D. S.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution which destroys machinery, but the friction.

—H. W. Beecher.

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.—Nuggets.



Taking the Light to the Blind

THE Braille edition of The Upper Room is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as $2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Special envelopes for remailing The Upper Room to boys in the Army and Navy, $1.00 per 100. Send all orders to

THE UPPER ROOM

307 American Trust Bldg. • Nashville, Tenn.

Other Publications by The Upper Room

(Order direct from the above address)

The Prayer School, by Muriel Lester, noted English author and social worker. The technique used by Miss Lester in North and South American groups, sketched in a 44-page booklet especially for pastors and other leaders interested in enriching the prayer life of their groups. 15 cents per copy, postpaid; 12 copies $1.40.

A Pocket Prayer Book, by Bishop Ralph S. Cushman. Total printing first year, 150,000 copies. A helpful guide for cultivating and sustaining devotional habits. 144 pages, imitation leather, vest-pocket size. 25 cents per copy, postpaid; 12 copies $2.50.

Christian Truth for Christian Living, by Edwin Lewis. A book to strengthen Christian faith in days of crisis; 18 chapters on vital topics, dealing in a very practical way with one's relationship to the problems of Christian living. 156 pages, paper bound. 25 cents per copy, postpaid; 12 copies $2.50.

Pictures in The Upper Room; A Study in Devotional Art, a beautiful 96-page book containing reproductions of 20 cover pictures from The Upper Room and their interpretations by Albert Edward Bailey. 25 cents per copy, postpaid; 12 copies $2.50.

MATTIE BARNES SHELBY

Mattie Barnes Shelby, daughter of Dr. Lane Shelby, of Copiah county, Miss., was born Jan. 4, 1850. She joined the old Burtonton Methodist church, near the place of her birth, at the early age of 8 years, and on May 16, 1867, married Robert Marion Scott, of Claiborne county. To this happy union were born nine children, five of whom are now living. After the passing of her oldest daughter, she assumed care of her two precious children, Marion and Sevena Speed, whom she reared and idolized all the days that followed.

For 59 years she and our much loved father walked life's pathway together until they had virtually become each other's shadow, neither being happy away from the other. But in Nov., 1936, he went over the River and through the pearly gates to await her coming.

During the early morning hours of April 15, 1942, at the age of 92 years, she, too, slipped away, and we know heaven was made more beautiful when her sweet spirit mingled with the angels.

All the days of her life were days of service for her Lord and Master. How she did love to read and study her Bible, read her Advocate, and attend church services as long as she was able, always upholding her pastor; in her they found a faithful friend and helper.

Charming in personality, beautiful in character, lovable in disposition, possessing a faith simple as that of a child. She was loved by all who knew her. Always cheerful and with a wonderful sense of humor, she brightened the lives of all who came into her presence.

The last 8 years of her life were years of feebleness and suffering. The humble, submissive way in which she bore her suffering, as well as sorrows, proved the presence of Jesus in her life.

May we, her grief-stricken children and grandchildren, strive to emulate her noble example of fortitude, patience, faith and deep consecration to our Heavenly Father, whose grace was sufficient to sustain her through long years of sorrows and suffering.

With James Whitcomb Riley, I say:

"I cannot say, I will not say,
That she is dead; she is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since she lingers there."

HER BABY.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease	2
Marksville, W. C. Mason	2
Melville, C. B. Powell	2
Natchitoches, C. F. Lueg	23
Pineville, R. M. Bentley	2
Pollock, Ruth Nuttall	2
Trout, J. E. Selfe	2
Single subscriptions	11

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Baton Rouge, J. H. Crowe	6
Istrouma, R. R. Branton	3
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	2
Fisher, A. W. Coody, Jr.	2
Franklin, I. W. Flowers	5
Gonzales, C. J. T. Cotten	15
Greensburg, R. V. Fulton	3
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	2
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	2
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Springfield, M. D. Felder	18
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	3
Miscellaneous	12
Single subscriptions	2

Lake Charles District

Crowley, J. B. Grambling	2
Ebenezer, C. J. Thibodeaux	4
Gueydan, Don Wineinger	5
Kinder, R. T. Pickett	3
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	13
Leesville, A. A. McKnight	2
Single subscriptions	3

Monroe District

Bastrop, C. E. McLean	2
Grayson, W. H. Carroll	4
Oak Ridge, J. F. Dring	2
Pioneer, J. C. Price	14
Rayville, Jack Midyett	3
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	2
Wisner, J. M. Alford	2
Miscellaneous	20
Single subscriptions	3

New Orleans District

Morgan City, D. B. Boddie	5
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. H. Hoffpauir	2
Parker Memorial, E. B. Emmerich	7
Slidell, J. W. Faulk	8
Single subscriptions	5

Ruston District

Athens, B. P. Durbin	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	2
Cotton Valley, J. F. Wilson	2
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	14
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	13
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	16
Sibley, Rex Squyres	2
Miscellaneous	12
Single subscriptions	6

Shreveport District

Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	2
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Single subscriptions	5

ABOUT GASOLINE RATIONING

To the Patrons of Lake Junaluska:

While our patrons are urged patriotically to use the train or bus in coming to Lake Junaluska, with schedules of trains and buses from and to Asheville printed in our summer booklet, the gasoline Rationing Board will issue cards to automobile patrons, who qualify as tourists, unless the present rulings are later changed, for enough gasoline to make the return trip or to reach the non-rationing area.

In addition, automobile patrons from non-rationing areas may apply, like North Carolinians, for gasoline rationing cards, the character of the card issued to be determined by the Rationing Board, to use while remaining at Lake Junaluska. This card will permit any patron from the non-rationing area to buy the same amount of gasoline that would be rationed, in the same circumstances, to any similar patron from the rationing area. In general, an "A" card will be issued, with one unit of three gallons for each remaining week before July 1, 1942.

W. A. LAMBETH,
Superintendent.

P. S. Lake Junaluska Assembly will officially open June 14, 1942, and close on August 30, 1942.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Two Irishmen came to a railroad crossing. The gates were down.

They stopped their car, settled down until the train should pass, and both fell asleep.

With thundering wheels the express dashed past, causing them to open their eyes.

"I say," said one, "wasn't that a well-lighted village we passed through?"

"Yes," yawned the other. "An' did you notice that the first house was on fire?"

—The Hercules Record.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

(Printed In Part)

Bonhomie, at Bonhomie, June 4, 8 p.m.; Q. C. after.
Williamsburg, at Oakvale, June 10, 11 a.m.; Q. C. 1:30 p.m.
Bucatunna, at Lewis' Chapel, June 12, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Mt. Olive church, June 14, 11 a.m.; Q. C. 1:30 p.m.
Petal, June 14, 8 p.m.; Q. C. after.
Clara, at Salem, June 21, 11 a.m.; Q. C. 1 p.m.
Waynesboro Circuit, at Boyles' Chapel, June 21, 3 p.m.; Q. C. after.
Waynesboro, June 21, 8 p.m.; Q. C. after.

B. L. SUTHERLAND, D. S.

Jackson District—Third Round

(Printed In Part)

Benton, at Benton, June 7, 11 a.m. and 1:30 p.m.
Flora and Bentonia, at Dover, June 7, 3:30 p.m.
Bolton and Raymond, at Bolton, June 7, 8 p.m.; Q. C. later.
Walnut Grove, at Sebastopol, June 21, 11 a.m. and 1 p.m.
Harperville, at Oak Grove, June 21, 3:30 p.m.

Delegates to Annual Conference are to be elected at this conference, and pastors are requested to have duplicate lists of nominations for Church School superintendents and assistant superintendents.

OTTO PORTER, D. S.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 100 post cards, all from same picture, $3.00; 500 post cards, $8.50; 1,000 post cards, $15.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

The Ascension symbolized and made plain (The Apostles') knowledge that their Master was indeed one with God; that in serving Jesus they had behind them the whole power of the universe, that to Him they could devote not only their love but their worship. . . . Their training was complete: they were ready to receive power; they had learned to know the mind which was in Christ Jesus; that mind, that spirit, could now be formed in them. Self could no longer resist. . . .

—Prof. Charles E. Raven.

THE PRAYER-ROOM TODAY

Saviour Christ, Thou hast called me to fellowship with Thee in Thine own ascended life. Yet except Thou help me I shall be continually falling back to the lower levels from which Thou hast rescued me. Thou knowest how strongly the things of earth attract me; let me feel more strongly still the upward calling that is mine in Thee. I thank Thee for all Thy saints have known, for the victory and peace I have seen in their lives. Help me to know that what they possessed in Thee is for me also. Let me not come short of the splendour of Thy holy will. Amen.

Vol. 89. No. 24.

NEW ORLEANS, LA.
THURSDAY, JUNE 11, 1942.

What is FAILURE?

"MANKIND advances by the familiar process of trial and error, seeking and seeking again until the way is found.

To have been in some great quest — even though the laurels were few; to have dreamed highly even though the awakening was rude; to have known achievement even though stay-at-homes laughed or sneered;

if that is failure, then it is Failure at its most glorious!"

Together with their successes our ministers and missionaries have known these glorious failures

and for the one as for the other the Church throws its arms around them in proud, approving care.

—The Presbyterian Tribune.

WALLET OF THE WEEK

THE CHRISTIAN WORLD MISSION CONVOCATION will be held at Cleveland, Ohio, December 6-10, according to recent announcement. This Convocation is sponsored by seven interdenominational organizations, and its aim is to promote confidence in Christianity as a world influence, to unite the missionary forces and to incite the churches to Christian effort such as our times demand. The Convocation meets biennially and this will be the thirty-ninth session.

* * *

CHRISTIAN LAYMEN seem to have had quite an inning in recent denominational elections. Hon Pat. M. Neff, president of Baylor University, was elected to head the Southern Baptists, and Philip C. Nash, ex-engineer and ex-mayor of Yellow Springs, Ohio, was elected moderator of the American Unitarian Association in its annual meeting at Boston recently. Mr. Nash, the new moderator, is at present head of the University of Toledo. Thus two laymen and two college presidents have been elevated to the position of denominational leadership in recent weeks.

* * *

AMERICAN MISSIONARIES in the coastal areas of China, which are now occupied by the Japanese, are said to be well treated. It is said that many of them are allowed to continue their work, and monies which were in Chinese banks, not British or American banks, are available for their use. It is said that there were no casualties among the missionaries in Manila, but it is not definitely known what is the situation of the mssionaries, nor what provision is being made for their maintenance. It is said that funds for interned foreigners may be transmitted through neutrals on the staff of the Y. M. C. A.

* * *

BRITISH METHODISM reports another slump in membership according to the figures reported to the "May Synods." The decrease in full membership was 11,653. This brought the total full membership down to 759,866. There was a decrease of 916 in the number received "On Trial," and a decrease of 5,444 in "Junior" members. For ten years in a row, there has been a loss in membership and, naturally, the situation prevailing in England does not offer much hope for a turn of the tide at any time soon. The loss of members is not confined to the Methodists, but is true of all the "Free Churches."

* * *

SIR ARTHUR SULLIVAN, co-author of the Gilbert and Sullivan light operas, has also a credit for his contribution to sacred music. He was the composer of "The Lost Chord," and his most popular hymn tune is "St Gertrude," set to the militant words of "Onward Christian Soldiers." It is said that one of his best works was his setting for Longfellow's, "Golden Legend." His gift for melody, is also finely expressed in the anthem, "O Gladsome Light." He was a son of the bandmaster, at Royal Military College, Sandhurst, and he served for several years as organist of a church at Chester-square.

NEW MEXICO has an area approximately equal to the combined areas of New York, Pennsylvania and Maine. It is, however, an area of very broken terrain. Its mountain elevations range from six thousand to thirteen thousand four hundred feet, and there are fifty peaks which are over eight thousand feet high. Within the boundaries are nine distinct areas in which volcanic action has taken place, and it includes also the world's largest crater and one of the most perfect volcanic cones.

* * *

METHODIST CHURCHES in Poland, according to a statement credited to Dr. Ralph E. Diffendorfer, have had a sixty-nine per cent increase in membership during the past year. Similar activity is reported in Belgium and in Sweden. The people of the conquered nations are very poor and are much oppressed, but they are showing great liberality in relief work as well as in church support. Larger congregations wait upon the ministry of preaching, and greater throngs are present in the Church School for the study of the Scriptures.

* * *

THE CONGREGATIONAL CHRISTIAN CHURCH is maintaining fifty-two boys in conscientious-objector camps, according to figures up to April 1. The total charge for the maintenance of these men, at $35 each per month, was $7,739.40. The denomination paid on the account $5,372.04, leaving a balance due the camp operators of $2,347.36. The camps are conducted by the Quaker, Mennonites, and Brethren churches. All these men have been adjudged "conscientious objectors" by their draft boards, and they are, therefore, legally in the relation provided for them.

* * *

DICOUMARIN is the name of a new drug which is said to be efficacious in the prevention of post-operative pneumonia, and for the prevention of blood clots. The new drug, which is extracted from spoiled clover hay, lifts the haystack into new significance and may eventually set forward the task of caring for those who by hospital experiences or otherwise have been made liable to pneumonic infection and to dangerous blood clots. A veterinarian is said to have started the work, but the discovery is credited to Prof. Karl Paul Link, of the Wisconsin Experiment Station.

* * *

DENOMINATIONAL REUNION is becoming a lively issue with both the Northern and Southern wings of the Presbyterian and Baptist Churches. It seems likely that the Southern Presbyterians and Baptists may postpone for some years yet the consummation of such union. A proposal for the union of the Presbyterian, U. S. A., and the Protestant Episcopal Church is under consideration by a commission on cooperation and union. The chief difficulty to the consummation of the latter union seems to be the question of episcopal ordination, or the ordination by presbyters.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

OUR MEMBERSHIP STATISTICS

Last week we commented upon the membership statistics, sent out by the Publishing Agents of the Methodist Church, which are included in the General Minutes just off the press. The concluding paragraph of the Publishing Agents follows:

"Some persons may feel that these figures are not accurate. There probably are some inaccuracies in statistics gathered over such a large area. However, these are the only official figures available. They are taken from reports that are turned in to the Annual Conferences and published in the Minutes of Annual Conferences as their record of membership for both the church school and church. Even though there may be some degree of error in the figures compiled, it seems obvious that the figures indicate a rather startling trend."

We have before us the Journals of the Louisiana, Mississippi, and North Mississippi Conferences, and we find only one membership figure which agrees exactly with the figures in these Annual Conference records. We feel that the figures released should call for some explanation of "startling" inaccuracies.

The Louisiana Conference is charged with a loss of 11,387 "Active Members." The Journal shows a total membership in one place of 70,787, and 79,927 in another, for 1940, figures which includes both active and non-resident members. The figures for 1941 are 67,347 active and 13,280 non-resident members, making a total of 80,627. The General Minutes figure agrees with none of the tabulations. It is certain that there was no loss of 11,387 members.

The General Minutes charge the Mississippi Conference with a loss of 12,022 active members. The Journal for 1940 showed 83,640 "Full Members"—active and non-resident. For 1941 the figures are 71,819 active and 11,295 non-resident members, making a total of 82,914, or a loss of 726. It would be interesting to know by what process that loss was raised to 12,022.

The North Mississippi Conference is charged with a loss of 12,305. For 1940 the Journal shows in one place 77,504 'Full Members," and 77,955 in another, for 1941, 64,731 active and 12,886 non-resident members, making a total of 77,617. Again it would be interesting to know how the "official" statistician arrived at the conclusion that there was a decrease of 12,305 members.

According to the Journals, the figures just released for the three conferences in our territory are more than thirty-five thousand off, and we are sure that like discrepancies run through other conferences in our section. We can see no justification for putting out such grossly erroneous statistics. We believe that the errors are such that the issue of the General Minutes just off the press should be withdrawn from sale immediately, and a correct statement of our membership figures should be given through the church press at the earliest possible time. We are willing to face the facts, but we want to know what the facts are.

CIVIL SERVICE MAKES FOR HONEST GOVERNMENT

Elsewhere in this issue we carry a statement by Mr. Paul M. Brown, concerning the recently enacted Civil Service Act in Louisiana. We believe that this statement is worthy of the serious consideration of every citizen who believes in governmental decency and efficiency. Certainly no Louisianian should be indifferent to its significance after the sordid and disgraceful chapter which has marked the life of the State under the political spoils system which was brought to book in the upheaval of two years ago. The putting in operation of the Civil Service Act of 1940 is imperative if we are not to return to the orgy of crime and shame of the all-too-recent past. Any representative who votes against the implementing of this forward step in our political life may well be suspected of disloyalty to the higher interests of the State. He may also be legitimately credited with supporting the scandalous practices for which Civil Service is the most effective antidote.

THE ROUND OF CONFERENCES ENDING

Last week found us on the road again, which brought the annual round of district conferences nearer to a close. Only the New Orleans District Conference remains to be held. Of the eighteen which have been held, we missed only one, and that one was missed because four of them were held the same week, and they were so widely separated that we were unable to make the connections. If anyone feels that making seventeen conferences on a schedule which was fixed without any reference to any person or interest, he should try it once. We wish to say that in all our visitations we never found a better spirit, nor were we ever shown more uniform courtesy and consideration. We had not one unpleasant experience.

Our first conference for the week was at Welsh, La., with Rev. B. H. Andrews, superintendent of the Lake Charles District, and Rev. W. H. Bengtson, pastor-host. Rev. E. R. Haug was elected secretary. Here we found a good attendance and the good spirit which we have found everywhere. Rev. D. W. Poole was away on account of the illness of his wife, Rev. V. D. Morris was in Little Rock, Ark., for the marriage of his sister, and another, whose name we did not catch, was away on a matrimonial mission of his own. The devotional service was conducted by Rev. S. H. Yockey, a retired minister, and Rev. L. N. Hoffpauir preached at the eleven o'clock service. Highlights of the reports included a church building fund of ten thousand dollars in cash at Abbeville, where Rev. J. H. McCormack is pastor; an eleven hundred dollar improvement of the parsonage by Rev. E. P. Drake, pastor at Jennings; four thousand five hundred dollars spent in improvements at Simpson Memorial, Lake Charles, Rev. E. R. Haug, pastor; and the building of an annex at Sulphur, at a cost of four thousand dollars, by Rev. Martin Hebert. We were not able to stay for the lunch and the afternoon service.

Thursday found us at Shreveport for the last conference of Dr. A. M. Serex in his term of service on that splendid district. Here again the attendance was remarkably good and a fine spirit prevailed. The work moved off to a good pace following the completion of the organization. The opening devotional service was conducted by Rev. J. W. Matthews, Jr., of Belcher-Gilliam charge. Rev. L. E. Douglas was elected secretary. Rev. A. P. Smith reported the doubling of Benevolence payments at Bossier City during his pastorate; at Mooringsport, Rev. Van Carter has $4,700 for the rebuilding of the church which a storm wrecked some years ago, and Bro. Van Carter is looking forward to the consummation of his dream in that regard. Broadmoor, under the leadership of Rev. George Pearce, has eleven thousand dollars invested for the building of a church in that new field which he organized. Cedar Grove has cleared its debt, as has been reported in these columns last week. Rev. Luman E. Douglas is the pastor. Cedar Grove Mission, under the leadership of Rev. S. S. Bogan, has organized a church in the Summerfield section of Shreveport with 17 members, and the building of a new church is on the schedule. The only thing that can prevent an early achievement of that purpose will be the stringent rationing of lumber. Dr. Serex gave an impressive resume of the progress made during his five and a half years on the district, and he conducted the business of the conference in his usual happy mood and with the painstaking of his care for the details of his work through the years. Again we were forced to leave before the afternoon service. Morning finds us home again and nowhere to go. Well, we are tired anyway.

AN EXPLANATION AND A REQUEST

An Explanation

Much material intended for this issue had to be carried over until next week on account of space. We will publish all articles as soon as we can. We have at the moment a volume of material which we did not anticipate.

A Request Repeated

We wish to ask again for the addresses of the camps where Mississippi and Louisiana soldiers are stationed. We desire these addresses whether in our territory or outside. Send us the addresses at once, please. It will help your son to keep in touch with the home church. We have the money in hand to pay for the papers and we are asking that any interested person, preacher or layman, send us the addresses. Do not presume that some other person will do it.

ARE WE WILLING TO BE A "FOOL" FOR CHRIST?

Several Sundays ago, we heard the radio program, "Wings Over Jordan." The speaker on this all-Negro presentation used the above statement as the subject of his remarks. What he said challenged our minds and does bring to light one of the great difficulties faced by the Church today.

Hugh N. Clayton

Most of us are too anxious to be judged a success by the standards of the world. To that end, we bend our efforts and give our time. The accumulation of money is generally viewed as the best criterion of a successful man. Therefore, we Americans dedicate our talents to its accumulation and the attendant luxuries and social (?) position that it brings.

There are others of us who want power, the ability to pull strings and manipulate men, to possess the right to have others do as we say. We like the sense of authority it gives and the fact that we can assume a superior position and tell others what to do.

There are some, too few, who are willing to be "fools," in the eyes of the world, for Christ; men and women to whom life is an opportunity for service, a chance for helping others and making the world a better place in which to live. To whom earthly accumulations are a means to an end, a means of carrying out the command and purpose of Jesus.

Livingstone was a "fool" for Christ. He chose to waste his talents, in the eyes of the worldly, to bring Light to a great continent. According to some standards, he had a humble death. He was found dead kneeling by his bed. However, his life had been so great and his impress on the simple natives so strong, that they carried his body across Africa to Zanzibar, from whence it was transported to England. He opened Africa to the Christian missionary.

Albert Schweitzer qualifies for that same classification. The acclaim of music-loving people and the adulation of the crowds could not keep him in Europe. The subjection of self for others took him away. Instead of pleasing the cosmopolites in the music halls of European capitals, he has given himself for his Christ that others might know of him.

These men were not restrained by what others said and thought. They were not responsive to criticism, but dedicated themselves for God's great work. How often we halt and fall back from doing what we know we should because we might be misunderstood or our efforts criticized.

Sometimes we would try and teach a Church School class but we say we are afraid. Possibly we would ask a friend about his soul's salvation, but we would be embarrassed and he might not understand.

The question is, are we willing to give ourselves to the will of Christ and work towards that goal. The ways of the world will offer diversions, possibly some of our friends will tease us about our "churchy" ways and we may be unjustly criticized, but—if we persevere, no one can deprive us of the knowledge that we have done well. It brings a joy and satisfaction indescribable. Then, like Paul, we will be able to say, we have fought a good fight, we have finished our course, we have kept the faith.

H. N. C.

BOOKS

I Was In Hell With Niemoeller, by Leo Stein. The Fleming H. Revell Company, New York, pp. 253, price $2.50.

In these pages we have an interpretation of Nazi Germany and its creators which is so weird as to be difficult of belief, and so brutal in its details as to stagger the imagination of civilized people. The author was a successful Jewish lawyer who fell under suspicion of the Nazi regime and was for two years in a concentration camp with Pastor Niemoeller. In these conversations, had chiefly at intervals during the recreational march in the prison court, the rulers of Germany today are shown to be the most ruthless vandals of all history. The author, having been released from prison, has reproduced his conversations in compliance with a parting commission from Pastor Niemoeller.

Stein, like Boswell to Dr. Johnson, appears as the recorder of the thoughts of the great evangelical leader of Germany. It is much more than a human interest story. It is an amazing disclosure of Nazi methods and of the social and intellectual structure of the German nation. The gruesome details of Nazi savagery are told with some reservations as to their revolting abhorrence. Of deeper significance than the brutalities recited, is the accounting for the anti-social and anti-religious trends of the Hitler regime. According to Niemoeller, it is not the product of a consistent philosophy, but a strange medley of contradictory acts by a man who is such an incarnation of evil as to defy analysis or even classification. Hitler is described as a man with a monumental ego, a dreamer rather than a realist, who has had the shrewdness to surround himself with pliant tools for the execution of his purposes. His obsession is made powerful by his unsentimental German character and his keen understanding of human nature.

The eight satellites of his inner circle are described. Hess is a man who has the brooding spirit of Egypt, where he was reared, but is saved from fatal apathy by his underlying, ruthless loyalty to a leader. Goering is a daredevil spirit, a creature of war with a lust for power and splendor. Goebbels is described as a cool and calculating man who was maintained and educated by a Jew for the Catholic priesthood, and as the author of impudent forgeries and frauds which are poisoning the minds of the people. Rosenberg, the Baltic doctrinaire, is an expression of hate for both the Russian and the Jew. Himmler, the creator of the hated and feared Gestapo, is dubbed a Prussian corporal. Streicher, the Jew baiter, is the operator of a scavenger newspaper. Ribbenthrop is given the character of a man of average intelligence and unusual vanity, but with the impertinence and cynicism of a champagne salesman. Dr. Ley, the leader of the Labor Front, is called a man of low morals and street-corner eloquence. These men with Hitler make up the council of destruction which threatens the civilization of the world.

Walter Rauschenbusch, by Dores Robinson Sharpe. The Macmillan Company, New York, pp. 456 and index, price $2.75.

This biography is the work of a man who was for a number of years the private secretary to Dr. Rauschenbusch. Naturally this intimate association causes him to bring to his task an exalted idea of the ability and character of his subject, but in no less degree a clear apprehension of the reasons for his greatness. By training, association and sympathy, the author is eminently fitted for the task which he undertakes.

Walter Rauschenbusch was America's pioneer in Christian social progress and in that role he met difficulty and encountered a hostility and opposition which his successors in the field have not known. He gathered personally observed facts but had no social philosophy upon which to build. That he would make mistakes, especially in method and policy, was inevitable, but the greatest tribute to his pioneering ministry is that our social progress has followed closely the path which he charted. He knew the immigrant and labor groups at their worst and appraised them for what he knew to be their worth, and he had the insight, the faith and the Christian courage to espouse their cause in a day when such classes had little recognition in our social audits or our social thinking. As minister, he gave himself to the task of implanting in neglected groups a worthy social outlook, and he created in the more prosperous elements a feeling of tolerance and sympathy which lifted the tone of American social thinking.

UNITED SERVICE ORGANIZATIONS CAMPAIGN

The United States is now in the midst of a nation-wide drive for $32,000,000, for the maintenance of the United Service Organizations, better known as USO.

Many districts in Louisiana and Mississippi have already held their drives and have gone over the top. The New Orleans district campaign for a quota of $260,000 was launched on June 2. After a slow start, due to some lack of coordination of the various cooperating groups, the campaign has gotten under way with a fair amount of speed and the outlook at the time of going to press is that New Orleans will go over the top.

Of the many worthy charities for which the public is being solicited, none seems to have such a hold on the hearts of the people, because of the importance of keeping the morale of the boys in our fighting forces at a high standard.

At McPherson, Kansas, photographic reproductions of 23 enlisted men from the town gave ringing endorsement to the campaign, and as a consequence the quota of $2,000 was doubled in a single day's solicitation.

This is a biography which is well written and discriminating in its interpretations. Every page is a-throb with spiritual fervor and power, and bristles with sayings which discover the true dynamic of a great life. Even the contemporaries who were not able to agree with the social views of Dr. Rauschenbusch will find here a convincing array of fact and utterance which will do much to soften their judgment of a great social leader and to make understandable the social revolution of recent years.

Gabriel and the Angels, by Theresa Townsend. The Johns C. Winston Company, Chicago, Philadelphia, Toronto, pp. 330, price $2.00.

This simple and beautiful story is one of the most wholesome and captivating pieces of fiction that we have read in many a year. It is a break with every trend of a bald and careless age. It takes up the character of a man whose ministerial task is reflected in every attitude of his life, especially in his control of his fifteen-year-old son, with whom and for whom he had lived since the mother's death at his birth. The son exhibits the exuberance of the ordinary boy under the restraints of his father's watchful care and solicitude. The story is a splendid delineation of boy loyalties and character. To this son more than to himself the father, Harry Downes, owes the winning of Edith Paul, the school teacher whose life had been wrecked with a sorrow like his own, except that she had no one left to occupy her thought and to relieve her loneliness. The book is an interesting story of a fine type of boy whose inheritance and training made him lovable and popular with his school chums, teachers, and the people of his father's congregation. It presents characters who are not too good to be interesting, nor too human to be wholesome.

The Twofold Power of the Gospel, by Clyde V. Hickerson. Abingdon-Cokesbury Press, New York, Nashville, pp. 164, price $1.50.

The author of this volume of sermons is pastor of the Baptist Temple, San Antonio, Texas. The interpretations are sound, the illustrations are modern in their content, and the style is distinctly Southern. The author faces up to the misplaced emphases in church activity and insists stoutly that the way out for individuals and for nations is to obey the challenge of Jesus of Nazareth. The first of the ten sermons furnished the title for the book. There is no evidence of a straining for popular acclaim, nor is there that which indicates a genius for striking originality. We would say that it is a straight-forward application of the gospel teachings, as they have been interpreted through the years, to the new situations with which the world is faced with the assurance that these teachings are just as applicable as they were to the conditions at the time they were first proclaimed.

Handles of Power, by Lewis L. Dunnington. Abingdon-Cokesbury Press, New York, Nashville, pp. 213, price $1.50.

Dr. Dunnington is a Methodist minister in Minnesota. The theory which seems to underlie these twenty-five brief discourses on themes, which have to do more with practical living than with theological interpretation, appears to be that there is a sense of frustration which results from the over-shadowing fears which negative the too brief devotional meditation of the most of us. He is manifestly unsympathetic with the "emotional debauch" type of ministry, looks with disfavor upon the "uncritical handling" of the stories of the Old Testament, and discounts the positive value of "the fear of hell." His thinking has a marked psychological pattern, and might be styled the sunshine theory of ministerial effectiveness. The book gets its title from the last study in which the implementing of a message with "handles," which hearers might take hold of and react positively and effectively to the sermon. The book as a whole appears to us to have more of statistics and psychology than gospel, and we believe that it often opens opportunities for doubt where such is not altogether necessary. We have in mind such references as "systems of theology which may or may not be true," and the suggestion that the psychological reaction of the Chinese to the sufferings of the missionaries has been more influential than the gospel preached. We think that there is no necessity to sow the seeds of doubt as a means of a higher impregnation of the mind.

CONFERENCE NEWS AND PERSONALS

Rev. W. M. Jones, of Batesville, is assisting in revival services at Main Street, Water Valley. Bro. Jones was a former pastor of that church.

We are glad to be assured that Rev. R. P. Neblett, pastor at Main Street, Water Valley, is much improved in health. For quite a while he has had trouble with his throat, but the matter seems now to be clearing up.

Rev. Virgil D. Morris, pastor at Lafayette, La., was not present for the session of his district conference at Welsh last week. He had gone to Little Rock, Ark., for the marriage of his sister.

At a forum held in Wesley Methodist church, Meridian, Mrs. C. M. Martin taught a course on Our Children. The forum was under the leadership of Mrs. Ernest Brookshire, and others participated in the discussions.

Rev. A. M. Ellison reports a great time in a vacation school with Primary, Juniors and Beginners, at Bay St. Louis. He reports all finances up to date, six received on profession of faith, and an encouraging outlook at the mid-point of the conference year.

Rev. B. M. Hunt, pastor at First Church, Hattiesburg, in asking the change of his paper to 200 Concart St., says that he is now moved into the new parsonage. We congratulate Bro. Hunt and his people on this achievement.

Rev. Dana Dawson, Jr., son of Dr. Dana Dawson, of Shreveport, is to be married in a few days, according to reports at the district conference in Shreveport last week. The bride-to-be lives in Little Rock, where the marriage will take place.

Rev. Porter Caraway, pastor of Mangum Memorial church, Shreveport, was absent from the district conference on account of the marriage of his son, in Texas, in which Bro. Caraway had both a personal and an official part.

Mrs. J. T. Abney, whose late husband was long a member of the Mississippi Conference, has been spending some time at Overton, Texas, but is now back at Bogalusa, La., according to advices regarding the change of her paper.

Mrs. W. I. Thomas, Hattiesburg, Miss., writes us a note concerning her attachment to the Advocate which touches us very deeply. She has read the paper from early childhood, and while her situation has been altered by sorrow she remains a "true friend" of the paper.

Mr. J. G. Houston, lay leader of the North Mississippi Conference, was a speaker at the Lay Workers' Institute for the North Main Street church, Water Valley, on Sunday afternoon, May 31. The Institute included the Water Valley churches and the Paris and Coffeeville charges.

Mrs. Poole, wife of Rev. D. W. Poole, at DeRidder, La., underwent an operation for appendicitis in a New Orleans hospital on Tuesday of last Week. Our latest information is to the effect that her condition is satisfactory and that she is making good progress toward recovery.

We appreciate very much a message from Johnnie C. Thompson, at Pickwick Dam, Tenn., who is a member of the Methodist church in the Corinth District, and working at Pickwick Dam. He was present at the district conference in New Albany, and we are happy to include him among the new subscribers to this paper.

Rev. Don Harwell introduced an early morning service at Gentilly Methodist church last Sunday. The service begins at 7 o'clock in the morning and will last forty-five minutes. Its purpose is to provide an opportunity for the large group of war workers living in that section whose hours do not permit their attendance upon the regular services.

Rev. W. M. Cassitty, Jr., has been elected executive secretray of the combined offices of the transportation bureau, including the offices in Chicago and Nashville. The former secretary of the Chicago offices' has retired and Bro. Cassitty assumes the responsibility of both offices. We do not think a more capable representative could be found in the entire church than Bro. Cassitty.

Rev. Henry Bowdon, now in his first year at First Church, Lake Charles, La., is making a very auspicious beginning in that field. He is having great congregations and is looking after every detail of his work in a systematic and effective manner. He has made an appeal to every member of his congregation in behalf of the New Orleans Christian Advocate.

On June 17, 1892, Walter L. Blackwell, now pastor at Gallman, Miss., was licensed to preach by the quarterly conference of the Montrose charge, which was then in the Brandon District. Bro. Blackwell came up from Cedar Grove church, in Smith county; Rev. Claiborne McDonald, presiding elder; B. H. Rawls, pastor. We join the many friends of Bro. Blackwell in congratulating him upon his approach to the 50th milepost of the Methodist ministry.

Carl J. Hinkle, Jr., Regimental Commander at the U. S. Military Academy, at West Point, is the son of Rev. Carl C. Hinkle, of Goodlettsville, Tenn., and is the nephew of Rev. D. E. Hinkle, of Fayetteville, Tenn. Commander Hinkle is said to be proud of his Methodist background, as well as his place in the distinguished succession at West Point, which includes Generals MacArthur, Summerall, Pershing, Lee and Craig. Hinkle was formerly an All-American center on the football team of Vanderbilt University.

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men.—Cicero.

DUKE UNIVERSITY CONFERS DEGREE ON RANKIN COUNTIAN

Listed among the 850 candidates who were awarded degrees by Duke University at its recent Commencement Exercises, was Rev. Allen Lindsey, son of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, Miss. He completed his undergraduate work at Millsaps College, and has been doing graduate work for the past three years at the Durham, North Carolina school, where he received the B. D. degree on May 29. The Old Testament was chosen as his major field, the subject of his thesis being: "A Comparative Study of the Massoretic, Septuagint and Vulgate Versions of the Book of Amos."

During the past session it has been the privilege of Mr. Lindsey to serve as vice-president of the Student Body Organization of the Duke Divinity School. Recently he was awarded a three-year honor membership by the American Society of Biblical Literature and Exegesis, as the senior theological student showing the most promise in the field of Biblical Literature and Exegesis. He has also been elected to membership in the International Society of Theta Phi, recognizing leadership among religious workers.

Rev. Mr. Lindsey is serving at present as the pastor of the Methodist church at Stem, North Carolina, but plans to return to Mississippi and enter the Mississippi Conference in November.

X Y Z.

MEETING AT WINNFIELD, LA.

Dear Dr. Duren: I have had a delightful fifteen-day fellowship with Rev. H. B. Hysell, pastor of the First Methodist church, Winnfield. I did the preaching for the church at Winnfield and also at South Winnfield. Under the efficient and energetic leadership of Bro. Hysell, the work is moving forward. Since he became pastor the Winnfield church has built and paid for one of the most modern parsonages I have seen. It is easily worth $7,000. The church has paid for a Hammond electric organ one year in advance. The pastor's salary has been increased from $2,000 to $2,400. There have been more additions to the church than usual.

The revival services were well attended and we had some great spiritual services. The last Sunday morning of the revival we had many rededications. First, all the stewards came and they filled the altar, then came the other officers of the church, again

LUZIANNE
COFFEE
100% Good

the altar was filled. Finally, other members of the church came to the altar for rededication and they more than filled the altar. A fine mother came forward with her infant. Both mother and child were baptized by the pastor.

The people of Winnfield love their church and take pride in being loyal to the program of the entire church.

H. M. WOLFE, Evangelist.

MacDONELL SCHOOL GRADUATION EXERCISES

The graduation exercises of the MacDonell School were held Wednesday night, May 27, on the beautiful campus in front of majestic Keener Hall. The spacious, colonial porch was ideal for the stage. Lovely baskets of lilies and gladioli, together with the vine-festooned windows, formed a beautiful setting for the five girl graduates: Eunice Griffin, Bessie Marcel, Ella Louise Federine, Mollie Hatch and Dorothy Hatch. The class motto, "Vision with Valor Bring Victory," was outlined in large red letters over the doorway. The seniors were simply and sweetly dressed in white dotted swiss with corsages of red roses tied with white and blue ribbon, their colors being red, white and blue. They occupied the center of the stage. Each graduate made her own dress.

Miss Lillie J. Hendricks, of the MacDonell School faculty, presided. The opening number, a piano solo, "In the Springtime," by J. Owen Long, was rendered by Ethel Robichaux. The boys and girls, all dressed in white and led by the seniors, marched from the rear singing "Rejoice Ye Pure in Heart." This was a scene worth coming a long distance to see. The Invocation, given by Rev. E. B. Chaney, pastor of the First Methodist church of Houma, was followed by a hymn, "Fairest Lord Jesus," sung by the school. The two graduate speakers, Bessie Marcel, who gave the welcome address, and Eunice Griffin, the Valedictorian, rendered their parts well, speaking very distinctly and showing scholarly preparation. The speaker of the evening, Mr. J. H. Carter, told of the training of body, mind, and the social and spiritual life.

The American Legion award went to Eunice Griffin, and was presented by Post Commander Earl Boudreaux. Miss Nettie Brunette gave out the diplomas. Dispersed throughout the program were various musical numbers. A piano solo, "Parade of the Robins," by Chas. E. Overholt, was played by Flossie Martin. Other numbers were choruses by the junior, intermediate and high school groups, closing with the school song and "God Bless America." The last was preceded by the salute to the flag. Rev. M. S. Robertson, pastor of Houma Heights Methodist church, pronounced the benediction, and thus was brought to a close one more profitable year for MacDonell School.

On the following evening, Thursday, the music department presented the folk song operatta, "The Lass that Loved a Sailor." This was also an outdoor performance. The cast showed excellent training and the parts were given with graceful ease.

The Commencement began with the special service on Sunday, May 24, at the Houma Heights Methodist church. Dr. Elmer C. Gunn was the guest speaker. The "Hymn of Joy," arranged from Ludwig von Beethoven, was used for the processional. The student body, dressed in white, sang this with such utter abandon of happiness that it was an impressive sight and sound. The special music by the school choir included the beautiful melody, "Angel Voices."

THE PASSING OF REV. J. B. WILLIAMS

Rev. J. B. Williams, of Many, La., passed to his eternal home on the morning of April 27. Funeral services were conducted by Dr. B. H. Andrews, district superintendent of the Lake Charles District. The services were held in the First Methodist church, on the afternoon of May 29, with interment in the Many cemetery. Eighteen Methodist preachers were present, a number were invited to take part, as directed by Dr. Andrews.

The going of this soldier of the cross was most peacefully finished. On Sunday, before his death on Monday morning, he, as usual, taught his Sunday School class, offered prayer at the eleven o'clock preaching, prayed at a funeral in the afternoon, attended the evening preaching, leading the prayer, and joined in singing Jesus, Lover of My Soul.

He and his good wife made their home in Many since his retirement in 1933. They are highly esteemed in this community by the members of all churches. The local people feel the sorrow and loss of the going of this Christian gentleman and friend.

The Pastors' Meeting of the Leesville group, of the Lake Charles District, in a meeting May 18, expressed their love and confidence in this honored member. He will be missed from among us. His wise counsel, love and prayers, have been helpful and inspiring.

(Written by request of the Leesville group of the Lake Charles Preachers' Meeting, by Russell T. Pynes.)

RUSSELL T. PYNES,
Pastor, Many Meth. Church.

A DAILY PRAYER IN WARTIME

For the Goals of God

On the battle front—on the sea's wide spaces—in the air—in workshop and office—in farm and garden—in legislative halls and Government offices—our people wage war for the goals of God. Give good success to all their labors, O Lord. May we have clear eyes to see Thy truth and our duty; and with steadfastness pursue our allotted task until victory brings peace. Impart to us the exhilaration of knowing that we are fellow-laborers with Christ, in seeking the redemption of the world. Out of all this present agony may there come a new fellowship with Thee. For we seek, above all else, to be found on the side of Thy holy will. In that devotion give us peace along with purpose; and a closer relationship to Thee, our ever-adorable God and Heavenly Father. Amen.—W. T. E.

REPORT OF FINDINGS COMMITTEE, SECOND CONFERENCE ON CHURCH SCHOOL ADMINISTRATION, LOUISIANA ANNUAL CONFERENCE

1. While the attendance at this, the second conference, is not as large as was expected or desired, yet to the fifteen general superintendents and the eight other workers registered (total 23), this meeting has been one of inspiration, enrichment and encouragement with its fine program and Christian fellowship.

2. We recommend that the Conference Director on Church School Administration, the President of this conference, and the Executive Secretary, Board of Education, emphasize to the district workers in the field of administration, the value of city and district meetings of general, division, and department superintendents, for mutual personal and school improvement.

3. The program of this meeting has been so valuable and satisfactory that if these conferences are continued, we recommend that future programs be similarly arranged, allowing generous time for presentation and discussion by the group, and with suitable relaxation periods.

4. Training for greater service by individual and group study and workers' training schools is recognized as more then ever necessary. This need and these means of improvement should be emphasized by all appropriate means with our superintendents and teachers and prospective ones.

5. High appreciation is herewith expressed to Mr. Lanier, Conference Director; Dr. Bray, President; and Bro. Dameron, Conference Executive Secretary, for the excellent program of this conference, and grateful thanks to Dr. Moerner, of the general staff; to Dr. French. of L. S. U., for their contribution of addresses and discussion leadership; to Mrs. Metcalf and Mrs. Scales, for their able presentation, respectively, of Adult and Children's Work; to Mrs. Roddey, pianist; to Bro. Mayo, registrar; to Mr. and Mrs. Davis, for the delightful entertainment; and to all others participating to make this conference the happy occasion that it has been.

Respectfully submitted,
MRS. MANSHIP WILLIAMS,
EDGAR E. CAYARD,
J. H. CARTER,
Committee.

CONCERNING GRADUATE STUDY

My dear Dr. Duren: The undersigned has been appointed director of graduate study for the Mississippi Conference Board of Ministerial Training. This study is for those members of the conference who have already passed the conference four-year course of study and desire further training in the work of the ministry.

At the present time fifteen courses are offered by the General Conference Commission on Courses of Study, with three others pending. They are as follows:

Studies in John's Gospel—Dr. Chester Warren Quimby.

Modern Thought in Its Bearing on Religion—Prof. L. R. Eckhart.

The Evangelical Christian Faith—Prof. Edwin Lewis.

The Religion and Theology of Paul—Prof. Godfrey Tietze.

Philosophy of Religion—Prof. Edgar S. Brightman.

Christianity and Non-Christian Religions—Prof. Edmund D. Soper.

The Holy Spirit in Christian Life and Thought—Dr. Wm. G. Chanter.

The Meaning of God—Prof. Harris Franklin Rall.

Worship Values in the Psalms—Prof. Elmer A. Leslie.

The Minister's Leadership in Religious Education—Prof. Frank M. McKibben.

The Makers of American Christianity—Prof. Wm. W. Sweet.

Christianity and the Social Order—Prof. F. Ernest Johnson.

The First Three Gospels—Prof. John Newton Davies.

The Christian Criticism of Life—Dean Lynn Harold Hough.

The Religious Message of the New Testament—Prof. Clarence T. Craig.

These are of course correspondence courses, which channel through the office of Dr. W. K. Anderson, of Nashville, but the teaching is by the men named above. The enrollment fee for each course is two dollars. Persons desiring to enroll or to have further information are asked to write Dr. W. K. Anderson, Educational Director, 810 Broadway, Nashville.

J. B. CAIN.

PERSONAL NOTES AND INCIDENTS

Mr. Frank Repass, of Carrollton Avenue Methodist church, has the sympathy of many friends on account of the tragic death of his father recently. His father was struck by a motor truck and killed.

It is with sincere regret that we report the very serious condition of Mrs. Annie Hamilton Hodges in Touro Infirmary, New Orleans. Mrs. Hodges is the widow of the late W. H. Hodges, Sr., and has long been a resident of New Orleans. She was a native of Carroll County, Miss., and a daughter of the late T. T. Hamilton, who was once sheriff of that county.

The passing of Mrs. Neuwirth, wife of Mr. E. Neuwirth, takes from the Carrollton Avenue Methodist church one of its faithful members. She died of a stroke on Sunday night of last week. She had been ill for quite a while, but her going was unexpected and sudden. We sincerely sympathize with Bro. Neuwirth and his family in their great loss.

Judge R. E. Bennett, of Meadville, was the Layman's Day speaker at the Methodist church in Port Gibson, on Sunday, May 24. Rev. J. B. Holyfield is the pastor. Judge Bennett is reported to have made a vigorous attack upon the excessive use of intoxicating liquors, and he urged a return to sincere praying and righteous living by Americans as the means by which peace is to be restored and the uncertain conditions of the world corrected.

A marriage of wide interest in Methodist circles occurred at Rayne Memorial church, New Orleans, on last Friday evening, when Miss Marjory Jean McBride and Mr. Barremore Beverly Brown were united in matrimony. The bride is the daughter of Captain and Mrs. George Arthur McBride, and the groom is the son of Mr. and Mrs. Beverly Brown, all of New Orleans. Mr. Barremore Brown is a grandson of Dr. and Mrs. George S. Brown. We join their many friends in wishing for them a happy and useful career.

Lieutenant Hugh N. Clayton, of New Albany, Miss., will leave for duty in the U. S. Naval Air Service on next Sunday night. He will spend two months in school at Quonset Point, R. I., after which he will be stationed somewhere with the Naval Air Corps. We shall continue to carry his name at our masthead and in our heart. He did faithful and effective work as associate editor and we are sincerely sorry to have him leave us. The duties of associate editor for the North Mississippi Conference will be taken over by Bro. P. B. Brooks, of State College, Miss.

A hurried note from Dr. G. F. Winfield, of Magnolia, Miss., brings us the news of the appointment of Rev. Joe Brown Love as head of the Wesley Foundation at the University of Illinois, located at Urbana. This was the first Wesley Foundation to be established in the Methodist Church, it has a large staff, and was recently cleared of debt and the mortgage burned. Mrs. Love, the daughter of Dr. and Mrs. Winfield, is at Sioux City, Iowa, where she is preparing the script and pictures to be used by the caravans this summer. She will return by way of Baldwin, Kansas, where she will attend the meeting of the Board of Directors of the Wesley Players. It will be interesting news to many friends throughout this section to know that Bro. Love will assume the duties of this important post on August 1.

A MARRIAGE OF INTEREST TO MANY FRIENDS

The marriage of Rev. Jason A. Alford, chaplain of the Charity Hospital in New Orleans, and Miss Ava Morton, long a missionary nurse in China, was solemnized at the district parsonage in New Orleans, on Friday afternoon of last week. Dr. W. W. Holmes and Rev. Elmer C. Gunn were the officiating ministers. The groom was a son of the late Needham Alford, a local preacher of the Mississippi Conference. He was admitted on trial in the Louisiana Conference in 1909. The bride is a native of north Louisiana, and spent a number of years in China as a trained nurse. The Advocate joins their many friends in congratulations and good wishes for a happy continuation of their blended service in the years to come.

GOOD RECORD OF A HOSPITAL CHAPLAIN

The report of Rev. R. T. Ware for the past six months as hospital chaplain in Shreveport is nothing less than extraordinary. He ministered to 1,080 Methodist patients, distributed 4,050 Sunday School lesson leaflets, 697 copies of the New Orleans Christian Advocate, 283 copies of The Upper Room, and 112 Bibles. He wrote 1,285 cards for patients, gave help to 223 patients at a total cost of $367, furnished crutches for 17 patients, provided twelve dozen bath cloths, furnished suits for 6 men and clothes for 178 babies. He gave out 96 hair combs, and provided Christmas, Mother's Day, and Easter greeting cards, and Easter flowers for the patients. All this material ministry was done with an outlay of $367, and he still has $261 in the bank for continuing the service. Seventy-five persons accepted Christ and five were baptized. Remember, this is a record for six months only.

THE LOUISIANA CIVIL SERVICE ACT

Two years ago the State Legislature passed laws setting up a Civil Service control over State and City employees, with only three dissenting votes. All factions of the State and City of New Orleans supported and are publicly on record and pledged to this legislation. It is a long step forward in efficiency in conducting the business of the State.

It has been held constitutional unanimously by the State Supreme Court.

Under the Civil Service Act passed in 1940, the system does not begin to function until July 1, 1942. The Commissioners have been working for the past eighteen months in organizing and perfecting plans which cannot be put into effect until this coming July 1.

Civil Service provides a Merit System for State employees, under which jobs are held by merit and not "political pull."

It assures to State employees a tenure of employment as long as they efficiently serve.

It eliminates the possibility of building up a political machine by promising a vast number of political jobs and by the old system of "Deducts."

It prevents the padding of public payrolls prior to elections.

It eliminates "dead heads" from State payrolls.

By providing efficiency in place of political patronage, it will save millions of dollars for the State.

It will place the right man or woman in the right job and assure to the State efficient service in return for the public dollar.

It establishes political and religious freedom for every State employee.

It will provide elections on merit in place of a contest between groups for a place at the "public trough."

The Federal government is rapidly expanding its system of Civil Service, and twenty other states have adopted the system.

It is the only system that works for clean, efficient government service.

There are now certain political elements who selfishly seek to re-establish political machines. To make this possible, they seek a return of the old "Spoils System." They seek to render Civil Service impotent by failing to provide sufficient funds for its efficient operation.

No organization can function if so starved. A dollar spent by Civil Service will save many dollars wasted under the old Spoils System.

Cordially yours,
Shreveport, La. PAUL M. BROWN.

SPRINGHILL CHARGE

Dear Dr. Duren: The little industrial city of Springhill, La., near the Louisiana-Arkansas line, is rapidly assuming city proportions. The fifteen million dollar paper mill and the Frost lumber industries furnish employment for twenty-five hundred people. A box factory, nearing completion, will give employment to two hundred more. The weekly payroll is enormous.

The Methodist church is trying to keep step with the progress of the city. The last note on the educational building has been paid this year, and the church property is now free of debt. Improvements have been made on the church and parsonage. One hundred and thirty names have been added to the church roll in the eighteen months I have been here. The membership is now four hundred and ninety-four. The budget is raised each month. One hundred new Methodist hymnals have been purchased. By actual count, church attendance this year has increased 14% over the same period last year.

Our service roll, which was dedicated recently, contains twenty-nine names, with three gold stars. Two of our stewards are now serving with the armed forces of the government, and two more will soon be in service. The pastor's two sons are serving in defense of our country, one at the Naval Air Station in Washington, D. C., and the other with the Coast Artillery, on some island of the sea. The church has the American flag and the Christian flag. These flags are advanced, with proper recognition, at the Sunday morning services, and remain in their stands for the evening services.

Six infants have been baptized this year, including the little grandson of Rev. and Mrs. A. S. J. Neill. Brother Neill officiated at the baptizing of his grandson. We are happy to have Brother and Sister Neill as members of our congregation. They are rendering valuable service.

A Wesley Brotherhood has been organized. Fellowship suppers, prepared and served by the men, are held each month.

Revival services, in which the pastor was assisted by Rev. Porter M. Caraway, pastor of Mangum Memorial, Shreveport, were held April 29 to May 10. Brother Caraway is a fine preacher and knows how to win the hearts of people. He is fine help in a revival.

Yours sincerely,
G. A. MORGAN, Pastor.

A LAYMAN'S VIEW

If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: Then will I hear from Heaven and will forgive their sins and heal their lands. —2nd. Chronicles 7:14.

And turn from their wicked ways.—May we think of their wicked ways as the forms of sin in the dance. While our soldiers were on the maneuvers last summer our people, in order to be nice to them, would give dances for their entertainment.

It is true our soldiers need diversion from their everyday routine of life in the camp, etc., but from the study of the above Scripture is dancing turning from our wicked ways? It would seem that it is just the reverse. For this reason we are impressed to write these lines.

We hear of a Baptist church in another state giving a dance for the boys in a nearby camp. Is God pleased with this? Are we seeking His face when we do this?

We hear of a Christian college having young preachers preparing for the ministry, endorsing the Y. M. C. A. to give dances for the entertainment of the soldiers in a nearby camp. Is God pleased with this? Are we seeking His face when we do this?

We would say for us who would be called by His name we should refrain from this class of entertainment. Let it be the cities that have dance halls, in which those who participate are going to the devil anyawy. This class of people cannot expect to be heard from Heaven and their sins forgiven unless they DO turn from their wicked ways.

We get a great lesson from Judges, 7th chapter. Note how Gideon chose his men that WON.

With the rumors that we are to have maneuvering again this summer, may our people who would name the name of our Lord as our God, refrain from any such form of entertainment as street dancing and other forms of questionable amusement.

If we would win this war we should humble ourselves, pray, seek His face, and turn from our wicked way.

A LAYMAN.

INSTRUCTORS, MISSISSIPPI CONFERENCE PASTORS' SCHOOL, JUNE 15-20, 1942

Mrs. Paul Arrington, Waynesboro, Miss., was born and reared in Attala County, Miss. She attended Delta State, University of Alabama, and State Teachers' College, now Mississippi Southern, and received a B. S. degree from the latter in 1938. She has also taken special graduate courses in Missionary Education and Sociology at Scarritt College.

Mrs. Arrington was president of the Conference Woman's Missionary Society and Woman's Society of Christian Service for five years. At present she is a member of the National and Jurisdictional Boards of Missions and Church Extension, and of the Woman's Division.

Dr. Hugh C. Stuntz, Nashville, Tenn., is a son of Bishop Homer C. Stuntz, of the former Methodist Episcopal Church. He was born in Nainital, India, where his parents were serving as missionaries, and his boyhood was spent in the Philippine Islands.

Dr. Stuntz completed his undergraduate work in 1914, at Wesleyan University, Middletown, Connecticut, and from Garrett Biblical Institute received the theological degree in 1920. Further graduate study at Union Theological Seminary and Columbia University have given him the Master's degree. The honorary degree of Doctor of Divinity was bestowed upon him by the authorities of Garrett Biblical Institute in June of 1939.

During the First World War, Dr. Stuntz served as a chaplain with the 166th Infantry of the Rainbow Division in the A. E. F. During residence in Bolivia he acted as the correspondent for Reuter's News Service. At the Inter-American Conference for the Maintenance of Peace, held in Buenos Aires, in December of 1936, Dr. Stuntz was engaged as one of the Interpreter-Translators with the American Delegation.

Since returning to the United States in 1939, Dr. Stuntz has been lecturing extensively on Inter-American relations under the auspices of Rotary International. His relationship with Scarritt College as Director of Public Relations dates from August, 1940.

Dr. A. H. Rapking, Superintendent of the Department of Town and Country Work of the Board of Missions and Church Extension of the Methodist Church, has been identified with rural work for more than twenty-five years, and is recognized as an authority in this field. He has filled pastorates in Ohio and Illinois, and for several years was head of the Department of Rural Leadership at West Virginia, Wesleyan College, Buckhannon, W. Va., in which position he trained student ministers preparing to serve rural charges. With Mrs. Rapking as his associate, Dr. Rapking served the Board of Education, of the West Virginia Conference of the Methodist Episcopal Church, as its director of Christian Education .

Adult education and community development are Dr. Rapking's hobbies, and he has originated a plan of education through county organization which is regarded as outstanding by a number of universities. A member of a government-conducted tour through Belgium, Denmark, Scotland, England and Germany, Dr. Rapking studied rural life in those countries some years ago.

Dr. Rapking received his Bachelor's degree from Baldwin-Wallace College, Berea, O., and his Bachelor of Divinity degree from Garrett Biblical Institute, Evanston, Ill. He has done graduate work at West Virginia University, Morgantown, W. Va., and Oberlin College, Oberlin, O. He holds a Doctor of Divinity degree from Salem College, Salem, W. Va.

Dr. J. H. Hicks, Dallas, Texas, was born near Hickaby, Texas. He received his A. B. degree in 1911, at Southwestern University, Georgetown, Texas; his B. D. degree at Vanderbilt University, Nashville, Tenn.; and his Ph. D. degree at the University of Chicago, Chicago, Ill., in 1933.

Dr. Hicks has held pastorates in the Northwest Texas Conference, and is now the head of Old Testament in the School of Theology, Southern Methodist University, Dallas, Texas—a position which he has held since 1922.

He has taught in the Leadership Schools at both Mount Sequoyah and Lake Junaluska.

Dr. Hicks has traveled widely in Egypt and Europe, and has studied in the American School of Oriental Research at Jerusalem.

HENRY PICKERING

Whereas, God has seen fit, in His wisdom, to call home from our midst one of our most beloved members, Bro. Henry Pickering.

He was a member of this quarterly conference for many years, and was Steward Emeritus of this church at the time of his going.

We bow in humble submission and thank our Father for his life. He endowed him with a quiet and humble spirit; very willingly he used it in the service of his church and God.

It was in the evening of his life that we believe the Father said to him, "Let us cross over to the other side."

He was faithful to every trust. He was for years the Church School superintendent of Rehoboth church, many years on the board of stewards of that church, and many years on the board of trustees of church property of the same church. Truly in the words of the writer of Revelations, he "does rest his labors and his works do follow him."

We believe, however, that he is continuing his work on the other side, with the Master praising him in person, where he "shall work for an age at a sitting and never be tired at all.

As he neared the end of his earthly pilgrimage he was not able to attend all the church services, but he was present when possible. In his quiet manner he placed his church and God first.

It was said by the ex-pastor of this charge that "he was one that could be counted on to be at a meeting when called, if he was able."

He achieved success in his living well, laughed often, and loved much; he gained the respect of intelligent men and the love of little children. He filled his niche and accomplished his task. He always looked for the best in others and gave the best he had; his life was an inspiration, his memory a benediction.

Our church misses him but we are carrying on in the church that he helped to build. May God bless his family, may his work be continued.

Be it resolved, that a copy of this be spread on the minutes of this quarterly conference, and that a copy be given to the family and one sent to the Christian Advocate.

Signed: A. C. Walley, pastor;
Mrs. Shelby Bufkin, J. O. Edwards, and Frank Barlow,
stewards.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pastors' School

Just three days until Pastors' School opens at Biloxi!!!!

Let each society send one of its members, for so many good things are to be offered we cannot afford to miss it.

For inspiration: The Spiritual Life Seminar, to be led by Mrs. E. E. McKeithen, just preceding the platform hour on Tuesday, Wednesday, Thursday and Friday evenings. Mrs. McKeithen plans to use as the basis for this seminar, "This is the Victory," by Weatherhead.

For mission study: "Missions in Latin America"; text, "On This Foundation," by Roycroft; taught by Mrs. Paul Arrington. This will be a timely and a glamorous subject.

For Bible students: "Job and the Problem of Suffering"; text, "Why Do Men Suffer?" by Weatherhead; taught by Dr. J. H. Hicks.

For Christian Social Relations: "The Christian Message for Our Day"; text, "The World Mission of the Christian Religion," by Barclay; taught by Dr. Hugh C. Stuntz.

For study and action: "Planning for Peace," and the seven areas of the Department of Christian Social Relations and Local Church Activities, a seminar to be led by Mrs. Stanley Wilson, on Tuesday, Wednesday, Thursday and Friday afternoons.

If several members from your society are planning to attend, let each choose a different class so that the information may be carried back to your women.

Folders of information have been mailed to the Secretary of C. S. R. and L. C. A., in each society.

* * *

Narcotics Education Courses

Dear Methodist Women:

As chairman of the Standing Committee on Alcohol and Other Narcotics, I bring you two definite ways in which you can cooperate to decrease the use of alcoholic beverages.

1. Just now summer schools are opening and many communities have teachers attending Millsaps, Mississippi College, Delta State and Belhaven. These schools are offering credit courses in Narcotic Education.

The course at Belhaven College, Jackson, June 22-July 10, Course No. 352, offers credit as Science or Education, one semester hour. Tuition, $5.00. Board, including room, laundry and medical care, $9.00 per week.

If you know a teacher in your community who would take this course, urge him or her to do so—if necessary, pay the tuition for it. The knowledge and interest gained will well repay any community for sending a representative.

Church school teachers and preachers living in the locality of Belhaven may take the course simply by paying the tuition.

2. Miss Ethel McKeithen, instructor in Narcotic Education for Mississippi churches, is now at work. Plan for her to visit your town—invite not only your own church workers to hear her, but those of other churches and towns in your county.

She spent three months learning what she is teaching. Arrange, where possible, for several periods of instruction.

You may also participate in this work for the Mississippi churches by taking a share in the Temperance Education Fund, which is to be sent to me as treasurer. So far, we have received very little support from the Mississippi Conference.

Miss McKeithen plans to attend the Christian Social Relations and Local Church Activities seminar at Pastor's School, in Biloxi, June 15-20, and participate in the discussion of the area of Alcohol and Other Narcotics.

Your cooperation is greatly needed and will be appreciated.

Sincerely,
MIRIAM J. EZELLE.
(Mrs. R. L.)

1002 Arlington,
Jackson, Miss.

* * *

Tri-County Zone

Sixty members attended the second quarter's meeting of the Tri-County Zone, Seashore District, which met with the W. S. C. S., of Orange Grove.

Miss Ina Thompson presided in the absence of the leader, and Rev. J. P. Payne gave the opening devotional.

Members of the zone presented the program, "Methodist Women United in Christian Living and Service," and brought to those who had not attended the recent annual meeting in McComb, a resume of the information received there.

Among the guests were Mrs. John Cirlot, District Secretary; Mrs. L. J. Power, Conference Secretary of Supplies; and Miss Mary Wood, whose engagement to Rev. Charles William Chappell, Methodist missionary to Africa, was announced. Miss Wood calls Moss Point "home," and she was preparing to go to Africa from the Presbyterian Church when she met her fiance. She has been accepted for missionary service by the Methodist Church and, as a love gift, she was presented a Life Membership in the W. S. C. S., by the Tri-County Zone.

Five other Life Memberships were presented: Baby Life Memberships to Nina Avera Colmer, Mae Carol Hateley and Bernice Coleman, and to Mrs. Lyman Jones, by the Kreole society; Mrs. J. McCormick, by the Orange Grove society, and members of her family.

Mrs. Eugene Ulmer closed the meeting with a beautiful devotional.

* * *

Coast Zone

The Coalville, W. S. C. S. was hostess to the second quarter's meeting of the Coast Zone, Seashore District.

The entire program was given by the members of the W. S. C. S., of the Main Street church, Biloxi.

The devotional followed the theme: "Methodist Women United in Christian Living and Service," and was given by Mrs. W. T. Bolton, and closed by an appropriate solo by Mrs. Clyde Gunn.

Arranged by Mrs. W. B. Carr, a number of women discussed the Efficiency Aims for 1942, in a most unique and interesting manner, and time was given for open discussion by the members of the zone. Mrs. John Cirlot, district secretary, summarized the discussion.

Our Sick

The many friends of Mrs. Norman Taylor, formerly secretary of the Jackson District, will be glad to know that she is improving at the Mayo Clinic, however, it will be necessary for her to undergo another operation, so she will remain in Rochester for another month. Her address is: Zumbo Hotel, Rochester, Minn.

We regret to learn of the continued illness of Miss Louise Tucker, chairman of Scarritt Associates in our conference.

Mrs. E. V. Perry, Secretary of Missionary Education and Service, is at home after a stay in the Vicksburg Infirmary. She expects to be at the Pastors' School.

* * *

A Correction

Although the correction has appeared on another page of the Advocate, we are still receiving inquiries about Mrs. T. H. Fore's moving out of our conference.

The confusion was caused by the statement that "the secretary of the Vicksburg District" was moving out of the conference—the said secretary being Mrs. John Guyton and not Mrs. Fore.

Mrs. Fore continues to live at 105 Arlington, Natchez, and is now our Conference Secretary of Organization and Promotion. Mrs. Van R. Landrum, 1118 Harrison Street, Vicksburg, is now secretary of the Vicksburg District.

First Assembly of the Woman's Division of Christian Service

(Continued from last week)

The theme of the morning's program was: "The Place of the Church in Planning for a Just and Durable Peace." Mrs. Arthur Brin, of the Board of Directors of the National Council of Jewish Women, gave the keynote address. She said "Hitler's greatest discovery was that the people of the democratic countries have no convictions," then she asked if women care enough for democracy to pay the price for it—to be certain the United States will participate in any effort for world organization; to accept a modification of national sovereignty; to realize our economic problems are as important as our political ones. She urged women to widen their conception of democracy.

"The Community Center—a Guidepost in Times of Peace and War," was discussed by Miss Lydia Gerhart, of West Side Community House, in Cleveland, Ohio. Proving this, Mr. Will Kaufman told of how, when he was a boy, his hand was crushed by a wagon. As he had no money to pay a doctor, he was taken to Marcy Center, in Chicago. From then on he and his mother spent much time there. He went because of the playground, but the leadership in the Center made the difference in his life. Today he is the Executive Secretary of the Big Brothers Federation, Columbus, Ohio. His mother sat on the platform with him.

Cooperative enterprises of Methodist Women were discussed by representatives from these organizations: Home Missions Council of North America. Miss Edith Lowry; United Council of Church Women,

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

NORTH MISSISSIPPI W. S. C. S.

(Continued from last week)

Methodist Women and Evangelism

Dr. Thomas Elsa Jones, President of Fisk University, gave the keynote address on the imperative place that evangelism must hold in modern education and in the new world that is emerging from the breaking up of modern civilization. His theme was continued in addresses by Miss Julia Reid. of the Wesley Community House, San Antonio; Miss Cora Lee Glenn, a deaconess engaged in rural evangelistic work at Bassett, Virginia; and by Miss Kate Cooper, a missionary and ordained minister of the Korean Methodist Church.

The Commission on Evangelism recommended that "Each Woman's Society of Christian Service venture to become a vital 'Colony of the Kingdom of God,' bearing the marks of Christ and demonstrating to the world in this religious crisis a group fellowship wholly committed to Him." It recommended also:

"That each local Woman's Society make a new venture annually by fellowship with some group of different background as opportunity arises in the local community. Note that this recommendation calls for a new venture and will be met only where the society stretches its boundaries beyond that of present limits along this line.

"That each individual in the society make at least one new friend annually in another group, seeking to know and understand that person and his background, and by exchange of experiences draw closer together in facing the common task of kingdom building. Let this experience be one of mutual helpfulness and sharing, a give and take of joys, sorrows, hopes, fears and 'life's extras,' which make for richness in the lives of the participants."

Methodist Women and Education

Dr. Evelyn Miller Berger, California educator, and Dr. David D. Jones, of Bennett College, were the keynote speakers on the theme: "Education for a Christian World Community." This was later detailed by representative home and foreign missionary educators.

"One of the basic ideas for which schools in a democracy should stand is the tenet that the individual is of inestimable worth," said Dr. Jones. "Giving the young of America basic concepts as to the elements which go into a democratic society, and giving them opportunity to practice what they learn, is the supreme opportunity of education in a democracy."

On recommendation of the Commission on Education, these recommendations were adopted: that the curricula in our church schools should include courses in the cooperative movement and in temperance and narcotic education; that as Christian women we emphasize adequate temperance education and work towards more adequate temperance legislation; that the schools provide more opportunities for vital personal contacts in pupil-teacher relationships; that schools offer courses for the more adequate study of Christian family relationships; that the church give emphasis to the cultivation of interracial and international fellowship in church life; that schools make available, through their libraries and other facilities, books and other publications by and about Negroes and other minority groups; that every effort be made to delete from our courses and reading material statements regarding racial superiority, such as "The white man's burden"; that the exchange of American and foreign students be encouraged through individual sponsors and available agencies; that we, as Christian women, initiate and support the repeal of the Oriental Exclusion Act; that we, as Christian women, practice fair treatment of household help with regard to wages, hours, working and living conditions; that the women take responsibility for providing spiritual guidance to high school graduates at the college level."

Methodist Women and Social Welfare

"We can accept with gladness the rationing of sugar and gasoline, and all needful measures for the equitable distribution of the necessities of life," said Miss Katherine Lenroot, secretary of the Children's Bureau of the U. S. Department of Labor, who spoke on "The Citizen's Responsibility for Meeting the Needs of Children in War and Peace."

"But," continued Miss Lenroot, "we cannot afford to squander the health or the potentialities for personal development of our children, for to them we look to carry on the world which is to be—that world for which no sacrifice is too dear.

"Recognizing the jeopardy in which the necessities of war have placed many of the safeguards and the opportunities which we have sought for children, the Children's Bureau Commission on Children in Wartime, adopted on March 18, a 'Children's Character in War-time,' which had as its premise the affirmation that children must be safeguarded—and they can be safeguarded—in the midst of this total war. They must be nourished, sheltered and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace. Both as a war-time responsibility and as stepping stones to our future—and to theirs—we call upon citizens, young and old, to join together to: guard children from injury in danger zones; protect children from neglect, exploitation, and undue strain in defense areas; strengthen the home life of children whose parents are mobilized for war or war production; conserve, equip, and free children of every race and creed to take their part in democracy.

"To safeguard America's children in wartime, and so assure America's future in the years to come, will require the combined effort of all agencies and groups, both public and private, and the interest and participation of every citizen. The task calls for the imagination, the concentrated purpose, and the cooperative effort of the great host of people, men and women, in the churches of America, and the special effort of church women who have such great resources to contribute to the common effort. In such ways may the life of our beloved country be conserved and strengthened and made a more perfect instrument for bringing human society into harmony with the ideals for which Christianity stands."

Among the findings of the Commission on Social Welfare, which considered Miss Lenroot's statement and those of specialists in social work in the United States and overseas, were these:

"We recognize the need for suffusing our social welfare program with the religious spirit, in order that we not only meet the physical needs but add that spiritual quality of life necessary for all mankind. . . . We believe skilled workers to be of more importance than buildings and equipment. We resolve to recruit promising workers and offer them opportunities for training and service in the fields of child welfare, medical, rural, and urban work. . . . It is believed that the approach to rural people everywhere should be that of the Gospel for the whole of life. We suggest centers which provide internships for college students majoring in agriculture, education, religion and medicine, seeking to encourage them to remain in their own communities. . . . We need to maintain the essential social welfare services of our organization; we need to gear our social welfare programs to meet the needs of the community and the world. We need to extend the use of our present facilities such as schools and churches, that they may be adapted to week-day and evening programs for children and adults, making unnecessary the support of new and untried agencies. We believe that a new world is possible of attainment through spiritual vision, ethical insight, moral will, and intelligent skill by the Christian forces of this world."

Methodist Women and World Citizenship

Speaking from missionary experience in both Europe and the Orient, Bishop Edwin F. Lee, of Singapore and Manila, told the Assembly that Japanese control of the masses in India and China would be a more severe disaster for the world than even Nazi control of Europe.

"I ask you to attempt to imagine," he said, "the capacity for disaster to the world that the Japanese would attain if they were to gain control of the lives and fortunes of the billion people in the wide Orient. It would be possible for them to regiment the man-power of wide groups in that area in such a way that there could be no peace, without submission for large areas of the world, including the United States."

He described the current struggle as "a contest of ideologies," and challenged his audience to an appreciation of the fact that "great ideals do not die." "America's page in the current history of the Orient is to rewrite the great ideology which has been our heritage and to share with humanity to the ends of the earth the blessings of a Christian democracy. Here men live and let live."

From Mrs. Arthur Brin, of Minneapolis, a director of the National Council of Jewish Women, came the warning that America must be educated now for eventual participation in world government.

"America's safety in the future depends

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Note: This material is carried on the North Mississippi Conference W. S. C. S. page, and we are, therefore, referring Louisiana readers to that page, and using this space to relieve a congested situation at the office.—Editor.

THE PLACE OF THE CHURCH IN WINNING THE WAR AND PEACE

By Rev. Bentley Sloane

The rapid deterioration of our present world order imposes a serious task upon the Church of the living God. Its role in the present crisis should be determined by its two-fold nature and function. The Church is both a human institution emerging in the social process of history, and a divine "given" related directly to God. It is in the world and beyond the world. It is contemporary and eternal. Its organized form partakes of the social framework in which it exists, yet its essential nature transcends this contemporary arrangement. It is the Kingdom of God and less than the Kingdom of God.

The place and influence of the Church in the present war and the future peace will depend on its ability to keep its balance. If it withdraws from the present world upheaval and seeks sanctuary from an order that it has judged as totally "other" and totally evil, then the future peace will be without its counsel. On the other hand if it preaches a contemporary gospel in full support and alliance with a particular political order it will not be able to point men to the universal and ultimate values that are necessary for a just and enduring peace. Therefore its rôle in the present war and future peace should take the following directions.

First, it must act as an impartial judge with reference to evil enterprises and conditions within and among all the nations. In this it follows the tradition of the great prophets who were fearless in condemning the evil in their own nations as well as those of the enemy.

Second, the Church must identify those activities in the contemporary scene that are pleasing to God and which yield for the moment the greatest good that we can see. The living God is still at work and only a church that is blind to moral distinctions will refuse to see something of "the goodness of the Lord in the land of the living."

Third, as a corollary to the above function, the Church should urge men to initiate and cooperate in activities that promise real progress toward the Kingdom of God. Of course no contemporary enterprise is to be identified fully with this Kingdom, but certainly the Christian, fully aware of his compromise with the ultimate and perfect way of the Kingdom, can make choices and initiate activities that are pleasing to God and are the best for the moment in an imperfect world. For instance, the perfect world order would be one of complete brotherhood for all races and nations; but this is not one of the alternatives that lie within our immediate choices. But the surest and most practical step that can be taken in this direction beyond the present international anarchy would be some form of League of Nations with a police force sufficient to maintain order. The Church must be alert in the war and at the peace to identify and commend those actions that lead toward fulfillment of God's will.

Fourth, against the background of world-wide ruin and suffering, the Church should mediate the comfort and hope that comes from the character of God. Whether it be a parent suddenly bereft of a son on the battlefield or a stricken people whose soul shrivels under the brutal heel of a conscienceless conqueror, the Gospel of Christ should be efficacious in the hands of a ministering church.

Fifth, the Church must continue to preach and teach that which is ultimate and perfect. Regardless of the necessary compromises in an imperfect world, the Sermon on the Mount is God's way for men. There are values that are eternal to which man can cling. There are deep laid spiritual laws which cannot be ignored with impunity. There is a perfect salvation for man in his relationship to God that circumstances of time and place need not alter. This message is the burden of the Church today as always. Its influence at the peace table will be in proportion to its ability to make clear and articulate the common values of God and humanity in which all men can unite: justice, brotherhood, the worth of persons, creative work, sanctity of family life, and freedom of thought.

Sixth, and finally, the Church must press with undiminished vigor its world-wide enterprise of Christian missions. In all nations, victors and vanquished alike, it must renew the bonds of fellowship that overleap all boundaries of race and nation. Its international character should shine forth more than ever and its ideals must permeate the new order that will surely come when the great war is over.

Shreveport, La.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Bonhomie, at Bonhomie, June 4, 8 p.m.; Q. C. after.
Williamsburg, at Oakvale, June 10, 11 a.m.; Q. C. 1:30 p.m.
Bucatunna, at Lewis' Chapel, June 12, 11 a.m.; Q. C. 1:30 p.m.
Ovette, at Mt. Olive church, June 14, 11 a.m.; Q. C. 1:30 p.m.
Petal, June 14, 8 p.m.; Q. C. after.
Clara, at Salem, June 21, 11 a.m.; Q. C. 1 p.m.
Waynesboro Circuit, at Boyles' Chapel, June 21, 3 p.m.; Q. C. after.
Waynesboro, June 21, 8 p.m.; Q. C. after.
Bay Springs, at Holder's Chapel, June 28. 3 p.m.; Q . C. after.
Montrose, at Read's Chapel, July 2, 11 a.m.; Q. C. 1:30 p.m.
Hattiesburg, Court Street, July 5, 11 a.m.; Q. C. July 6, 8 p.m.
Hattiesburg, Broad Street, July 5, 8 p.m.; Q. C. July 7, 8 p.m.
Seminary, at Bethel, July 8, 11 a.m.; Q. C. 1:30 p.m.
Moselle, at Moselle, July 8, 8 p.m.; Q. C. after.
Magee, at Sharon, July 12, 11 a.m.; Q. C. 1:30 p.m.
Taylorsville, at Taylorsville, July 12, 8 p.m.; Q. C. 4 p.m.
Hattiesburg Circuit, at Oak Grove, July 15, 11 a.m.; Q. C. 1:30 p.m.
New Augusta, at Beaumont, July 15, 8 p.m.; Q. C. after.
Collins, July 19, 11 a.m.; Q. C. 2 p.m.
Hattiesburg, Main Street, July 26, 11 a.m.; Q. C. August 3, 8 p.m
Laurel, Kingston Church, August 2, 11 a.m.; Q. C. August 31, 8 p.m.
Laurel, First Church, August 2, 8 p.m.; Q. C. Sept. 3, 8 p.m.
Ellisville, August 9, 11 a.m.; Q. C. 2 p.m.
Sumrall, August 16, 11 a.m.; Q. C. 2 p.m.
Mt. Olive, August 16, 8 p.m.; Q. C. after.
Heidelberg, at Philadelphia, August 19, 11 a.m.; Q. C. 1:30 p.m.
West Laurel, August 19, 8 p.m.; Q. C. after.
Richton, August 23, 11 a.m.; Q. C. 2 p.m.

B. L. SUTHERLAND, D. S.

Jackson District—Third Round

Benton, at Benton, June 7, 11 a.m. and 1:30 p.m.
Flora and Bentonia, at Dover, June 7, 3:30 p.m.
Bolton and Raymond, at Bolton, June 7, 8 p.m.; Q C. later.
Walnut Grove, at Sebastopol, June 21, 11 a.m. and 1 p.m.
Harperville, at Oak Grove, June 21, 3:30 p.m.
Lena, at Ulmer's Chapel, June 27, 11 a.m. and 1 p.m.
Bolton and Raymond, preaching at Raymond, June 28, 11 a.m.
Greenfield and Richland, at Richland, June 28, 4 p.m.
Clinton and Ridgeland, at Ridgeland, June 28, 8 p.m.
Jackson, Bessie Shands, July 1, 8 p.m.
Mendenhall, at Rial's Creek, July 5, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, July 5, 8 p.m.
Carthage Station, July 12, 11 a.m. and 1:30 p.m.
Carthage Circuit, at Barnes, July 12, 3:30 p.m.
Canton, North Side, July 12, 8 p.m.
Jackson, Galloway Memorial, July 26, 11 a.m.
Brandon, at Gulde, July 26, 3:30 p.m.
Jackson, Millsaps Memorial, July 26, 8 p.m.
Florence, at Monterey, July 30, 8 p.m.
Morton, at Pulaski, August 2, 11 a.m. and 1 p.m.
Forest, at Kalem, August 2, 3:30 p.m.
Lake, at Lawrence, August 2, 8 p.m.
Raleigh, at Unity, August 4, 11 a.m. and 1:30 p.m.
Homewood, at Carrs Church, August 5, 11 a.m. and 1:30 p.m.
Vaughan, at Vaughan, August 9, 11 a.m. and 1:30 p.m.
Canton, First Church, August 9, 8 p.m.
Camden, at Conway, August 16, 11 a.m. and 1:30 p.m.
Sharon, at Farmhaven, August 16, 8 p.m.
Jackson, Glendale, August 18, 8 p.m.
Shiloh, at Johns, August 19, 11 a.m. and 1:30 p.m.
Madison, at Madison, August 23, 11 a.m. and 2:30 p.m.
Terry, also Spring Ridge, at Forrest Hill, August 23, 8 p.m.
Fannin, at Holly Bush, August 30, 11 a.m. and 1:30 p.m.
Jackson, Grace, August 30, 8 p.m.

Delegates to Annual Conference are to be elected at this conference, and pastors are requested to have duplicate lists of nominations for Church School superintendents and assistant superintendents.

OTTO PORTER, D. S.

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance

For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for the Church School lesson failed to reach us. We are sorry.—Editor.

RESOLUTIONS

We, your Resolutions Committee, Shreveport District Conference, submit the following resolutions:

Resolution No. 1

Whereas, the traffic in alcoholic beverages has created an economic, social, moral and national crisis, we, the Shreveport District Conference, of the Louisiana Conference, of the Methodist Church, do hereby condemn the whole liquor traffic.

Be it therefore resolved, that this conference, in regular annual session convened, respond to the demands of the hour by positive action as follows:

1. We recommend that each pastor preach a sermon on Prohibition on or near Flag Day, June 14, or before or on July 5, and that he sponsor the distribution of up-to-date literature such as Bishop Cushman's leaflet, or other similar data.

2. That we set as our aim or goal for the individual, total abstinence, and for the nation, prohibition.

3. We recommend the appointment of a special executive committee of nine members, to represent this District Conference in an active campaign to the end that the public be informed on the pressing issue, and that immediate steps be taken to solicit the cooperation of other denominations, that as soon as possible we may have an opportunity to vote liquor out of our parishes.

4. That we pledge ourselves as pastors, both to write our Senators and Representatives and persuade our members likewise that they support U. S. Senate Bill 860, and U. S. Representative House Bill 3371, and to our State Representatives to support H. R. 167.

Resolution No. 2

Whereas, our conference now meets during the month of November, and thus proves a hardship on pastors who have children of school age who are forced to change schools after the term begins; therefore be it

Resolved, that we memorialize the Annual Conference change its time of meeting to some time between June 15 and August 15.

Resolution No. 3

We wish to thank the Wynn Memorial Methodist church in behalf of the District Conference for the splendid hospitality and royal welcome accorded the District Conference, and we are most grateful to them for all the Christian courtesies extended to us.

Especially do we express our appreciation to the ladies of the church for the magnificent and bounteous chicken dinner so graciously served and so much enjoyed by us.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

Resolution No. 4

Whereas, the law of the Church has made it obligatory to place in some other field of labor our district superintendent, at the next meeting of the Annual Conference; therefore be it

Resolved, that we, the members of this District Conference, do hereby express our appreciation and high regard for his splendid work done through the district during his tenure of office. We sincerely appreciate his brotherly feeling and kindness to all, and we pray that God's gracious presence may be with him wherever he may be appointed.

The Committee: S. A. Seegers, Chairman; F. C. Collins, Secretary; Van Carter, W. D. Kleinschmidt, R. E. Smith.

* * *

Executive Committee on Temperance for Shreveport District, Appointed by Dr. A. M. Serex, District Superintendent, June 4, 1942

Dean, R. E. Smith, 451 Kings Highway, Shreveport, La.; Rev. Van Carter, Mooringsport, La.; Rev. W. O. Lynch, Logansport, La.; Rev. W. D. Kleinschmidt; Rev. Al P. Smith, Bossier City, La.; Hon. Reuben Douglas, Gilliam, La.; Rev. R. T. Ware, Rt. 2, Shreveport, La.; Judge R. J. O'Neal, Shreveport, La.; Rev. Frank C. Collins, Greenwood, La.

* * *

Comments on Resolution No. 1

After deliberation, the Committee on Resolutions of the Shreveport District Conference, decided that something more definite ought to be recommended along with the resolution, so it was decided to ask all the pastors in the district to:

1. Preach a sermon on the evils of liquor in the Army camp posts, etc., in order to arouse the church members to take action between now and July 5, with June 14, Flag Day, and July 4, as good patriotic days on which to preach such a sermon.

2. That each pastor write to Bishop Ralph S. Cushman, Chairman of the Committee for the Defense of Our Defenders, and get a supply of his recent leaflet explaining the plan of this committee, and put a copy of it in the hands of each member, and ask them to write their two Senators, and their Representative of their own district, at Washington, asking them to vote for the Sheppard Bill S. 860, and the House Bill 3371, and Louisiana State Bill H. R. 167. Bishop Cushman's address is 1987 Summit Ave., St. Paul, Minn. (The leaflets are 30 cents a hundred.)

3. That a special executive committee of nine be appointed to put on an active campaign to inform the people and to solicit the cooperation of all Protestants to the end that we clean up our own "back yards" as well as call upon the national government to clean up the nation's Army camps, etc., from liquor and vice.

Note: We ought to realize the grave danger our nation is in at the present time, when it seems that we are in a life and death struggle against our Axis enemies and, therefore, we should strip ourselves of all unnecessary excess baggage and the "sin that doth so easily beset us," and train an Army and Navy and Air Corps that are free from the stupifying and deadly effect of alcohol. We therefore appeal to the Methodist preachers of this district, and of this State, to unite in a mighty campaign to get liquor out of the way of our brave defenders of America, that they may have every break in this gigantic struggle of Christian democracy.

A DEVOTIONAL MEDITATION III.

By C. E. McLean

In the Beginning, God—Genesis 1-1

There is still a tendency among us, when viewing splendid evidences of achievement and progress, to exult with Nebudchadnezzar, "that I have built . . . by the might of my power." This is as true in religious as in economic and political thought. The Church, though not so potent for righteousness as could be wished, is much more meaningful in human affairs than is commonly realized. It is in a large sense the organization and gear through which redemptive energies are brought to bear upon society. But though there is, as always, vast space for sacrificial effort and worthy accomplishment in building and maintaining the Church's influence among men, we of today must compute our worth to the Church in relation to the heritage we have received from the past.

What God has done through every generation of the past affects the outlook of our day. On every useful institution we have are the fingerprints of shadowy hands which God sent to prepare the way and the work for us. That happy minister who consummates the dream of a lifetime in the building of a great temple must draw upon the heartaches and sacrifices of a royal line of God-sent spirits running back to the lonely prophets and patriarchs of the long ago. As their work could not be perfect without those who came after—so is our own meaningless without the wisdom, knowledge and strength they bequeathed to us.

Wanted Another One

Weary William—Say, lady, do youse remember dat vest youse gave me las' week? Well, dere wuz a $10 bill in de pocket.

Housewife — (joyfully) — And you have brought it back?

Weary William—No'um, I came for anoder vest.—Exchange.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

THE PRIVATE

He was one of six soldiers in the billet. The other five laughed at him. They plagued him without mercy. They called him "Praying Peter." For he said his prayers.

That was his crime. He said his prayers night and morning, kneeling by his bed, closing his eyes, and bowing his head in spite of their jibes.

Once they stole his bedclothes and he had to spend a bitterly cold night in his tunic on a bare mattress. Once they put paraffin in his tea. Once they hid his boots.

But he never swore at them. He never retaliated. And he kept on saying his prayers.

This went on for months.

Then came a day when thirteen men of the company were selected for special duties in the stores, and a few weeks later Praying Peter was told that he and the other twelve had to move to another town next day.

"Well, chaps," said Praying Peter about ten that night, "I'm off at seven in the morning."

"For good?" they asked.

He nodded.

Nobody laughed. The other five looked awkward. They wished him well with such sincerity that he flushed.

"You know," murmured Jake, the biggest bully of the lot, "well, you don't know how we feel, all of us. You see—we've been going to tell you for weeks, chum, that—well, we sort of like you, you know, and admire you for having guts, if you understand . . . only we've never got it said."

Then Praying Peter smiled. "Chums," said he, "let's kneel down right now."

They did. And they've knelt—these five—every night since.

I know, because Jake himself told me.

—Methodist Recorder.

PROVERBS THAT HONOR ANIMALS

By Jasper B. Sinclair

Our four-footed friends have inspired their share of proverbs and folk sayings from the classic days of Greece right down to modern times.

It is useless to attempt to trace the source of most proverbs, of course. They are seemingly timeless in their origin and have been translated into so many tongues that their original sources defy all research. It is enough to know that they pay universal tribute to the animal world.

"You can lead a horse to water, but you can't make it drink," is one of the favorite proverbs inspired by equines. Dogs are represented by such familiar proverbs as "Let sleeping dogs lie" and "Barking dogs don't bite."

Even the pig has its day in the perennial reminder that "You can't make a silk purse out of a sow's ear"—a bit of advice that too often goes unheeded.

"A cat can look at a queen" is an ageless token of feline equality and complacency, while "the lion's share" will suggest the old fable about the king of the jungle.

Another jungle cat is remembered in the question, "Can the leopard change its spots?" Still another of the old-time sayings refers to "A wolf in sheep's clothing."

Without being mentioned by name, the tortoise is the inspiration for the reminder that "The race is not always to the swift." It came, of course, from childhood's fable about the tortoise and the hare.

"Like a bull in a china shop" may not be a proverb, but it has been translated into so many languages that by this time it can at least be accepted as a folk saying of uncertain origin.

A doctor and a lawyer were found to be in a bitter dispute. The doctor was heard to say, "A little bird told me what kind of lawyer you are—'Cheep, cheep.'" To which the lawyer retorted, "Well, a little duck told me what kind of doctor you are."

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Ethel, T. W. Smallwood	1
Inverness, T. M. Bradley	2
Lula, J. C. Wasson	3
Belmont, H. C. Lewis	3
Lake Cormorant, W. M. Campbell	1
Columbus, T. E. Gregory	2

TOTALS

Aberdeen District	230½
Columbus District	263½
Corinth District	385½
Greenville District	135
Greenwood District	171
Sardis-Grenada District	164

Mississippi Conference

Heidelberg, B. M. Lawrence	1
Pascagoula, E. W. Ulmer	2
Meridian, Fifth Street	1
Raleigh, W. C. M. Baggett	5
Clara, E. W. Scott	1
Lorman, E. E. Price	2
Meridian, East End	8
Handsboro, H. A. Wood	4
Collins, T. R. Holt	4
Columbia, J. B. Cain	1
Barlow, A. C. Walley	1
Natchez, W. B. Alsworth	7
Brandon, G. P. McKeown	3
Bay St. Louis, A. M. Ellison	2

TOTALS

Brookhaven District	120½
Hattiesburg District	159
Jackson District	132
Meridian District	110½
Seashore District	218
Vicksburg District	128½

"THE HOUR REQUIRES A MISSIONARY OFFENSIVE"

By Bishop Arthur J. Moore

We are in one of the critical and fateful hours of human history. The furnace of life is hotter than ever before. It is not an overstatement to declare that the world of tomorrow will be determined by the ideals we cherish, the goals we seek, and the convictions we hold about man, about brotherhood, and about immortality.

It would be a gesture of insincerity for us to either deny or ignore the tragic implications the present world situation holds for Christianity.

From every area of life and from the ends of the earth there arises an agonizing cry—"come over and help us." We have the only message that can heal the hurt of the world and bring peace and stability and redemption to the nations.

Surely, 8,000,000 people called Methodists, in this prosperous land will rise to the emergency and launch such a missionary offensive as has never been known.

The work of the church, both at home and overseas, must be kept going, not simply out of loyalty to something established . . . but because God has a plan and purpose for the world.

The healing of the world's woes will not come through this or that social or political theory, nor through violent or ill-considered changes in government, but through the silent and sure process of the Christian gospel.

A RESOLUTION ADDRESSED TO THE HONORABLE FRANKLIN D. ROOSEVELT, PRESIDENT OF THE UNITED STATES

Crystal Springs Methodist Church, Crystal Springs, Mississippi

Whereas, on this Memorial Day Sunday, we have been reminded of the sacrifices made for the life of our Union on another day and on another battlefield; and

Whereas, we are today engaged in a global warfare, on the result of which our very nation and personal life depends; and

Whereas, the President of our United States and the Commander in Chief of our armed forces holds the lives and destinies of our 4,000,000 men under arms, and the future of our civilization may be determined by his decisions; and

Whereas, it is inconceivable and impossible that any one man be expected to bear these burdens and assume this responsibility relying upon human strength alone; and

Whereas, our elected representatives in the U. S. Senate and the House of Representatives set aside brief moments for prayer before each day's session, and since there is no place for recognition of spiritual dependence in the executive branch of our Government; therefore be it

Resolved, that we, the members of the Crystal Springs Methodist church, Crystal Springs, Miss., the home church of the late Senator Pat Harrison, on this 31st day of May, 1942, in congregation assembled, do call upon the President of our United States by executive order to set aside a definite period each day during working hours for prayer and silent meditation, in order that wherever possible, officials and workers may assemble under proper spiritual leadership for this purpose, and that the Chief Executive request the government officials, the department officials, and all government workers to observe these moments of prayer to call upon the God of our Fathers, asking for guidance in decision, riddance from fear, quiet for jangled nerves, freedom from bureaucratic jealousies, and inner peace for daily activities.

Signed: James W. Sells, minister; W. D. Ross, Chairman, Official Board; E. F. Puckett, President, Church Board of Education; Mrs. R. R. Howell, President, Woman's Society of Christian Service; Sara Lee Hubbard, President, Youth Fellowship.

MRS LILLIAN DAVIS STARNES

Whereas, Mrs. Lillian Davis Starnes has journeyed beyond "our bourne of time and place"; and

Whereas, she was for years a member of this quarterly conference, we now bow our heads and say, "Amen" in humble submission to the will of our Lord.

Mrs. Starnes was born Dec. 25, 1876. She departed this life May 15, 1942. She was married to Mr. I.. B. Starnes, Feb. 6, 1899. Her husband has preceded her in death. A similar resolution has been offered in his memory in our quarerly conference. Mrs. Starnes is survived by her four sons. two daughters, seven grandchildren, and a host of friends.

In 1912, during the pastorate of Rev. C. A. Schultz, she united with the Methodist church at Brandywine, where her membership was held at the time of her home-going. She was previously a member of the Providence Baptist Church. Mrs. Starnes was loyal in her support of the church in a material and spiritual way. As she neared the end of her earthly pilgrimage she was unable to attend church services often, but asked others to go who came her way. We believe that she is now resting from her labors and her works do follow her.

Our church and community will miss her cheerful life. But we thank God for her 66 years of stay in our midst. May God bless her noble family.

Be it resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, and that a copy be sent to the family and to the New Orleans Christian Advocate.

Safe in the arms of Jesus,
Safe on his gentle breast.
There by his love o'ershaded,
Sweetly my soul shall rest.
Hark; 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the Jasper sea.

Signed: A. C. Walley, pastor;
Mrs. David Kimble, president
of the W. S. C. S. of Brandywine church.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

on world organization, and we must realize that to participate in world government, nations must modify their ideas of nationalism and sovereignty," she declared.

"If we must be continually geared for war, we shall certainly have to accept the war psychology. We cannot accept the outward necessities that go with a controlled economy without eventually accepting war as an ideal."

In discussing how Methodist women can help make economic democracy, the Commission on World Citizenship made these practical suggestions: "Seek to arrive in our own local groups at an understanding of the basic principles underlying economic democracy; back our opinions by our votes and our influence as individuals and as groups; begin by studying the economic problems of our own communities and seeking to bring Christian principles to bear upon them; study practical proposals being made in England today along lines of economic reconstruction."

Covering minority racial groups and the attitudes of Christian women toward them, the Commission said:

"Recognize that this is a country built on cultural pluralities. This can be an asset only if we educate our children and ourselves to be citizens, respecting and enriching each other, and living together with a knowledge of the dignity of men and the sanctity of all individuals in a land of many cultures. Broaden our concept of what gracious living means, and learn how to be courteous to all individuals. Lay more stress on larger world horizons and less on such nationalistic slogans as 'I am an American,' particularly in the education of children to have a deeper appreciation of racial groups in all lands."

As for the place of Methodist women in promoting world reconstruction, both before and after peace concludes the present war, the Commission suggested: "Recognize the importance of local church groups as the beginning points of much thinking and activity which has, or can have, world significance. Seek to unify the program and activities of various groups in the local community working on these and related problems. In so far as possible, support and participate in the World Council of Churches, or any similar movement which will make possible a channel through which the Christian churches may make a united approach to world peace."

Among the leaders of the devotional services of the Assembly were: Dr. Frank Laubach, of the Philippines; Bishop Ralph S. Cushman, Bishop William C. Martin, Bishop James C. Baker, and Dr. Hugh Stuntz, of Scarritt College. Bishops H. Lester Smith and Robert E. Jones conducted the communion service. A special program of the World Federation of Methodist Women, an evening devoted to a youth program, with Dr. Harvey Seifert as the principal speaker, and a sacrificial supper, the proceeds of which are to be used for children in defense and war areas, were other features of a full and stimulating four-day program.

Camp Adventure

Lake Junaluska, North Carolina
An Experience in Abundant Living for Boys and Girls
Wide Variety of Land and Water Sports
Horseback Riding
Special Trips to Points of Interest, Including Great Smoky Mountains
Mature Christian Leadership. Progressive Approach
MODERATE RATES
For Illustrated Booklet Write
HAROLD M. PATRICK
DIRECTOR
CAMP ADVENTURE
Lake Junaluska, North Carolina

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Miss Amy Welcher; Foreign Missions Conference of North America, Miss Sue Weddell.

Miss Sara McConnell, youth member of the Board of Missions and Church Extension of the Southeastern Jurisdiction, presided at the Youth Program, Thursday evening. Dr. Harvey Seifert, of the National Conference of the Methodist Youth Fellowship, spoke on "The Church and Youth." Mrs. Ruth Muskrat Bronson, of the Bureau of Indian Affairs. said that Indian youth wants. above all else, to be regarded as an individual, and closed her address with the plea, "Concern yourself about minority groups and see what they have to offer."

Dr. Ortha Lane, Secretary, North China Conference Religious Work for Women and Children, told of the "Problems and Victories of Chinese Youth." Dr. Lane's work has been supported three terms by young women.

Mrs. J. D. Bragg presided over the closing day's sessions. The findings and recommendations of the commissions were presented, and the Negro woman, Mrs. McCollum, who suggested the theme, "For the Facing of This Hour," was presented.

Mrs. Ina Davis Fulton, treasurer of the Division, led the pledge service and an increase of $1,125 over last year's pledge was made for 1942.

A Recognition Service, honoring two retiring missionaries and the young women who have entered the various fields of service since Unification, was conducted by Mrs. L. R. Peel, Miss Mable K. Howell and Miss Ruth Ransome. Among these was Miss Mary Cameron, of the Mississippi Conference, and Miss Catherine Ezell, rural worker of our conference. Since Unification, 92 new "road-builders" have been accepted for work in the Kingdom.

Dr. Hugh Stuntz, of Scarritt College, gave the challenge to "Serve the King of Kings." He said: "It does not matter what happens to us—this job must go on. . . . Personnel begins right where you are. . . . We must not let the various clubs and organizations take our church leaders, . . . Try and hold your own lines—the thing you are doing has more enduring value than anything else . . . the most fearful aspect of war is what it does to our ideals. . . . There are finer chances for inter-denominational cooperation than ever before . . . This great assembly of missionary-minded people is a refutation of defeatism. . . . War has never blacked out Christianity, never checked it." Dr. Stuntz stated that in every week's mail our training schools receive requests for skilled social-religious workers. He said the best thing anyone can give is a consecrated being, for money means nothing without personality. He then made a stirring appeal to Methodist women to dedicate their daughters to Christian service. Every heart was touched by his plea, "I want your daughter."

Mrs. Bragg led the closing consecration service, using as the scripture, Moffatt's translation of the 13th chapter of Corinthians. Love, she said, is the message the Woman's Society of Christian Service sends out to all parts of the world.

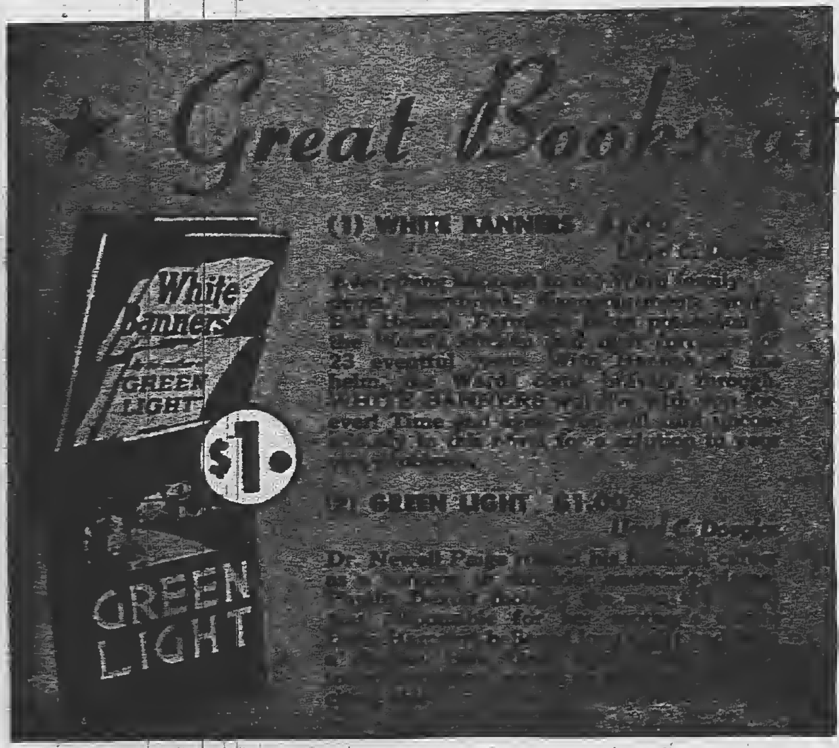
Thus ended the first Assembly which had an attendance of over 3,000, of whom 208 were missionaries and deaconesses representing 16 countries.

Highlights of the sessions were the meditations each morning and the noon devotional. The noon messages were given by Bishops Cushman, Martin and Baker.

Women attending the Assembly will always remember the Sacrificial Supper held on Thursday evening in the First Congregational Church. The offering given will go for children in defense and war areas.

Your conference delegates deeply appreciate the opportunity of attending the Assembly and pray that our work will be greatly enriched as a result of the wonderful experience.

★ *Great Books at modest prices . . .*



MAGNIFICENT OBSESSION $1.00 . . . . Lloyd C. Douglas
By what astounding means is a rich and dissolute wastrel transformed into a skillful surgeon? It has been said of this strange story that the people who read it are never quite the same again.

QUIET TALKS ON PRAYER 50¢ . . . . S. D. Gordon
Familiar truths, in an entirely new setting, made lively and intensely practical. 234 pages.

QUIET TALKS ON POWER 50¢ . . . . S. D. Gordon
Powerful, convincing, yet withal sweet and gentle—talks which present vital truths, 220 pages.

MY DAILY MEDITATION 50¢ John Henry Jowett, D.D.
Readings for the year to supply daily nourishment to the conscience and will. 372 pages.

ABIDE IN CHRIST 50¢ . . . . Rev. Andrew Murray
Thoughts and meditations on the blessed life of intimate fellowship with the Son of God. 224 pages.

THE SILVER LINING 50¢ . . . John Henry Jowett, D.D.
Messages of hope and cheer that will lighten many a great day. 224 pages.

BOUND EDITION—50c each

AS A MAN THINKETH	James Allen
DAILY FOOD	Anonymous
DAILY HELP	Rev. Charles H. Spurgeon
DAILY LIGHT	Louis Klopsch
DEVOTIONAL READINGS FOR TIMES OF CRISIS	Anonymous
ENTERING THE KINGDOM	James Allen
FAITH OF THE LITTLE SHEPHERD	Grace Adele Catherwood
GREATEST THING IN THE WORLD	Henry Drummond
HEAVENLY LIFE	James Allen
PRECIOUS BIBLE PROMISES	Samuel Clark, D.D.

⇧ Daily readings and inspiring messages by famous authors.

THE MARCH OF ELEVEN MEN 50¢ . . . . Frank S. Mead
An account of the eleven apostles and the spirit of Christianity through the ages which they symbolize.

SEE THESE BANNERS GO 50¢ . . . . Frank S. Mead
The magnificently told story of the Protestant Churches in America.

THE TEN DECISIVE BATTLES OF CHRISTIANITY 50¢
Frank S. Mead
The ten moments of supreme influence and pivotal conflict in the development of Christianity from the Resurrection morning to modern times.

FORTY YEARS A COUNTRY PREACHER
IN HIS STEPS
CHARLES M. SHELDON

ONE FOOT IN HEAVEN $1.00 . . . . Hartzell Spence
You'll chuckle over every page of this true-life story (by his son) of the *Practical Parson*—because *he made Christian living fun.* Sometimes you will burst right out laughing over the hundreds of little stories this rollicking book unfolds . . . . because the Parson could get into more predicaments and invent more ingenious means of getting out of them than you can imagine. Read this *great book!*

FORTY YEARS A COUNTRY PREACHER $1.49
George B. Gilbert
A family in Killingworth needed a cook stove. Rev. Gilbert got it. An orphan needed a home. Rev. Gilbert found a place for him . . . . and hundreds of other hungry, homeless people. His life was saved because a boy hid an angry father's gun; he went to a farm to lead a funeral service but had first to marry the son of the deceased in another room. These and a hundred other stories reveal a genial, humorous, resourceful man in this human story of American country life.

IN HIS STEPS 50¢ . . . . Dr. Charles M. Sheldon
The world's all-time, best selling inspirational novel. Over 30 million copies sold. Complete authorized edition with a foreword by the author. Cloth bound.

☞ **Any books on this page postpaid from your branch of the Methodist Publishing House**

An Exquisite Gift for Children

THE GOLDEN BOOK OF BIBLE STORIES

Foreword by Dr. Charles M. Sheldon

31 full page illustrations in full color and many black and white

100 favorites selected from both Testaments and rewritten in simple, dramatic narrative. The illustrated map of the Holy Land printed on the endpapers adds interest to the text. 248 pages (size 7⅛ x 9⅛) beautifully printed on fine paper and handsomely bound in gold-stamped blue cloth. Colored page tops.

• THE METHODIST PUBLISHING HOUSE

NEW ORLEANS CHRISTIAN ADVOCATE—June 11—ROP

New Orleans
CHRISTIAN ADVOCATE

THE LIVING CHURCH

The essence of prayer is reverent and trustful seeking, the earnest desire, the upward look, and the confiding will. Whether these take form in acts, in words, or in thought and feeling alone, they are true prayer, and bring the answer and blessing of prayer.—Samuel Longfellow.

THE PRAYER-ROOM TODAY

Saviour Christ, Thou Eternal Goodness, let me come nearer to Thee. Let me be to Thee something at least of what Thy hand was to Thee long ago. Let there come to be so deep and real a fellowship between myself and Thee that Thou shalt always be able to count upon me, and that I shall always be sensitive to the first indication of Thy mind, prompt to obey each motion of Thy will. And even this day, as I go about among my fellows, let someone find in my understanding of his need the assurance of Thy friendship. Let someone feel in the hand that I stretch out to him the touch of Thine own. Amen.

Vol. 89. No. 25.

NEW ORLEANS, LA.
THURSDAY, JUNE 18, 1942.

Unrationed

By Mary Eversley

No coupons needed for a sunset sky
With flaming tattered banners floating by.
No coupons needed for a friendly hand,
Or for a heart to love and understand
Kind human contacts, given without measure
And friendship—these are our unrationed treasure.
No coupons for a little place called "home,"
A haven, or a heaven on earth to come.
Nor for the love that makes privations such,
We scarcely fear their all too constant touch.

—The Christian World.

WALLET OF THE WEEK

METHODIST CONSCIENTIOUS OBJECTORS on May 14, were reported to have been 201 in camp and 18 others waiting assignment to camp. For the support of these, the Commission reported receipts of $22,041.61, in addition to $7,000 paid directly to Camp Administration by the field. The total charges for Methodists up to May 1, was $38,764.88, on which there was an unpaid balance due of $19,786.40. Of the unpaid balance, $6,000 was in hand and ready for payment. Payments on this item are not made out of World Service Funds.

* * *

THE PRESBYTERIAN GENERAL ASSEMBLY, U. S. A., meeting in Milwaukee recently decided to permit ministers retired on pension since October 1, 1939, to be re-employed as stated supplies without relinquishing their pension claims. The action limits such active service to a period of one year and requires that churches served by the stated supplies continue to pay to the Board of Pensions the seven and one-half per cent premiums on salaries. "The pension situation" in the church seems to have been adjusted in such a manner as to give satisfaction to all concerned.

* * *

CHRISTIAN COOPERATION is said to be making distinct gains in Great Britain as is shown by an agreement to cooperate in a five-point program by the Roman Catholic "Sword of the Spirit" movement and the joint Anglican and Free Church Commission of Churches for International Friendship and Social Responsibility. The five points cover matters upon which the various bodies occupy common ground, such as a joint emphasis of Christianity as a social imperative, the demand for religious freedom, an equitable international policy, and the coördination of action by the churches in social and international fields.

* * *

SHIPMENTS OF RUBBER, sent from Great Britain for reclaiming in the United States, are said to show that Englishmen have given up the use of their cars and are scrapping perfectly good tires. A shipment of six hundred and forty thousand pounds arriving recently was consigned under the provisions of the Lend-Lease measure in exchange for reclaimed rubber shipped to Britain some months ago. The rubber to be reclaimed will be devoted to war uses, not for commercial purposes. The American motorist is contrasted with the British as, not sacrificing, but trying to get the last mile out of his tires.

* * *

RUBBER CONSCIOUS AMERICANS are pursuing a relentless quest for off-setting the losses of rubber from the Far East. It has been found that at least five hundred plants have a rubber content. Chief of these is Mexican guayule, which was discovered and exhibited in Philadelphia in 1876. The native plant contained only ten per cent rubber, but domesticated varieties have brought the rubber content up to twenty-two per cent. Japanese evacuees in Owens Valley, California, under the leadership of a Japanese nurseryman, are expected to develop guayule to where it may ultimately become the "backlog" for America's rubber supply.

DR. PHILLIPS P. ELLIOTT is quoted as saying that there is a great desire upon the part of the young people of the Philippines, Thailand, India and Africa to know more of Christ. He spoke of great congregations of spiritually hungry people in Africa, and he declared that the way out of the present world crisis is the "way, the truth, and the life." This is the plan which Christ advanced for the salvation of the world in His day, and it has been neither changed nor superseded.

* * *

THE EDITOR OF FORTUNE MAGAZINE wrote an editorial some time ago in which he took the position that the Christian Church is leading the progress of the world in its fight for a victory based upon moral values and political rights. He made the striking observation that man is the creation of God; the state is the creation of man, and, therefore, the state is the servant and not the master of man. In his opinion, the present war is an effort to nationalize industry and enslave the people of the state.

* * *

SECOND-GENERATION JAPANESE in America are said to be passionately devoted to this country as their home. Many even of the college students have never seen Japan, they speak English with an American accent, and their standard of living is entirely American. Pledges of loyalty are not uncommon among American Japanese, in which they pledge their lives and their fortunes for the preservation of the American way of life and government. No one believes that people of that mind will be denied a fair share in what constitutes Democracy in the years which are ahead of us.

* * *

ALEXANDER THE GREAT won his fame by conquering the world as a great abstainer from alcoholic drink. At the height of his victorious career, Plutarch says that his march to India was a "kind of Bacchanalian procession," which ended in licentious ribaldry. Later in Babylon, after several nights spend in drinking, a fever developed, delirium followed, the Macedonian veterans passed by his bed and touched his hand, and the next day near sun-down the commander died. He achieved his fame for world conquest and went down to a drunkard's grave at the age of thirty-three years.

* * *

GENERAL JAN CHRISTIAN SMUTS, the Prime Minister of South Africa, recited some interesting facts regarding that country in an address on "The Significance of Christianity in the Present Crisis." The address was delivered on March 25, 1942, and the occasion was the celebration of the centennial of the establishment of the Dutch Reformed Church in the Transvaal. He said that Potchefstroom,, which has now become a great modern city, was founded in 1839 as a "Voortrekker dorp" (migrant hamlet) after the calamity of Natal. He said that only two centennial celebrations had been held in the history of the young country: The celebration of the founding of Potchefstroom, and of the establishment of the Dutch Reformed Church, the oldest church in that country.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
HUGH N. CLAYTON, Associate Editor
ALFRED P. HAMILTON, Associate Editor
H. T. CARLEY, D. D., Associate Editor
C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

AN AMAZING POSITION

The Northern Baptist Convention meeting in Cleveland, Ohio, the last week of May, took a position which to us is little less than amazing. It first tabled unceremoniously a resolution offered by Dr. Daniel A. Poling declaring that "there can be no solution of the problem of hunger and starvation without the defeat of the Axis, the restoration of sovereignty to enslaved peoples, and the triumph of freedom and democracy." Later, after a heated debate, it defeated by a vote of 369 to 337 a resolution saying, 'We re-affirm our allegiance to the government and people of the United States in the war, in which thousands of our sons and brothers are engaged for the preservation and assured maintenance of the essential freedoms so hardly won by generations of heroic men and women."

Of all groups of church people who might be thought of as taking such an attitude, one would naturally expect the Baptists to be last. Democracy in ecclesiastical government has been their age-long boast, but by the action taken at Cleveland, they seem to us to have placed themselves on record as being opposed to democracy at home and abroad. Equally pronounced was the repudiation of the missionary principle and the social responsibility implicit in the Gospel.

This action appears to us to go deeper than its effect upon democracy as a process of social or ecclesiastical action and organization. It involves the very structure of the civilization of the future. We quite agree with the new Archbishop of Canterbury, who said in his enthronement sermon: "A German victory, in Germany's present mood, would mean the end of that ecumenical Christian movement and all the hopes connected with it. . . It is our duty to do our utmost towards winning the war that we may keep open the possibility of a Christian civilization and maintain the hope of a fellowship pervading all nations under the allegiance of Jesus our Lord." This magnificent statement of Christian attitude seems to us to need no elaboration.

More surprising, however, was the refusal to "reaffirm allegiance" to the country at war. It might be said that the denomination was on record by a former action, and that would have a measure of truth in it if no further action had been proposed. The defeat of the resolution to "reaffirm allegiance" under existing conditions seems to us to sound a note of disloyalty and to show a lack of patriotic devotion which are not easy to understand. We are sorry that our Baptist brethren took such a position. It will affect the American soldier and it will have its bearing upon other Christian groups. We say it humbly but with sincere conviction: We believe that the time for any manifestation of a defiant pacifism is past.

HATE A FACTOR IN WAR

No one need have any misapprehensions as to the trends of war, especially the tendency to change the nationals with whom we are at war into personal enemies. It will not be easy to escape deep feelings of antipathy as the casualty lists are released and we must face the reality that our sons have fallen and have been left to sleep in a hostile land. To this natural reaction will be added the inevitable consequence of the propaganda of war promotion. Dominated by these passions and influences alone, we will surely come to the day of armistice with feelings of vengeance unrelieved by even the ordinary emotions of civilized life, and we will be seriously handicapped for writing a new world charter which shall have in it the promise of an era of true peace.

Peace will not rise unaided from the ashes of war's disaster. For that reason, the spiritual values which are mediated through the Christian Church should be pressed with all the vigor which their importance indicates. Without abating in our patriotism and devotion to our country in its prosecution of a war which we were not able to avoid, the Church must follow through in its appointed task. It can have but one course, and that to inculcate the spiritual values which made a Christian civilization triumphant in a world where pagan superstition, selfishness and hate were supreme. When the war is over we will have to face the issues of fellowships, economic, social, political and spiritual, in a world neighborhood which will have been infinitely enlarged by the war. Let us not fail those who need to be steered on a constructive course in these desperate days.

"MOTIVE"

In our issue of June 4, we carried an article by Bishop John M. Moore under the caption, "A Peep at a Board." In the middle of that article is a brief and fair discussion of what occurred in the Board meeting at the time of the disposition of the matter touching the disloyal and salacious sentiments which had found voice in **"Motive."** We were disposed to let it rest with that explanation, but in **The Christian Advocate**, Chicago, of June 4, the resolutions adopted by the Board were published with a five-line introduction which brought request that more be said in explanation of the action.

Bishop Moore's article tells the story as we have it from two other Bishops and from a Nashville layman. We do not wish to go over that again. We know that the action was "unanimous" because of an off-the-record interpretation by Bishop Arthur J. Moore. We have the feeling that the action is introduced in a manner to confuse the issue, but the wording shows that the "sub-secretary" editor got told. We do not think that the action satisfied anybody. The admissions and apologies of the editor, and the acceptance of a censorship of all material before its publication are too clear in their import to make blueprinting necessary.

We feel quite a little uncertain about the moral and social aspects of the whole educational outlook in America. The most devastating arraignment of education that we ever read is an article, "Youth Challenges Education," by Dorothy Thompson, in the June Issue of **Ladies Home Journal,** and reprinted by permission in June 6 issue of **The Sunday School Times.** The article may be had in leaflet form by writing Wheaton College, Wheaton, Illinois. Get it and read for yourself what a young man still in college thinks of the educational situation. It seems to us that this article should cause right-thinking people deep concern both for education and the future of civilization.

METHODIST LANDMARK COLLAPSES

The collapse of the roof of the Scottish Rite Cathedral, on Carondelet Street, New Orleans, is of mournful significance to New Orleans Methodists as well as to the members of the Masonic order of Louisiana. This beautiful structure was the building occupied by the congregation of First Methodist church until 1906, when it was sold to the Scottish Rite Masons.

The building was dedicated on May 8, 1853, by Dr. C. Parsons, of Louisville, Ky., who preached the dedicatory sermon from the words of Haggai, "The glory of this latter house shall be greater than the former." Before the ceremonial of dedication, Dr. Parsons raised a collection of $19,500 for the liquidation of the outstanding indebtedness.

In architectural style, the building was Ionic with a "marble-base front," graced by six exquisite columns, a steeple (later removed) with a "Lantern of Demosthenes," from which a Meneely bell rang out the call to worship for more than fifty years. The building was 115 feet deep by 70 feet wide, with an "airy basement" which was used for Sunday School purposes. Its cost, as given at the time of the dedication, was $50,000 which included an item "covering damage by falling roof." Evidently the roof construction was defective from the beginning. At the time of the dedication, it was described as the "best church building in Southern Methodism." In ruins, this beautiful building is to New Orleans Methodism what the ruined Parthenon is to the people of Athens.

ONCE MORE

Although we have said repeatedly that we cannot send **The Advocate** to individual soldiers, and have asked for the address of reading rooms and recreation centers where numbers of Louisiana and Mississippi soldiers are in training, we are receiving addresses of individuals in service from Cape Cod to Honolulu. Please NOTE—WE MUST HAVE THE ADDRESSES OF READING ROOMS OR RECREATION CENTERS in camps and posts. That will make the paper available for all enlisted men who may be interested, and when they are transferred the paper continues to go to the reading center for others who may be sent to the camps for training. **Do not send us the addresses of individual soldiers, Please.**

WHEN THE GUNS CEASE FIRING

From the editorial columns of the **Advocate** has gone the kindly voice of Hugh N. Clayton, and many who have read his timely and balanced comments upon matters of Christian concern will miss him greatly. On June 17, he entered the armed service of our country. Wherever he goes, in service to his country, the prayers of many who have drawn inspiration from his genial, helpful chats in the **Advocate** will accompany him.

Some day the guns will cease firing, and H. N. Clayton, along with thousands of other Americans, will once more return to the ways of peace in this land. But the old order will not come again. The good old **status quo,** as this generation has known it, will not come again That which we have accepted as fixed and lasting will be no more. Within our own country great social changes are now in the making which will usher in new times, new customs, new conditions. The Christian churches must heed the morning call of reveille to service in the new day that lies ahead. Without losing touch with the stimulating elements of an inspiring tradition, our Church and the churches of other denominations must foresee and lay plans for the world that will be when the guns cease firing.

Economic leaders are already laying plans for the post-war period. They are thinking now in terms of a free-trade relationship, internationally agreed upon, to be observed by all for the economic welfare of each unit in the family of nations. Exploitation of the weak by the strong, they say must go. This is a noble, unselfish sentiment, born out of the tragic experiences of the hour. The Church should not let this unselfish spark of hope for man's future peace die untended.

Political leaders are also laying plans for mutual understanding and good will between nations when the guns cease firing. The people of the world, the little man like the big, must have a voice in their government—a right to speak about their destiny, as they see it, yes, and the right to do something about it. The Church must lend its strength to all plans that promise peace for man's political future.

But aside from matters economic or political, the Church must visualize a future in which a field of greater service lies. Lasting peace can come only when the spirit of international good-will has been made vocal and regnant in the lives of nations. The Prince of Peace can never reign until the peoples of the nations of the world will it so. His reign will not be forced. It must be accepted. Once the guns cease firing, the duty of the Church will be to create and build a spirit of international good-will to the end that men the world over may enjoy a lasting peace, and have a just share in the more abundant life for which the Prince of Peace lived and died.

P. B. B.

THE DISCOVERY WELL

By Dr. Fortney Hutchinson

II Timothy 3:5. "Having a form of godliness, but denying the power thereof: from such turn away."

On December 4, 1928, in Oklahoma City, I was sitting in the private office of a banker, one of my stewards, when his telephone rang. When the conversation ended, he turned and said to me, "They have just brought in a 6,000 barrel gusher five miles from here, in the edge of Capitol Hill."

That gusher will go down in the history of the oil industry as the "Discovery Well" of the Oklahoma City field. It marked the beginning of a new era in the life of that great city.

In thinking about that oil well, I found myself comparing it with the beginnings of Methodism. This sermon is an outline of those comparisons.

The Discovery Well came in with a six thousand barrel flow per day. It has produced to date more than a million and a half barrels of oil, selling for something like a million dollars. Furthermore, that gusher inspired men to sink many other wells, resulting in the development of one of the world's greatest oil fields.

Today it is a well-known fact that the Discovery Well has slumped. I got the information from officers of the company. They do not hesitate to face the facts frankly. From a spontaneous flow of six thousand barrels a day, production has dropped to eight hundred barrels, and pumps are required not to get even that yield, which in turn is steadily decreasing. The well is now a reluctant, coerced producer.

The officials of the company have bravely faced conditions as they are. I wonder if the Church is willing to do the same. Methodism came into the family of Protestant denominations as an inspiring, spiritual gusher. On the night of May 24, 1738, in a Moravian Mission on Aldersgate Street, in the city of London, at a quarter to nine o'clock, Mr. John Wesley had his heart "strangely warmed" as he realized that God, for Christ's sake, had forgiven all his sins and had set him free from the law of sin and death.

Out of that initial experience of our great founder, Methodism has grown. Under Mr. Wesley's leadership the movement spread over the British Isles, crossed over into the New World; and, through the years, has, to a greater or lesser degree, girdled the globe.

When Mr. Wesley died, in 1791, there were in the world seventy-six thousand Methodists. Today there are more than ten millions. Not only that, but the work of Methodists has greatly inspired other Christian organizations and denominations. Converts from our altars have added to the ministry and membership of all evangelical and Protestant bodies. But the work of Methodism in the world is so well known that I need not dwell at length upon it.

Coming down to our day, allow me to say that the old Methodist well is still producing. Indeed, she is equally, if not more, productive today than any of her sister denominations. But it is a well-known fact that she has ceased to flow with her original spontaneity, or to produce with her original volume. Today her statisticians are busy reporting and explaining decreases in membership, decreases in attendance upon the services of the Church and Sunday School, and decreases in liberality for the support of benevolent and missionary interests.

In 1935, seven hundred pastors in our, then, Southern Methodist Church, did not report one single addition to the Church on profession of faith. And, we lose so many members that we have to gain six to show a net gain of one. Everywhere the mid-week and Sunday evening services are a problem. "Our morale is shot to pieces." We are on the defensive.

The most serious thing about all this is that we have ceased to "flow." Our spontaneity is diminished, if not entirely gone. We are "on the pump." We face, today, the absolute necessity for a revival. And I do not mean a hullabaloo. Indeed, I have no special type of revival in mind. I just mean we must have a revival of spiritual life and power, or even our derricks may be torn down and moved away.

I asked officials of the oil company what they intended to do about the Discovery Well. They said they were going to "shoot it first, and then go deeper." They explained that the sand in the bottom of the well had formed a crust that had to be broken up. That would probably increase the flow for a time, but ultimately the well would have to be drilled down to another, and deeper. sand, if the old-time production were ever to be restored.

The Church, too, has made use of many substitutes and expedients. Some have mistakenly thought of religious education as a substitute for evangelistic zeal and fervor. Religious education has its place in the life of the Church, but it should never be thought of as a substitute for evangelism. An appropriate text at this point is: "This ye ought to have done, and not to have left the other undone." What provision does religious education make for an adult population of something like fifty millions in this country today, a large per cent of whom are without any sort of church relations?

There are also those who have shifted the emphasis from personal salvation to the social gospel, hoping thereby to meet man's religious requirements and satisfy his spiritual needs. The social gospel, too, has its place, but it cannot take the place of personal salvation. You cannot build an A-1 civilization on a C-3 citizenship.

Neither is an elaborate ritual sufficient. A dignified ritualistic service is very beautiful, but it is a poor substitute for evangelistic effort.

Crusades, campaigns, and else, have value, but as substitutes for evangelism, they are extremely disappointing.

Another striking similarity between the well and the Church? The Church, too, is "on the pump." Our chariot wheels drag heavily. Some say we are running on momentum. Our greatest victories seem to be in the past. Our enthusiasm has waned. We are producing slowly, and at great expense in money and effort. Our preachers feel it. Much of the joy and spontaneity have gone out of our ministry.

Jesus looked down over Jerusalem and broke into tears. Paul used to weep over his people. Old Dr. McCheyne used to baptize his sermons with briny tears before he preached them with power. Surely modern conditions justify tears.

Today we are like the established Church of Wesley's time. We have a form of godliness without the power. In some instances, the language of the text applies We have the "form," but we even deny the power of godliness. Like the foolish virgins, we have ornate, but empty lamps. In our helplessness we are resorting to all sorts of expedients. We are building magnificent churches. All over Europe they have built great cathedrals and are putting on elaborate rituals. In this country there is a tendency in the same direction.

We might get results, temporarily, by "shooting" the wells of Methodism, breaking the crust with genuine, gospel preaching. As a rule, real preaching in our day is not popular. Many jokes are made at the expense of preachers. But after all, if we are to get permanent results, we shall have to go **deeper**. We must strike another sand.

At City Road's Chapel, in London, the mother church of Methodism, where, for fifty-three years, Mr. Wesley was pastor, I visited his prayer room. It is little more than a cubby-hole next to what was his study, where he retired for daily devotions. The arms of the chair by which he knelt are worn slick. On the floor are the marks of his consecrated knees. In that cubby-hole, for more than fifty years, was the dynamo of Methodism. There the artesian well, started in Wesley's soul at Aldersgate, was kept flowing. There the power was produced that made Methodism irresistible.

It is said that, on one occasion, an old Negro, a convert of the Salvation Army, visited a room in London where a tablet has been placed to the memory of General William Booth. The old man knelt reverently before the tablet and prayed over and over, "Lord God, do it again. Lord God, do it again." He was praying to God to produce another William Booth.

Ultimately, then, Methodism, if she is to repeat, must go **deeper**, must strike another sand. Stanley Jones well said, "We can go no further until we have gone deeper." Reservoirs of divine grace await us and will gush forth when they have been tapped with the steel-tipped drill of prayer. Pentecosts hang in the heavens, waiting to fall upon us with a fresh baptism when we, as a Church, are ready to receive them.

Beloved, the Church, like our Lord, is capable of a Resurrection. Thank God, she can, and will, flow again. To that end let us earnestly work and pray.

"Guard well the holy fire,
The fire that came at Pentecost.
To kindle in the shattered band
New hope to go, their leader lost,
Evangeling the land.

"Guard well the holy fire,
The fire that swept the centuries,
That burned away so much of dross,
Transcending continents and sea,
Exalted on a cross."

SIMIAN LOGIC

By Linda Boone Saxon

An old Malayan monkey
  Sat upon a limb,
And contemplated bullets
  Speeding under him.
He studied group behavior—
  Twenty thousand strong—
Then said, "That fellow Darwin
  Must have figured wrong;
It couldn't be our family
  Man's descended from—
An evolutionary ape
  Wouldn't act that dumb!"

—Our Dumb Animals.

This generation, with its Bible still unread, is living upon the rumors of the faith blown to it from its father's time.

—Arthur J. Gossip.

CONFERENCE NEWS AND PERSONALS

Rev. H. E. Raley sends us six more subscriptions which brings the total for Bay Springs charge to thirty-seven. We sincerely appreciate the fine loyalty of Bro. Raley and his people.

Miss Grace Bell, of Mangham, La., in renewing her subscription adds a note which says little but means much, "Please do not let me miss this week's paper." Such interest is truly an inspiration.

Rev. A. L. Davenport, pastor at Vaiden and West, reports a good time with the people of that charge, and he is looking forward to a fine report when the conference convenes this fall.

Commander J. H. Brooks, of the North Mississippi Conference, has been stationed for some time at Corpus Christi, Texas. He is a son of the late J. J. Brooks, and is serving in his twenty-first year as a Navy chaplain.

Rev. J. S. Maxey, our long-time friend, adds an encouraging word to a business communication. It is always helpful to know that we have friends who carry us in their hearts. He reports good progress in his work at Marks, Belen and Darling.

Miss Alice Henry, our good friend in West Monroe, La., sends a list of Advocate subscriptions and says that they are late getting started on the campaign, but that they hope to make a good ending. Rev. C. K. Smith is the pastor.

Mr. W. E. Craig, of Nashville, Tenn., was in the city over the week-end and honored the Advocate office with a call. We have known Bro. Craig for many years and we extend the invitation to pay us a visit at any time that he may be in New Orleans.

Dr. V. C. Curtis, pastor at West Point, Miss., writes that he is in a revival meeting this week. It was a business letter and he did not indicate the place, but we are glad to know that he is able to keep up the activities of the pastoral work in an aggressive way.

Rev. J. A. Alford, Hospital Chaplain in New Orleans, writes that he and Mrs. Alford are now located at 1600 S. Gayoso St., New Orleans, and that this will be their permanent address. All having business with the hospital chaplain can find him at his new address.

Miss Beatrice Monroe, Jackson, Miss., places us in her debt both for her words of commendation and for her mention of definite utterances which she found helpful. Whether it be praise or criticism, it is the mention of particular articles which is constructive.

Bishop J. L. Decell and family are now located at 134 Seashore Campgrounds, Biloxi, Miss. They expect to remain there for at least six weeks, and the Bishop will go in and out to meet his engagements as usual. All communications should go to him at the above address.

Rev. H. P. Lewis, pastor at Byhalia, Miss., charge, says, "Our new Emory church is now completed, and furnished with new pews, choir chairs and pulpit." The new church was built by the congregation at a cost of $3,000, and without incurring debt. They are therefore in a good frame of mind for the revival now in progress.

We have received two purely incidental references to the Pastors' School at Wood Junior College. Both statements agree that the school was inspirational and helpful. We regret that we could not have been present, but there are some things which we have to miss.

Dr. Robert A. Clark, district superintendent, at Paris, Tenn., has been our friend from college days and has been a reader of the New Orleans Christian Advocate from the days when he was a boy in his father's home at Kosciusko. We appreciate his loyalty and are glad to have a favorable report of his work.

Dr. Arthur M. Shaw writes from Gladwater, Texas, saying that he and Mrs. Shaw expect to be back at their home in Oakdale in a few days. Bro. Shaw is one of the honored men of the Louisiana Conference, whose work is made fruitful and helpful by the grace and beauty of his poetical contributions to the Advocate.

Rev. W. F. Henderson, who was forced to retire from active work on account of his health, reports that he is improving slowly, but has not been able to attend a service this year, and has not been able to be up for more than an hour or two at a time for the past sixteen months. He has only the radio messages which reach him at his bedside in Shreveport.

Rev. Charles E. Stewart, who has been serving the Bellefontaine charge from Wood Junior College, has moved to the parsonage at Bellefontaine, to be on the ground with his people. Bro. Stewart is a young man of splendid promise and we wish for him every success and a constant growth in spiritual experience and appreciation.

Mrs. C. M. Purvis, Advocate representative at Tchula, Miss., is one of the top rank friends of the paper. Her remittances from time to time are positive proofs that she carries the paper on her heart. It is always a joy to know that we have such friends on the field.

Bishop J. L. Decell was scheduled to preach three times last Sunday and to dedicate as many churches. At eleven o'clock, Pleasant Ridge, Collinsville circuit, Rev. T. A. King, pastor; at 3:30 p. m., Sageville, Meridian circuit, Rev. Marshall Burnett, pastor; and 8 p. m., Pachuta, Rev. G. Elliott Jones, pastor. All these churches are in the Meridian District and Rev. J. L. Neill is district superintendent.

Rev. A. G. Taylor, of the Louisiana Conference, and Miss Ida Mae Wright, of Ruston, were united in marriage on June 6. The marriage took place in Shreveport, with Rev. W. F. Henderson officiating. Bro. Taylor is a graduate of Louisiana Polytechnic Institute, and has been attending S. M. U. for the past year. Mrs. Taylor was the Home Economics teacher at Pelican High School for the past two years. Bro. Taylor is available for evangelistic work during the summer vacation.

MRS. L. J. JONES PASSES

On June 2, 1942, Mrs. L. J. Jones passed in Christian triumph to her heavenly home. She was the widow of Rev. L. J. Jones, who died in 1917. She leaves four sons and one daughter who sorrow deeply for her going. She had made her home with her daughter, Miss Lelia Jones, Route 4, Hattiesburg, Miss. Her membership was in Broad Street church, Hattiesburg, and she was eighty-three years old. One son, Freddie S. Jones, lives in New Orleans; Walter W. and W. H. Jones live in Jackson, Miss.; and B. B. Jones lives in Hattiesburg. An appropriate memoir is promised in the near future.

NOTICE CONCERNING LEWIS MEMORIAL HOSPITAL FUND

Since the undersigned is entering the United States Navy on June 17, the Executive Committee of the Board of Missions and Church Extension, of the North Mississippi Annual Conference, has asked Mr. J. G. Houston, of New Albany, Miss., to serve as Acting Treasurer of the Lewis Memorial Hospital Fund. Mr. Houston has agreed to so serve and all remittances from the North Mississippi and Mississippi Annual Conferences should be sent to him at New Albany, Miss. He will begin serving as Acting Treasurer on June 14. 1942.

HUGH N. CLAYTON,
Treas., New Albany, Miss.

June 8, 1942.

NOTICE CONCERNING BOARD OF MISSIONS OF NORTH MISSISSIPPI ANNUAL CONFERENCE

Since the undersigned is entering the United States Navy on June 17, the Executive Committee of the Board of Missions and Church Extension, of the North Mississippi Annual Conference, has asked Mr. J. G. Houston, of New Albany, Miss., to serve as Acting Treasurer. Mr. Houston has graciously agreed to do so, and will be serving in that capacity from June 14, 1942, until the Annual Conference.

LUZIANNE
COFFEE
100% GOOD

All correspondence and inquiries which heretofore have been sent to the undersigned should be directed to Mr. Houston.

Because of the unsettled conditions, it has been decided that the payments due on September 1, 1942, for the fourth quarter, will not be made at that time but will be made at the Annual Conference after the Acting Treasurer has received sufficient money to pay off the debt of the Board and to make this disbursement. To that end, all ministers and laymen are respectfully urged to pay the Benevolences in full by Annual Conference.

HUGH N. CLAYTON,
Treas., New Albany, Miss.

June 8, 1942.

NEW CHURCH AT EUNICE, LA., OPENED

The first service in the new Methodist church at Eunice, La., was held at 10 o'clock a. m., on June 7. It was a consecration of the building as a place of worship and was climaxed by the administration of the Holy Communion. The regular preaching service followed at 11:00. The choir was beautifully robed, the regular order of service was used, and the pastor preached on "Looking Forward," using for a text, "Speak unto the children of Israel, that they go forward." At the evening hour, an organ recital was given by Mrs. Ellen Stier, of Werlein's, New Orleans, using the new Hammond organ with great effectiveness and to the delight of all who were present.

The building is of cream colored brick, with Gothic windows and doors, and a fifty-foot tower. The auditorium seats approximately 250. It was filled almost to capacity at both the morning services, and at the evening service many were turned away. Bro. Williamson, the Baptist pastor of Eunice, and Bro. Edgar Dufresne, of the Methodist church in Opelousas, were present with their congregations for the evening service.

The pastor and his people have justifiable pride in what they feel to be one of the most beautiful churches in the state. The pastor thanks his people for their splendid support and cooperation, and for the many sacrifices which made the church building possible. Likewise the Methodists are grateful to friends of other denominations for their assistance in bringing the task to completion. One good Catholic lady remarked: "Your church reminds me of the incident where Jesus took the loaves and fishes and blessed and multiplied them and fed the multitude." This is truly what happened.

The pastor and his wife are deeply appreciative of their two and one-half years in this place, and for the generous improvements in the parsonage home. After reading this account, some preachers may begin packing to move to Eunice. Brother, you had just as well unpack. Of course if one of the outgoing superintendents should wish to come, the pastor would be helpless in a situation like that. He only asks in such a case your sympathy.

REVIVAL AT CARPENTER'S CHAPEL

Dear Dr. Duren: We have just closed a week's meeting at Carpenter's Chapel with very good results. Seven fine young people professed faith in Christ and united with the church. Bro. M. D. Felder did the preaching. We had good crowds from the very first service. On Tuesday night, Bro. Felder had a Mother's Night Service, in which he paid tribute to all mothers who had a son or sons, or had lost a son in the armed forces of our beloved nation. The service was well attended all through the meeting despite the fact that along the last we had plenty of rain.

The fine people of Carpenter's Chapel surely know how to entertain a pastor and his co-worker.

June 14 through the 21st the meeting will be in progress at Meadow's Chapel—another fine group of people on the Gonzales charge.

There will be a daily vacation Bible School in connection with the meeting.

Miss Lea Joyner, of Grayson, will be the worker for the Bible school. We are expecting good results there also. Everyone in reach is invited to meet with us at 8:30 C. W. T.

Meadow's Chapel Methodist Church,
C. J. T. COTTEN, P. C.
Prairieville, La.

A DAILY PRAYER IN WARTIME

For Our Fighters

One prayer rises night and day from our lonely, longing hearts to Thee, O Almighty Ruler of the universe; save our boys from hurt of body or stain of soul, and give victory to their arms. If any fall, may they be at peace with Thee, to win the promised reward of good soldiers of Jesus Christ. Prepare us for what Thou are preparing for us; and make us able to accept Thy holy will for us and ours as best for two worlds. As we pray to Thee, grant unto us a refreshing sense of Thy father-care; our times are in Thy hand. Thou art able to do for us exceedingly above all that we can ask or think. So we leave our lives, and our dear ones, with Thee, praying ever that we may live in loyalty to Thy will. Amen.—W. T. E.

SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met in the Wynn Memorial church, Shreveport, at 9:30 a. m., on June 4. Dr. A. M. Serex, district superintendent, presided.

The Rev. J. W. Matthews led the opening devotional, and the Rev. Jack Cooke, the afternoon devotional. The Rev. B. D. Watson, pastor of the host-church, welcomed the Conference to Wynn Memorial.

Visitors to the Conference included: Dr. W. L. Duren, Editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, Superintendent of Mercy Memorial Home-Hospital; Rev. C. B. White, Superintendent, Louisiana Orphanage; Dr. R. W. Vaughan, Conference Treasurer; and Dr. D. B. Raulins, District Superintendent of the Ruston District.

Two young men were recommended for Admission on Trial. Roy Mouser to the Louisiana Conference, and Stanley Kirkland to the North Texas Conference. Festus Harrison, Jr., and Theodore Branton were licensed to preach.

Judge R. J. O'Neal was elected District Lay Leader, and the following were chosen as Associate Lay Leaders: B. F. Roberts, George Nelson and J. R. Nash.

The pastors' reports show much progress for the first half of the conference year. 241 members have been received on Profession of Faith, and 548 by letter, for a net gain of 417. Several charges reported 100% paid on salaries and benevolences to date, and the average paid on these items for the district is 94%. Other monies raised included: $515 for Golden Cross, $343 for Mercy Memorial Home-Hospital, and $18.-514.51 for buildings and special projects. There are 285 subscribers to the General Organ, and 155 subscriptions have been received on the New Orleans Advocate quota.

A delicious chicken lunch was served by the ladies of the Wynn Memorial church. Because of the careful planning and efficient leadership of the presiding officer, Dr. A. M. Serex, the business of the Conference was concluded at 4:45 p. m., at which time the Conference adjourned.

LUMAN DOUGLAS, Sec.

A Magnificent Record

At the District Conference, Dr. A. M. Serex, whose tenure comes to a close in that office at next conference, gave an impressive summary of the progress made in the five and one-half years of his administration. There had been a net increase of 15.6 per cent in membership; the Benevolence had increased 50.5 per cent,—including superannuates and Bishops, or 14 per cent, if those items are eliminated. Ministerial support had increased 63 per cent. Eight new churches are to the credit of Dr. Serex, seven churches have been remodeled, five educational buildings have been erected, four parsonages built, four parsonages purchased, and seven parsonages remodeled. All this improvement represents a net growth since only one small church came by Unification and it was not included in the summary. Figures do not mean everything, but this is a splendid record as figures go.

DAN E. KELLY RECEIVES NATIONAL RECOGNITION

Dan E. Kelly, of Shreveport, La., son of Mrs. Dan E. Kelly, Sr., and the late Rev. Dan E. Kelly, of the Mississippi Conference, has just received national recognition in the industrial editorial field, according to published accounts.

Mr. Kelly, editor of publications for the Arkansas Natural Gas Corporation, was presented a Certificate of Excellence by the National Council of Industrial Editors Associations, "in recognition of the superior quality of his publications in the industrial press field."

In this national competition, house organs and business magazines were entered from every state in the Union.

At the last convention of the Southwestern Association of Industrial Editors, held at Stillwater, Okla., last November, Mr. Kelly won the second grand award for greatest achievement in editorial, production and appearance of the Expanding Circle, employe house magazine he edits for Arkansas National Gas Corporation. He has been in the newspaper and magazine business the last twenty years.

Formerly from Hattiesburg, Miss., Mrs. Kelly and her son have lived in Shreveport for the last ten years, the former at 831 Gladstone Blvd., the latter at 1065 Blanchard Place.

The soul that sinneth, it shall die. Mortality is highest where morality is lowest.
—Arthur T. Pierson.

PERSONAL NOTES AND INCIDENTS

Rev. David Tarver, chaplain in the Army at Camp Barkeley, Texas, says that he is liking the Army and hopes he is doing some good for the men. He and Mrs. Tarver like Abilene, the West Texas people, and the breezes.

Rev. James B. Grambling, pastor at First Church, Crowley, La., is to assist Rev. Otis Spinks in a meeting at Eunice, which will begin on June 23 and continue through July 3, according to announcement reaching the Advocate office.

Mrs. Bennett, wife of Judge R. E. Bennett, of Meadville, Miss., spent a week in the hospital at Natchez recently. She was there for treatment and observation and is now back at home and reports indicate that she is improving.

Dr. J. L. Cunninggim has resigned the presidency of Scarritt Bible and Training School, in Nashville, Tenn., after twenty-one years of distinguished service to his church through that institution. We join with many friend in wishing for Dr. Cunninggim many years in which to contemplate the splendid work for the missionary cause at home and abroad.

A card from Mrs. W. C. Newman, of Corinth, Miss. ,reports the illness of Bro. Newman for the past two weeks. One week of the time was spent in the Baptist Hospital, in Memphis. We are glad to know that he is able to be back at home and expects to resume his Sunday School lesson in the issue of next week. This will explain the absence of his material from the two issues, including this one.

Mrs. Annie Hamilton Hodges, whose serious illness was noted in these columns, died on Wednesday of last week after a long and painful illness. She was the daughter of the late T. T. Hamilton, of Carroll County, Miss. We had known her before her marriage, and had known her even more closely in later years. She was a good woman, and her going, while a relief for her, is a distressing loss to many friends. She was a member of Rayne Memorial church, New Orleans. She is survived by two sons, W. H. Hodges, Jr., and Clyde Hodges, and their families.

In the resignation of Dr. Henry Nelson Snyder as president of Wofford College, the ranks of Methodist educational leadership have suffered another great loss. After forty years of distinguished and constructive service to that institution, Dr. Snyder surrenders his post, having established himself as in every sense the worthy successor of Methodism's great educator, Dr. James H. Carlisle. Dr. Snyder is a native of Georgia, an alumnus of Vanderbilt University, and is now in his seventy-eighth year. It is with sincere appreciation but great regret that we add the name of this distinguished leader to the retired list of Methodism's educational heroes. Dr. Walter Kirkland Greene, professor of English and dean of undergraduate instruction at Duke University, succeeds to the post vacated by Dr. Snyder.

MEETING AT MONTGOMERY, LA.

Dear Dr. Duren: I just had a new experience. I have been pastor and evangelist for about twenty years, but I just, for the first time in my life, had the opportunity of assisting a woman pastor in a revival meeting.

From Winnfield, I went to Montgomery, to assist Rev. Lula Wardlow. I must say that the church was in a good spiritual condition. It was easy to preach in that church. I could feel the presence of the Holy Spirit. Mrs. Wardlow keeps a revival going on all the year round. The revival was well attended. Mrs. Wardlow has had a long and fruitful ministry. Hundreds of people all over the nation owe their salvation to her, as she was the instrument of the Holy Spirit which led them to Christ.

Rev. Mrs. Wardlow was giving opportunity for testimony on the last night. The church was crowded. One young man, who is a member of another church out in the country from Montgomery, gave a real testimony. He lives right and enjoys his salvation. While making his testimony he got so full until he shouted and praised the Lord enthusiastically. Well, why shouldn't he shout? It had been over fifteen years since I had seen such praising of the Lord. Too many of our church people cheer a football game and then when they come to church they go to sleep. I received a blessing out of the meeting at Montgomery.

Fraternally yours,
EVANGELIST H. M. WOLFE.

GOLDEN CROSS, MISSISSIPPI CONFERENCE

To the District Superintendents, Pastors and Golden Cross Committees of the Mississippi Conference:

The Treasurer reports to June 12 the following charges have made remittances to him for Golden Cross:

Brookhaven District—Georgetown, Hazelhurst, Nebo.

Hattiesburg District—Clara, Magee, Montrose, Taylorsville and Williamsburg.

Jackson District — Capitol Street and Shiloh.

Meridian District—Chunky, Hawkins Memorial, Poplar Springs, Wesley, Rose Hill, Scooba, Shubuta and Vimville.

Seashore District—Bay St. Louis and Handsboro.

Vicksburg District — Natchez, Crawford Street and Gibson Memorial.

I appeal to all of you to get busy for this very worthy cause, and see that each charge in the Conference has an enrollment, and remember that the entire amount that you remit to the Treasurer is used for charity work in our Hospital at Hattiesburg, and let's reach our goal this year of $1,200 for this cause, and if every church will put on the enrollment and explain what it is to be used for, I believe that the goal will be reached. I would suggest that you put on the enrollment as early as possible, and remit to F. Y. Whitfield, Treasurer, and indicate that it is for Golden Cross.

W. D. HAWKINS,
Golden Cross Director.

RECENTLY APPOINTED CHAPLAINS, ARMY OF THE UNITED STATES

John Edward Batterson, Vernon, New Jersey.

Lloyd Otis Coleman, Morrison, Illinois.

Nathaniel Hardin Davis, 202 Linden Avenue, Suffolk, Virginia.

Armour Henry Evans, Oberlin, Kansas.

John Orville Evans, 3847 Bellefontaine, Kansas City, Missouri.

Clifford Albertus Hewitt, Sewell, New Jersey.

Robert Whitfield Hicks, Macon, Georgia.

Lester Lee Hill, Friona, Texas.

Harold Christian Koch, Conshohocken, Pennsylvania.

James Henry Martin, Newberry, South Carolina.

Jacob Williams Mast, Onancock, Virginia.

Morris Sheppard McCastlain, Brownsville, Tennessee.

Herbert Archibald McKain, 3701 West Ninth Street, Chester, Pennsylvania.

Lee Wayne Mooney, Chiloquin, Oregon.

Hilton Osboro Morton, Sacramento, California.

John Arthur Nye, Ainsworth, Iowa.

William Roland Phinney, 364 Hooker Ave., Poughkeepsie, N. Y.

Travis Purdy, Ligonier, Indiana.

David McCarty Shepherd, Hope, Indiana.

William Park Smith, Doerun, Georgia.

Willis Lincoln Stafford, West Union, Ohio.

James Edward Statham, Pahokee, Florida.

Horace W. F. Vaughan, Moselle, Mississippi.

Fred Dewey Wilde, Leesburg, Indiana.

William Douglas Williams, Richmond, Virginia.

Submitted by—Methodist
Commission on Chaplains.

June 6, 1942.

AN OPEN LETTER TO PRESIDENT ROOSEVELT

The President,
The White House,
Washington, D. C.,

Dear Mr. President:

In April, 1917, after the introduction of the Selective Draft Act, the Committee, of which I was Chairman, went before the House Military Affairs Committee, of which Congressman Fitzgerald, of Tammany Hall, a friend of the Liquor Traffic, was Chairman, and Congressman Kahn, of California, representing the wine interests of that State, was the ranking Republican member. Our Committee requested that provisions be inserted in the Selective Draft Act which would forbid the sale of intoxicating liquors to men in the uniform of the United States, and which would authorize the Secretary of War and the Secretary of the Navy to create zones around the camps and forts, and to declare cities out of bounds, as a protection from the vice traffic. The Committee refused to insert the provisions requested in the Selective Draft Act, and Congressmen Fitzgerald and Kahn made a public statement that the legislation which our Committee requested was an insult to young American manhood.

On my return to Richmond I sent the following telegram:

April 23, 1917.

Hon. Woodrow Wilson,
White House,
Washington, D. C.

The mothers and fathers of our country, while desirous that their sons shall do their full part in upholding the principles of Democratic Government and the honor of our country, insist that while their sons are in the Army, the Navy, or the training camps, they be protected from the liquor and vice traffics. They fear the possibilities of moral and physical evil in the Army, Navy and camp life more than they fear physical wounding and death by German bullets. They are not willing that their great sacrifices, which are being made for the good of mankind, shall be nullified by the greed and covetousness of the baser elements of our social life. They confidently turn to you, our great President, asking that you will secure such emergency legislation as will protect our soldiers and sailors from these evils, as will conserve the food supplies of the country from the waste of the breweries and distilleries, and as will promote the efficiency of all our people in this great hour of the nation's life.

JAMES CANNON, JR.,
Chairman, National Legislative Committee of the Anti-Laloon League of America.

President Wilson wired me to come as promptly as possible to the White House. I showed him copies of the provisions which our Committee had asked to be inserted in the Selective Draft Act. After very thorough consideration, he stated that all possible influence of the Administration would be exerted to secure such provisions in the Draft Act.

These provisions were inserted. I personally visited nearly all the camps and forts east of the Mississippi River, and the testimony of officers, enlisted men, chaplains, Salvation Army workers, etc., was that the provisions indicated above had reduced intemperance and vice to a minimum. General Pershing himself declared: (see Congressional Record, March 16, 1941) "I shall not go slow on prohibition, for I know what is the greatest foe to my men; greater even than the bullets of the enemy." While having personal knowledge of the effectiveness of the legislation, I inquired of the War Department, through Senator Byrd, what the records of the Department showed to be the facts. In reply the War Department wrote: "The admission rate per thousand men for the period April 1, 1917, to December 31, 1919 (in the hospitals), for alcoholism was 1.30," which would mean about 26,000 for the war period for an average of 2,000,000 men in the armed forces. Certainly the legislation adopted by Congress in 1917 was exceedingly effective.

Once again our country is at war, our sons have registered, and will be conscripted by millions. The same perils confront them from the organized liquor and vice traffics. General Marshall, Chief-of-Staff, in a national broadcast, declared: "Establishments for the purpose of selling liquor are becoming increasingly active in communities adjacent to the camps." Secretary of War Stimson stated in an interview given to the press in the spring of 1941: "Our finest youth are being exposed to temptations, to which many of them are not accustomed." Again, on March 24, in a letter to the House Military Affairs Committee, he stated: "The greater part of this force will be made up of young men, who will be at that plastic and generous period of life when their services for their country should be surrounded by every possible safeguard against unwholesome associations." In the New York Times of May 1, 1941, Hon. Paul McNutt is quoted as stating that the "U. S. O. has planned a program for millions of young people uprooted from their normal lives and home surroundings." Nearly all the great church bodies, including the Federal Council of Churches, which represents practically all the great Protestant denominations, have petitioned Congress to pass legislation similar to that passed by Congress in 1917. The mothers of our young men in the armed forces are greatly concerned at the reports from reliable sources of the practically unchecked operations of the liquor and vice traffics around the camps, and in nearby cities, where our young men spend their week-ends.

As the Chairman of the National Legislative Committee of the Anti-Saloon League of America, I make to you the same appeal which I made in 1917 to President Wilson, to whom at that time you rendered loyal and unstinted support for the policies of his Administration. This is not a question of national, or even war-time prohibition. The question now is concerning the protection of our young men from the organized liquor and vice traffics which are, for the sake of money, willing to impair the efficiency of our sons in the armed forces.

Respectfully yours,
JAMES CANNON, JR.,
Chairman, National Legislative Committee of the Anti-Saloon League of America.

P. S.—I am sending copy of this letter to the press for release on May 11.

Richmond, Va.,
May 9, 1942.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Marks, J. S. Maxey	3
West Point, V. C. Curtis	3
Tchula, W. T. Phillips	3
Verona, G. A. Baker	2
Blue Mountain, J. Noel Hinson	1
Byhalia, H. P. Lewis	1
Nettleton, W. C. McCay	1

District Report

Aberdeen District	233½
Columbus District	266½
Corinth District	386½
Greenville District	135
Greenwood District	174
Sardis-Grenada District	168

Mississippi Conference

Pascagoula, V. S. Coleman	1
Bay Springs, H. E. Raley	6
Laurel, J. W. Leggett	11
Collins, T. R. Holt	1
Anguilla, E. A. King	1

District Report

Brookhaven District	120½
Hattiesburg District	177
Jackson District	132
Meridian District	110½
Seashore District	219
Vicksburg District	129½

TRIBUTE TO THE LATE W. A. FALCONER

By H. M Wolfe

About four years and a half ago I was appointed to serve Garyville, Reserve and LaPlace. I lived in a house donated by a good Presbyterian layman, Mr. W. J. Stebbins, of Garyville. There was no church then at LaPlace. We used the Presbyterian church building at Garyville, and the church building at Reserve needed painting.

I had formerly served large churches in different cities. At my first service at Reserve there were only a few people present. I must say I was rather blue and discouraged. After the service I stood on the steps. I thought that I was alone, but I was not. I felt the strong arm of a man around my shoulder. A fine Christian layman, with a steady grip and handclasp, said, "Brother Wolfe, I am new here, too, and I don't know how many people of this community attend church, but there is one thing sure, you can depend on me and my family being here at each service and we will support the church and your program for this charge, with our presence, prayers and financial support." Only God knows how much good those words did me that day. I was the only resident Protestant minister in that parish. Mr. W. A. Falconer was that loyal Christian layman's name.

Mr. Falconer more than lived up to his statement that morning. Many others from Garyville, Reserve and LaPlace joined in faithful service that year and we were able to paint the church at Reserve and build the first unit of a brick church at LaPlace. When I get up to heaven I hope to ask the angels to permit me to at least go over and sit by or work with Layman W. A. Falconer, who went to his reward March 2, 1942. Laymen of the church, you will never know how much good you do your pastor and the kingdom of God by encouraging words and full cooperation to the program of the church.

Mr. William Augustus (Gus) Falconer was born Sept. 24, 1886. He lived 55 years, and passed to his reward March 2, 1942. He is survived by his widow, Mrs. W. A. Falconer; children: William Dawson, Ramsey, Mildred Barrios, Henry, Emmitt and Katherine Frieberg; sister: Mrs. Bert Levy, Starkville, Miss.; brothers: Ben Falconer, New Iberia; Frank Falconer, Long View, Texas; Dan Falconer, Wilson, La.; mother: Mrs. Amelia Falconer, Starkville, Miss.

RESOLUTIONS OF APPRECIATION

Whereas, J. T. Calhoun, a faithful Christian, competent educator and devoted alumnus of Millsaps College, has passed to his eternal reward since our last meeting; and

Whereas, he rendered distinguished service in the field of education, and for more than twenty years was a member of the Board of Trustees of Millsaps College, serving as secretary, vice-president and president of the Board; and

Whereas, he was held in high esteem and affectionate regard by the president and faculty of the College, and by the president and members of this Board; therefore be it resolved

First, we record our deep sense of loss in the death of our worthy friend and coworker;

Second, we extend our deepest sympathy to his family and friends;

Third, we spread a copy of these resolutions on our minutes, and send a copy to his family and to the New Orleans Christian Advocate.

Signed: OTTO PORTER,
A. L. ROGERS.

BEER WILL NOT BE SERVED BY AMERICAN RED CROSS

Evanston, Ill., June 00.—The American Red Cross will not serve beer to members of the armed forces, Chairman Norman H. Davis declared today in a wire to Mrs. Ida B. Wise Smith, president of the National Woman's Christian Temperance Union.

In reply to Mrs. Smith's inquiry, prompted by newspaper reports that the Red Cross was contemplating installing bars at its service clubs, Davis stated:

"The Red Cross is not dispensing and not planning to dispense beer to members of the armed forces."

Faculties for good, as well as for evil, are found in all men. The tragedy of life lies in the fact that so often we cultivate the evil and neglect the good.—Church Times.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Father's Day

Many of us remember with gratefulness our Christian fathers. Often it was our father who guided our steps to the House of the Lord, when mother was kept at home with the younger children.

This year, let us honor them—not only by remembering them with material gifts, but by our presence at the church service.

Some of them have gone to dwell in the eternal House of the Lord—we can best honor them in this service.

Why not send flowers to some shut-in in memory of the father who is not here any more?

* * *

A Letter from Our President

To the Members of the W. S. C. S.

Dear Fellow Workers:

First, I want to thank each of you for your splendid cooperation during these years that we have worked together. Then, I appreciate the expression of your confidence in electing me president of the Mississippi Conference W. S. C. S., at the annual meeting in Brookhaven, recently. I pledge to you and to our Heavenly Father my very best efforts, and I shall need your love, understanding and continued cooperation as we move forward under His command.

I wished for each of you at the Assembly of the Woman's Division of Christian Service, in Columbus, Ohio. Those were busy days, but days of inspiration and Christian fellowship—a time when we were reminded anew of the many privileges and opportunities which are ours.

Christian women of today are challenged to a greater activity than ever before. There is so much for us to do, but let us remember first and always to do the thing that Christ would have us do—be Christian, be loyal to the Church and to the W. S. C. S., as we use our influence in strengthening the spiritual defense that is so necessary at this time.

I am looking forward to seeing many of you at the Pastors' School at Biloxi.

With love to each of you,
MAMIE B. MAHAFFEY,
(Mrs. W. F. Mahaffey)
Conference President.

* * *

Northeastern Zone Meets

The Carson W. S. C. S. was hostess to the second quarter's meeting of the Northeastern Zone of the Brookhaven District, when the program, "Methodist Women United in Christian Living and Service," was presented.

Mrs. W. C. Thompson presided, and at the close of the program the members of the zone felt "that they should help to make the Woman's Society of Christian Service such a power that all women would be challenged—this being possible if every society will strive to meet the ten Efficiency Aims for 1942."

During the afternoon session, Rev. Roy Wolfe presented to Mrs. G. C. Terrell a Life Membership in the W. S. C. S., as a tribute to her outstanding work in the Brookhaven District, a gift from the zone.

Mrs. Terrell closed the meeting with a consecration service.

* * *

"Gulfside" School of Missions

Begin plans now to assist the W. S. C. S. of your local Negro church to send a representative to the "Gulfside" School of Missions, to be held August 17-24, 1942.

Following is the program:

August 17—Welcome Night.

Keynote Address, August 18, by Miss Dorothey McConnell, Editor of World Outlook.

August 20—Young People's Night, under the direction of Mrs. George W. Carter, Jurisdiction Secretary of Young People's Work.

August 21—Dramatic Sketches under direction of Miss Mary DeBardeleben.

August 21—Lantern Serenade.

August 22—Banquet. Theme: "Work Among Latin Americans."

August 23—Sermon by Bishop R. E. Jones, and presentation of certificates for work taken in accredited courses.

Expenses: Registration, $1.00. For girls 12-20, 50 cents. Board and room, for all or part of week, $7.50. First meal served Monday evening, August 17. Money for literature and handcraft.

What to take: Bible, notebook, pencil, comfortable clothing, sensible shoes, bed linen, towels.

Additional suggestions: Flashlight, kodak, bathing suit, rainy-day clothes, and girls should take a light blanket for camping.

Send registration fee to Miss Lillian Pugh, Box 103, Waveland, Miss. First registered, first choice of rooms.

* * *

Wesleyan Service Guilds

It will be interesting to note that the Wesleyan Service Guilds of the Southeastern Jurisdiction, where the Guild is a new organization, led the entire Methodist Church in many points: In the number of units, in the number of members, in Christian Social Relations and Local Church Activities, in subscriptions to the World Outlook.

It came second in missions projects (pledge), second in cultivation fund, and second in subscriptions to the "Methodist Woman."

(See page 28, May, "Methodist Woman.")

Remember that this is the quarter that Guilds report to Mrs. J. B. Pearson, 1601 17th Avenue, Meridian, Miss. Reports should be mailed July 1.

Finance of the Guilds are handled just as they were in 1941.

THE PASSING OF THE OLD SOUTH

The late Rev. J. A. Bowen, a former pastor of the local (Columbus) First Methodist church, used to say, with considerable pride as a Southerner, "As goes America so goes the world, and as goes the South, so goes America." He would usually say this in connection with that oft quoted remark that the South is the land of churches and Bibles, implying that the influence of these made the South the most influential spot on the face of the earth.

Whether this be true or not, we who have been privileged to enjoy many of the fine customs and habits of the "Old South," are very reluctant to give them up. For we believe that the "Old South" still has a distinct contribution to make to our nation, just as other sections have. There are many things that we could mention in this connection, but the purpose of this article is to mention one thing in particular that the "Old South" has stood for down through the years, and that is the observance of the Christian Sabbath. And many of the fine things about the "Old South" owe their existence to this fact. This is especially true when it comes to the question of the South being the land of churches and Bibles. Churches and Bibles will soon lose much of their influence when we lose the Christian Sabbath.

Usually when the subject of Sabbath observance arises someone will ask: "What harm is there in this particular form of amusement, indulgence, etc.?" That isn't the question at issue; the question to be considered is WAS THE SABBATH MADE FOR SUCH PURPOSES? Of course, there isn't any harm per se, in Sunday picture shows, or Sunday baseball, or Sunday fishing, golfing, etc. No more harm to engage in these things on Sunday than any other day, but that isn't the real question at issue. The real question is: Was the Sabbath made for such purposes? Would there be any harm in holding a political pow wow in a church? None at all, but the church wasn't built for that purpose. It was built and dedicated to the worship of God, and to use it for political debates would be desecrating a holy place. Would there be any harm to tear a leaf from the Bible to wrap a package? Certainly not, but no one would think of doing this. It would be desecrating a holy Book. The Sabbath Day among days is what the Church is among buildings, what the Bible is among Books; it is a holy day —"Remember the Sabbath Day to keep it holy," is God's command.

I do not believe that civilization, as we know it, can exist very long without a Sabbath. As I see it the logical outcome of Sabbath desecration is as follows: Sabbath desecration tends to destroy reverence for God and holy things; the loss of reverence tends to destroy worship; the loss of worship will soon destroy the church; the loss of the Church and its influence will soon destroy religion; the loss of religion—religious convictions—will destroy morals; and the loss of morals will destroy civilization. If this be true then the greatest service one can render his day and generation is to encourage more observance and less desecration of this holy day.

A. T. McILWAIN.

Columbus, Miss.

Grown-ups may learn something from little Johnnie. On the morning of his birthday this notice was found pasted on the door of his room: "Remember my birthday; give till it hurts."—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Sherard, Mississippi,
June 5, 1942.

Dear Members of the Woman's
Society of Christian Service:

The North Mississippi delegates have just returned from the first Assembly of the Woman's Division of Christian Service. These days filled with inspiration and information were historic in every way from the initial Communion Service, where more than three thousand women had Communion together, to the official photograph taken on the last day. I hope you will read full accounts of this meeting in the Assembly Bulletin, the Methodist Woman, and the World Outlook.

Zone Meetings

There will be no Zone Meetings until the end of the year, when we hope to have our regular Fourth Quarter's Zone Meeting.

Fall Mission Study

Mrs. Walter Odom, Conference Secretary of Missionary Education and Service, will prepare a careful and detailed outline for the Fall Mission Study on Latin America. This will be mailed to you as soon after our Leadership School as possible. Begin now to save reference material on Latin America. Study the Lesson Plans carefully and make your class sessions as effective as possible. We feel we have enough trained leaders over the conference that the result of this study will be an informed Woman's Society so far as our Southern neighbors are concerned.

Spiritual Life Retreat

Because of the difficult travel situation we feel it wise to cancel our Retreat, scheduled for June 29-30, at Wood College. We hope to have this Conference Retreat reinstated as soon as times become more normal.

Summer Reading

Include in your summer reading: "The Churches and a Just and Durable Peace." This is the findings of the recent Delaware Conference of the Federal Council of Churches of Christ in America. 15 cents from Christian Century Press. 407 So. Dearborn, Chicago, Ill.

"Will a Man Rob God?" This is a very timely book on Stewardship. 35 cents from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

"Faith for Reconstruction"—from the December, 1941, issue of "Social Action." This is 15 cents, and may be secured from 289 Fourth Avenue, New York, N. Y.

Status of Women

There is a new Status of Women Handbook, price 12 cents, available at 420 Plum Street, Cincinnati, Ohio. This will be helpful in working out a Status of Women Program in your local society.

Narcotic Education

Millsaps, Belhaven, Delta State Teachers' College and Mississippi College are offering summer courses to teachers in Narcotic Education. Please remind your local teachers who are doing summer work to add this course to their schedule.

E. Stanley Jones

E. Stanley Jones will conduct an Ashram at Blue Ridge this summer. This is a two weeks' period of quiet, meditation and worship. What a wonderful way to spend a vacation! The cost is very small. It interested, write Department of Evangelism, 297 Fourth Avenue, New York. N. Y.

Finances

You will be making your second report very soon. Check your budget to be sure you are paying one-half of your pledge by July 1. Remember your Specials. We must continue the Student Fund that our program at State College may not suffer. Many of these boys will not be back in their home church before they are back from the Army. Let us throw the best influence we know about them as long as possible.

We are hoping to have several scholarships for Wood College. Each contribution helps, whether $25 or $1. Let us help our Mississippi Young People become equipped for larger usefulness.

We want to begin now to plan to raise our pledge next year. We are increasing our membership. Let each of us become good stewards and watch our personal budgets more carefully. We dare not spend our money for personal gratification and fail to reach some person or group eager to find a better way of life. More workers are needed at once in Africa and Latin America; many Home Fields need workers. Let us do our bit to send them.

Yours for a Christian World Community,
CORA R. RATLIFF,
(Mrs W. H. Ratliff)
Pres., W. S. C. S., North
Mississippi Conference.

* * *

Items of Interest from Mrs. Otis Moore's Report Concerning the Foreign Work

We were grateful for the news of the safety of our missionaries belonging to Burma and Malaysia; we offered special prayers for all the others from whom we could not hear. We were acutely conscious of the new burdens that must fall on you who are now on the field, because it is now impossible to send anyone out. We prayed much for our Christian friends of other nationalities who have been suffering the loss of all things. We were aware that there must have been extensive destruction of our property and that there probably would be more, but not much was said about that: when the time comes, the Church will be ready to rebuild.

"That in the case of missionaries whose salaries cannot be paid to them on the field because of the international situation, the money be held for them in a trust fund by the treasurer of the Woman's Division until otherwise ordered by the missionaries. It is understood that this action is retroactive to include 1941 unpaid salaries and salaries which may have been sent but not received."

"That we assure every Missionary returning because of the international situation that, if necessary, she will be granted furlough salary for one year after her return to the United States. If, during this period, she obtains a remunerative position that pays an amount equal to that of the missionary salary, she will not receive salary from the Division. If she obtains work which pays less than the missionary salary, the Division will pay the difference between this remuneration and her missionary salary for the year or for the portion of it which she is thus employed. Room and board or other perquisites will be considered remuneration."

Encouraging reports were given by heads of departments. Mrs. DeVinny, Secretary of Organization and Promotion, reported a total of 25,719 societies with 1,250,009 members, an increase of 6,325 societies and 135,129 members. The Wesleyan Service Guild has made large gains. The new programs for youth and children are starting well. The treasurer reported total receipts of $3,254,104 applicable to regular appropriations. This is $359,015 less than the total appropriations, and we are only saved from a real deficit by the fact that there were certain appropriations that could not be paid this year. We think that considering all the cross-currents in this year, it was not a bad record, but we must do better next year.

* * *

Is Your Interest Keen Concerning the Assembly at Columbus?

If so, ask for an Assembly Bulletin from Mrs. George Keen, 420 Plum Street, Cincinnati. This should have been done in the weeks ahead of the Assembly, but perhaps you can still get a copy.

Is Your Interest Keen Concerning the Work of the Woman's Division?

If so, send twenty-five cents to Literature Headquarters, at 420 Plum Street, Cincinnati, Ohio, for a copy of THE SECOND ANNUAL REPORT. This is often called the officers "Workbook," for it contains information about the Woman's Division and Woman's Society that can be secured in no other form.

* * *

Christian Social Relations and Church Activities

Printed Materials Now Available

Duties and Plans for Secretaries, free; Bibliography and Resource Agencies, free; Activities for 1942, free; Handbook, ten cents; Pamphlets (15 cents each): Local Church and Community Cooperation; Economic Relations; Christian Citizenship.

Order from, Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Payments should accompany all orders.

Now Many Wear
FALSE TEETH
With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Opelousas Entertains Zone Meeting

The second quarterly session of Zone Four, of the Alexandria District, convened in the Opelousas Methodist church on Friday, June 5, 1942.

The topic for the day was "The Christian Way is Forward Through Service." Mrs. J. L. Ball, zone leader, opened the program and called upon Mrs. W. E. Noble, of Opelousas, for the Devotional. Mrs. J. N. Langford extended greetings from the sister churches of Opelousas. A short business session then took place.

The highlights of the day were:

1. A very inspiring report was given by Mrs. T. D. Chapman, of Bunkie, District Secretary, who attended the Woman's Assembly in Columbus, Ohio. She brought to the group a vivid account of this wonderful meeting.

2. A stirring speech was made by Mrs. C. H. Mayo, of Lake Charles, president of the W. C. T. U. Mrs. Mayo urged the women of the W. S. C. S. to cooperate wholeheartedly in removing liquor sales around our Army camps. This, of course, can be done by the writing of letters to our Congressmen, asking for the passage of the Sheppard Bill.

Mrs. J. T. Dezanche, Opelousas, gave an account of MacDonell Institute, and Mrs. Morrison, White's Chapel, rendered an account of work done among Dulac Indians. Mrs. Pfost, Bunkie, spoke on "The Status of Women." Mrs. M. B. Darsey, Opelousas, gave a reading on "The Imperative of Missions." Mrs. W. N. Parker, Ville Platte, led the group in the Quiet Hour or Dedication Service, which proved most inspiring.

The absence of Mrs. L. A. Blevins, Glenmora, Spiritual Life Leader, was felt very deeply. We sincerely hope she will be with us again soon.

The ladies of the Opelousas W. S. C. S. served luncheon to about forty members and guests.

Auxiliaries represented were Bunkie, White's Chapel and Opelousas. Absent were Palmetto, Marksville and Melville.

THELMA CLEMENT,
Sec., Opelousas W. S. C. S.

* * *

Resolutions and Findings of Commission on Evangelism of W. S. C. S. Assembly

ATTENTION SPIRITUAL LIFE LEADERS!!!

I. Colonies of the Kingdom

We have been deeply stirred by the accounts given by the missionaries of many lands which have told of the way small Christian groups, in this critical hour, round the world, are witnessing effectively to the reality of the gospel message. We have marveled at their faith, their amazing group fellowship, their urge, passion, and creativeness in presenting Christ to their fellow men.

We have been brought to a strong conviction that it will take some similar passion and creativity on the part of one hundred and fifty years of missionary effort.

Therefore, we are recommending that each Woman's Society of Christian Service venture to ecome a vital "Colony of the Kingdom of God," bearing the marks of Christ and demonstrating the world in this religious crisis a group fellowship wholly committed to Him.

II. Personal Commitment

We realize that each one of us shares in the guilt of the desperate plight of the world today and we bow in humility and repentance of our sin. Suffering and anguish are fast becoming a part of everyday experience. But no passive acceptance of it will make a better world. A suffering God wants a serving people to show a needy world the way of life. This is an individual call and responsibility.

The call of God is personal. It never was more urgent than it is today. With a motivation comparable to that of the first century, Christianity today calls for the definite commitment of every twentieth century Christian to new loyalty, cost what it may.

Therefore, it is imperative that the total personality—body, mind and spirit—be committed anew in faith and loving self-surrender to him who gave his all for us.

III. Discipline of Life—Stewardship

In order to derive results from the committed personality, a strict discipline of life is necessary. Keeping in touch with the Holy Spirit, it requires time for rest, meditation, study. It requires a willingness to give up non-essential activity in order that Christ may have an opportunity to reveal himself through us; it requires complete consecration to the task of creating a new heaven and earth.

These essentials can be obtained only insofar as the individual is willing to allow his life to be directed by the Holy Spirit, only to the extent that he realizes what he owes to Christ. When this realization comes to the individual, a sense of sharing his time, his talents, his possessions motivates the discipline of his life. A new evaluation is placed upon things as they become related to a Christian life. Stewardship undergirds the practice of the Presence, and it is in the sharing of our time, our talents, and our possessions that we are able to witness for Christ, who gave **all** that we might **live**. In this time of turmoil there is an urgency for evaluation when so many calls come to church women. Choosing the things that are important, putting first things first, and not being swayed by the crowd, demand a well disciplined method of life which can be achieved only through complete dedication and consecration to the Christian way of life.

We stress the importance of each individual member of the Woman's Society of Christian Service prayerfully planning the use of every hour of the day, every talent she has been given and every possession she owns, so that her life will constantly witness for Christ and bring others into a vital relationship with him.

IV. Friendship Over Lines

We face the fact that Kingdom priorities call for closer fellowship between those now separated by racial, economic, religious, and national lines. Kingdom building calls for the united effort of all groups. An "all out" for the Kingdom must include every individual and group and bar no one who wishes to share in this thrilling adventure. To this end we recommend:

1. That each local Woman's Society make a new venture annually by fellowship with some group of different background as opportunity arises in the local community. Note that this recommendation calls for a **new** venture and will be met only where the society stretches its boundaries beyond that of present limits along this line.

2. That each individual in the society make at least one new friend annually in another group, seeking to know and understand that person and his background, and by exchange of experiences draw closer together in facing the common task of Kingdom building. Let this experience be one of mutual helpfulness and sharing, a give and take of joys, sorrows, hopes, fears, and "life's extras," which make for richness in the lives of the participants.

V. Spiritual Life Committees

Recognizing that we have placed the responsibility for guidance in Christian growth upon the Spiritual Life Committees and that the Christian imperative necessitates constant cultivation and study, we recommend that the Woman's Society of Christian Service make larger use of the services of the committees in helping to promote the following emphases:

1. The sharing of experiences, a period of "bearing one another's burdens"; 2. The promotion of the spirit of corporate worship; 3. Learning the value of silence, waiting in quiet expectancy upon God; 4. **Definite** petitions; 5. The devotional study of the Bible, reading of religious biographies and other devotional literature; 6. An appreciation of Sabbath observance; 7. Fostering a greater spirit of reverence.

We would suggest that the committee also take responsibility for sponsoring training classes in evangelism to prepare Christians to witness effectively in the home and society.

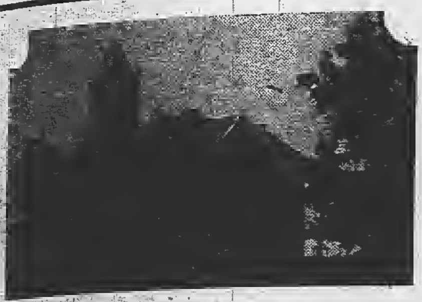
We further recommend that we stress the emphasis upon spiritual poise and emotional stability, looking beyond the situation in which we find ourselves "to the eternal, inexhaustible resources that are ours because we are His."

Mrs. J. N. Rodeheaver,
Chairman; Mrs. A. C.
Johnson, Recorder.

Your character cannot be essentially injured except by your own acts. Good company and good conversation are the very sinews of virtue. Nothing is so strong as gentleness; nothing so gentle as strength. The benefits we receive must be rendered again, line for line, deed for deed, to somebody.—Emerson.

An editor received the following letter: "Will you please read the enclosed poem carefully and return it to me with your candid criticism as soon as possible, as I have other irons in the fire." The editor read the poem and answered the letter as follows: "Remove the irons and insert the poem."

—Watchman-Examiner.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Note: On account of the illness of Bro. Newman, in a hospital in Memphis, as noted elsewhere, we have been obliged to omit the Church School lesson. The lessons will be resumed next week, according to assurance from Mrs. Newman.—Editor.)

IN THE DAYS OF LONG AGO

By William D. Gray

The Blue and the Gray sleep side by side
On the Pea Ridge battle ground.
They charged and fought and bled and died—
They laid their bodies down.
Seventy years have come and gone
Across those battle lines;
Their bodies moulder in the dust,
But they've never changed their minds.

The dear old South, to them was home—
The boys that wore the Gray—
To them, no doubt, it still remains:
The dear old South today.
They shouldered guns and marched away,
Fifteen thousand strong.
To meet the boys who wore the Blue—
Whether right or wrong.

Three long days the fight went on,
Men fell on every side.
While cannons roared and bullets flew;
They fought and bled and died.
They suffered in a thousand ways,
While torn by shot and shell.
And all the world has been convinced,
And knows that "war is hell."

The Pea Ridge battle ground is yet a sacred place,
Reminding one eternally that this is a dying race.
Those monuments that mark the spot
Where those brave soldiers lie,
Were 'rected there by loving hands,
That, too, must fall and die.

"There is a time, we know not when,
A place we know not where,
That marks the destiny of men
To glory or despair."
If it must be that war is wrong
Conditions make it so.
Then wrong conditions are to blame,
As all the world must know.

There'll come a time when war will cease—
When battles are fought no more.
When all the world will be at peace—
At peace from shore to shore.
When plowshares will be made from swords,
And pruning hooks from spears,
When the roar of cannon will not drown
The "music of the spheres."

Hornbeck, La.

It is more important to watch how a man lives than to listen to what he says.—Ex.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Some years ago a terrific battle was waged between Modernism and so-called Fundamentalism. Modernism became outspoken, blatant, vociferous and rampant; but it was met with such vigorous and overwhelming opposition by the Fundamentalists that it gave up the fight and quietly stuck its head in the sand. But it did not die. It has only remained quiescent, patiently waiting, I opine, for what it regarded as a more opportune time, while, at the same time diligently, but quietly, carrying on its insidious work, undermining the faith of thousands. Apparently it now judges the time ripe for emerging from its ostrich attitude and begin anew the controversy. I give a few examples in the following paragraphs.

* * *

"**Did you know,** that Joshua's command for the sun to stand still was only a poetic expression and not a miracle?"

Can you guess where this quotation is to be found? If you do not, look on the back of the May issue of the Adult Student, which came, of course, off the press of the Methodist Publishing House, and somehow was overlooked by the editors of our Church School literature. Or, was it really overlooked?

* * *

Two of the books selected and required in our training schools by the General Board of Education are entitled, "The Bible and Youth," and "The Approach of the Child to Religion." The latter book is thoroughly modernistic in its last chapters. The author of "The Bible and Youth" explains away all the miracles in the Bible so that they are reduced to ordinary incidents. Here is just one example. It is the miracle of the feeding of the five thousand. The author says a lad was found who had a few loaves and fishes. That fact suggested to Jesus the idea that others might have brought lunches along with them. Accordingly, he sent the disciples out into the crowd and they succeeded in gathering enough food to feed the multitude. This supposititious "explanation" is, of course, a silly guess without any foundation in fact, but it is on a par with the author's puerile effort to explain away all the miracles of the Bible.

Fortunately, we had Christian teachers at the Meridian Training School who refused to teach these books, and I understand that the Meridian pastors have planned to send resolutions of protest to the General Board of Education.

* * *

Mr. Hugh N. Clayton, one of the associate editors of the Christian Advocate, in a recent editorial, deplored the lack of testimony meetings in our churches. Mr. Clayton is a resident of New Albany, the county seat of Union county, and since that is the county in which I was reared from childhood, I want to commend the sentiment of a fellow citizen.

* * *

While on a recent visit to North Mississippi, it was my privilege and pleasure to attend, in company with my brother-in-law, Rev. W. C. McCay, of Nettleton, and the Rev. Mr. Meadows, of Shannon, a meeting of the preachers of the Aberdeen District, which met at Pontotoc, one of my former pastorates. The general theme was evangelism. The speeches were all good, but I especially enjoyed and approved the address of Dr. Tyson, of Tupelo, in which he said that if we lead people to a religious decision, we must stir their emotions. I would add that when we do that we shall have no trouble in getting them to kneel at the altar, or "mourner's bench," if you want to call it that, and "pray their way through," as our fathers and mothers did. The trouble with us is that we are forever talking about evangelism, but do nothing about it.

* * *

Evangelism! We talk and talk about evangelism and pass resolutions! No method of evangelism, whether it be in the mass or by personal work, will ever bring a general revival till our church, led by our preachers, goes back and takes up the things she has dropped, such as the preaching of repentance and the "mourner's bench"—the things which once sent our church across the land as a mighty spiritual force. Have you noticed how the small sects prosper? They have picked up the things Methodism dropped—"believe it or not."

HYMN

By Jessie Selser Sheppard

Though war may scar the world,
With sin and hate supreme,
We view the Christian's flag unfurled
And dream a Jacob's dream!
REFRAIN
So let us grow in grace,
And like unto our Lord,
That nations of the human race
May peace to each accord!
II.
Though earth be wrapped in woe—
Men dying everywhere—
May God forgive us and our foe
And save our souls while here!
III.
Though mothers weep and pray,
And fathers bow their heads,
We see beyond a better day,
As hope its mantle spreads!

Lockport, La.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA.

THE CHRISTIAN FIRESIDE

WALTER

By Rev. Vivian T. Pomeroy, D. D.

Every two weeks Walter calls at my house. He must be, I think, quite ten years old; perhaps he is eleven. He has a very endearing grin and magnificent red hair. He also has a red bicycle with a small truck hitched—rather perilously to my eyes—at the back; and over the rear wheel of the bicycle there is a wooden structure made by his own hands, so that mounting and steering the bicycle is an act of considerable human ingenuity.

One evening about six o'clock Walter called with his bicycle truck. He collects papers for the war-saving effort, and he says I am one of his best contributors. His last collection from people in our street and round about amounted to a thousand pounds of paper. I must confess I was busy and would have preferred to see Walter another day. I may have shown this plainly. "But," said Walter, "don't you want to speed up the country's production of airplanes?" "Yes, I do," I said. "But would tomorrow put us back too far?" "Every day is important," said Walter; and he proceeded to give me a list of startling facts which made me reel. I felt I would be a black traitor if I did not stop everything I was doing and get going on those bundles of papers.

I wish you could have seen the efficient way in which Walter folded and slapped those papers together. I wish you could have seen how swiftly he sorted the good from the bad and firmly returned to me some odd bits of brown paper. "Not much good to us," he said. He carefully picked up some fragments which blew away, while explaining to me about a place in Michigan where there is a plant for extracting the good tin from the alloy in old cans.

"Do you think it's going to rain tonight, Walter?" I asked. "No information about the weather," he replied. "You never know when it might get to Germany." I felt properly sat upon. Carefully and using many gadgets he had invented for the purpose, Walter fastened an enormous load on his bicycle, and I did not see how he could possibly push it home, much less ride it.

Then Walter spied an old pail by the back door. "What about that?" he asked. "You can have it," I said. "But you can't possibly manage it this trip. If you get across the street safely with the papers, I shall be surprised and thankful." "Easy!" scoffed Walter; and he shoved his bicycle truck round, took the pail in his hand, and stood ready to mount.

"Walter," I said, "you're a splendid fellow. you're a lesson to all war workers. The way you've fixed that load makes me think you ought to be an engineer." "That," said Walter placidly, "is just what I plan to be." And with great skill he mounted the dizzy load, rode away down the drive, and even, believe me, freed a hand at the gate to wave a farewell.

As I went back into my house, I thought to myself that Walter might have chosen to do much easier things in the evening than to toil round collecting papers; and I went back to my own work with a new will; for America needs many who will do their little jobs with engineering skill. I feel that, if I do what I have to do with some of the perseverance which Walter shows, I may one day be rather proud to have added my bit for the saving of our America.—**Reprinted by special permission of the author and The Christian Leader.**

LOVE

Without love, words—even the most moving, deeds—even the most brilliant, count as nothing.

Without love, scholarship and learning, scientific research and truth, mean nothing. Giving to the poor, or any self-sacrifice without love, will have no results.

Love seeks to understand why people think and say and do things; thus love never accuses, is never too severe, does not frighten.

Love is never unfair nor angry, but always believes the best of its loved ones—forgiving and self-giving, thus helping them to grow spiritually; ever sensitive to their deepest needs.

Love finds the gentle, happy kind—yet firm—way, instead of the hurtful sarcastic, jealous way which blights all growth in souls.

Love does not pamper nor weaken; but love shares, gently disciplines, winsomely teaches, helps to face reality, admits its own wrongs, encourages, strengthens.

Such love brings inner peace and harmony, joy and happiness to earth, whereas pride, conceit, greediness, ruthlessness and selfishness bring in their wake sorrow and confusion, bitterness and hatred.

But love cannot attain these qualities of life and share them until it is first directed toward God and others, instead of toward self; putting away the childishness of bad temper, touchiness, hurt feelings, vanity, jealousy, covetousness, fear: freeing oneself entirely from worries and anxieties, cares and fretfulness.

Love is the greatest force and power in the universe.—Julia Phillips Ruopp, in The Religious Telescope.

COURAGEOUS APPLICATION OF CHRISTIANITY NECESSARY

It is generally admitted that there are great economic and social evils. They have to be removed. This can and must be done without our resorting to new plans or new orders which may affect and undermine fundamental ideas and principles. Speaking from longer and wider experience and reflection than perhaps has been the lot of most others, I wish to say; fundamentally, the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Let us follow the light which once shone before us. the greatest light that has ever arisen on the human horizon and which can surely lead us to that better world for which we are longing. In the twilight of today I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee. I see Him going round villages and districts teaching and spreading His message of the new kingdom, healing the sick and suffering. And His message is: Cherish in love your fellow man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good. This is the message also for the Church of today and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church, as the carrier of this message, should follow Him alone.

—Gen. Jan Christian Smuts.

"THIS AND THAT"

Too many people make a stopping place of a stepping stone.

There may be a vast difference between worship and church attendance.

Cash has more than a commercial value when it is controlled by character.

The serpent has never changed its nature since its first appearance in the Garden of Eden.

It may be necessary to tolerate faults in others, but it never is necessary to tolerate faults in ourselves.

Man's supreme sacrifice is in dying for his friends. Christ's supreme sacrifice was in dying for his enemies.

There is no good substitute for wisdom, but silence is the best that has been discovered.—H. W. Shaw, in Christian Union Herald.

It takes a lot of horse sense to do team work.—Charley Grant in Christian Advocate.

"Teachers should not be the mere merchants of dead yesterdays, but advance agents of unborn tomorrows."—Glenn Frank, in N. C. Christian Advocate.

IF HITLER WANTED:

To pick up valuable information, he would frequent the bar parlors and drinking clubs.

To impair the efficiency of our munition workers and hinder production, he would encourage them to drink.

To get us to kill and maim our own men, women and children, he would urge all motor drivers and pedestrians to have "one for the road."

To weaken the Navy, Army, Air Force, A. R. P., and Civil Defense Units, he would boost the "wet" canteens, encourage treating and provide ample facilities for drinking off duty.

To destroy our stocks of food, especially cereals and sugar, he would let the brewers have as much of these commodities as they could take.

To lower the morale of our people and betray national well-being he would lure them to commit racial suicide by gigantic propaganda by means of such slogans as "Beer is Best."

So says Mr. R. Wilson Black, President of the United Kingdom Alliance.—The Voice.

A few weeks ago, a company of soldiers was transferred from the East to sunny California—arriving in the midst of the rainy season.

The commander of the company, making a night tour of the camp, was challenged by a sentry who had been standing at his post for two hours in a driving rain.

"Who's there?" called the sentry.

"Friend," replied the C. O.

"Welcome to our mist," said the sentry.

—Pasadena Post.

BATON ROUGE DISTRICT CONFERENCE

A net gain of four hundred and six members for the first half of the conference year was reported by the churches of the Baton Rouge District, at the annual District Conference at Franklin, La., May 29. Two hundred and fifty of these new members were received on profession of faith.

After each pastor in the district had made his report, Dr. W. L. Doss, Jr., district superintendent, announced that the finances of the district were up to date, with 50% of the total year's acceptances on salary claims and World Service already paid. Nevertheless, Dr. Doss urged all churches to do their utmost to overpay World Service acceptances and, if possible, to reach or exceed apportionments.

Lay and clerical delegates from each of the district's thirty-one charges were urged to support House Bill 167, which calls for the repeal of the act of 1935, giving police juries the right to repeal dry zone areas. Dr. W. W. Holmes, Superintendent of the New Orleans District, voiced the desire for a state-wide organization to aid in fighting entrenched gambling and vice. The Conference unanimously voted to cooperate with this drive in every way.

Robert Hogar Jamison and M. D. Felder were recommended for admission on trial. Walter Clark, M. D. Felder, O. H. Jones, Elmo LeBlanc, W. F. Mayo, T. V. Peters, P. W. Sibley, Robert Jamison and E. W. Corley were recommended as accepted supplies.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate, delivered the Conference sermon. The morning devotional service was conducted by Rev. A. T. Law, pastor at Amite, and the afternoon service was led by Rev. E. L. Tatum, pastor at Live Oak.

Mr. J. H. Henderson, Zachary, was elected District Lay Leader. Mr. Henderson expressed his desire to promote the cause of the Church through every available agency. Mr. H. May and Mr. T. T. Wilbourne were elected Associate District Lay Leaders.

A written report submitted by Mr. L. A. Himes, president of the Board of Trustees of the Baton Rouge District, indicated that all debts of the district would probably be liquidated by July 1. The Board recommended that if the balance on hand at the end of the year is sufficient, the district parsonage be painted. The Board further recommended that the assessment for next year be reduced to 40% of this year's amount. Both recommendations were adopted.

Rev. C. B. White, superintendent of the Orphanage; Rev. G. W. Dameron, Conference Executive Secretary; Rev. J. G. Snelling, superintendent of the Memorial Mercy Home; and Rev. W. L. Duren, editor of the New Orleans Christian Advocate, presented the causes which they represent.

The host pastor, Rev. Ira Flowers, and the people of the Franklin church were heartily commended for the splendid way they entertained the Conference. Special mention was made of the delightful dinner served free to all the delegates.

On the invitation of Rev. J. P. Bonnecarrere, the Conference unanimously voted to hold next year's session at Blackwater.

WILLIAM E. TRICE, Sec.

Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, $7.50; 500 post cards, $12.50; 1,000 post cards, $20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

FROM COLLINS, MISS., CHARGE

Dear Dr. Duren: Please allow me space in the Advocate to say a few words about our work here. The spirit of our people is good, and the church is going forward.

We have just closed a fine revival in our church. Rev. S. M. Butts, conference evangelist, of the North Mississippi Conference, did the preaching, and Rev. M. K. Miller, of Morton, Miss., led the song services. These brethren make a fine gospel team. Bro. Butts' messages were exceedingly helpful. He preached the old and tried gospel: conviction for sin; repentance toward God; salvation through the blood of the crucified and risen Lord; regeneration by the power of the Holy Ghost, and the witness of the Spirit. He warned of the everlasting hell and invited men and women, through Christ, to the eternal heaven.

Several members were received at the close of the meeting, and we received three others on profession of faith last Sunday. We feel that the church and the whole town was blessed.

Bro. Butts has some open dates in September and October for meetings in Mississippi and Louisiana. His address is Mathiston, Miss.

T. R. HOLT, Pastor.

THE GREENWOOD DISTRICT PASTORS MEET

The pastors of the Greenwood District met in the First Methodist church, in Greenwood, June 9, at 10 a. m.

All joined in singing "Jesus Keep Me Near the Cross," after which Rev. C. W. Baley conducted the devotional service. He read the story of the Good Samaritan as given in the tenth chapter of St. Luke's Gospel.

He made a strong appeal to us, as ministers, to do our duty and, clearly pictured to us our neighbor as being anyone who stood in need, regardless of whether he live next door or on the other side of the world.

After the devotions, the business of the Association was taken up. A motion was made and carried, that the Association not have any more meetings until September. This was done as a patriotic duty to conserve tires and gas.

Rev. J. E. Stephens brought us a thought-provoking message in regard to our conference organ.

Time for the preaching hour having arrived, the wives of the pastors came in and joined with them in singing Hymn No. 284, after which Rev. N. D. Guerry led in prayer.

Rev. W. M. Langley, pastor at Acona, brought us a timely and helpful message from Proverbs 20:27, "The spirit of man is the candle of the Lord."

In this message he very ably analyzed world conditions as they are today, and closed his message by quoting that inspiring hymn, "Rise Up, O Men of God!"

At noon the ministers were invited into the lovely dining room, where their wives had spread a most delicious lunch for them.

After lunch, Rev. T. M. Dye, Jr., announced Hymn No. 251, and offered prayer. We were then made to feel very close to our Lord, through the devotion which was led by Rev. J. H. Holder.

A very timely message on the subject, "Duty to Our Country at War," was given by Rev. T. M. Bradley. Rev. J. H. Holder spoke in the interest of the Red Cross, citing many instances in which it had been a wonderful blessing.

Dr. H. F. Brooks, our district superintendent, spoke in behalf of the Golden Cross, and urged that we keep this cause before our people.

At this time, our chairman, always on the alert, announced the Program Committee as follows: Revs. S. W. McAlilly, S. A. Brown and H. N. McKibben.

The meeting was closed with prayer led by Rev. H. F. Brooks, D. D.

REV. A. L. DAVENPORT.
Secretary.

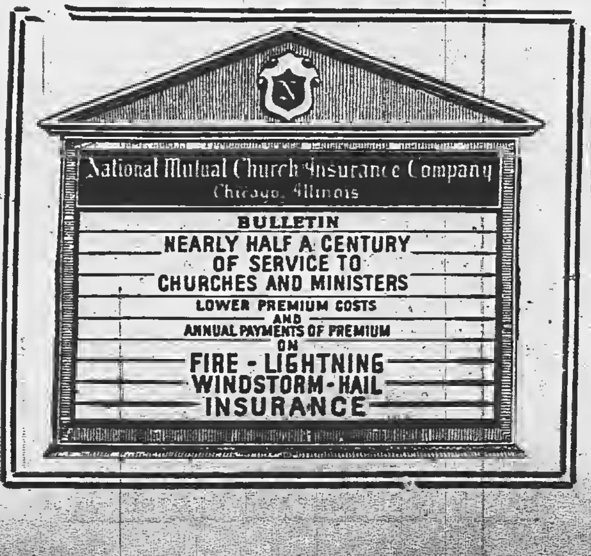
A DEVOTIONAL MEDITATION IV.

By Rev. C. E. McLean

In the Beginning, God.—Genesis 1-1

A sacred trust is a searching test of character. The qualities and energies of our ancestors are mixed with the cement which helps to secure the stability of our life today. We like to brag of "the blood our forefathers shed." As a matter of fact the principles we know to be enduring are largely those we received from the ghostly hands and hearts and minds of yesterday. We cannot be sure that our work will last. Our fathers had much less light than we, but there is hope in their word and strength in their stride. This is our heritage of trust. The blood and toil and sweat of centuries hallow the soil we stand upon and challenge the husbandry of our day. God has purposed it so. Our responsibility to our children is all the more sacred because of our debt to our fathers. What are we doing with our trust?

In the laboratory of life, it would seem that embodied righteousness is forever doomed to frustration. Yet Jesus proved that this is not true. Those who saw Him under the weight of the cross must have thought Him a beaten man. But His hour of weakness was the turning point of His strength, and His is become the surest place of honor and affection in the universe. He was true to His trust. The guiding principles He chose seemed, sometimes, so utterly futile, while others He might have chosen seemed bright and instantly fruitful. But He took His cues from the God of the Beginning; they were—trust and obedience, no matter what the cost. No one can contest the wisdom of His choices; no one can challenge ours if we keep faith with our trust and follow His footsteps. Our judgment is on the basis of fidelity and we, too, may prove that frustration is bound up in wickedness and ungodliness, but never in the right.


National Mutual Church Insurance Company
Chicago, Illinois
BULLETIN
NEARLY HALF A CENTURY OF SERVICE TO CHURCHES AND MINISTERS
LOWER PREMIUM COSTS AND ANNUAL PAYMENTS OF PREMIUM ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

A TRIBUTE TO THE BIBLE

"In the discharge of my duties for forty years as professor of Sanskrit, in the University of Oxford, I have devoted as much time as any man living, to the study of the Sacred Books of the East, and I have found the one keynote, the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists, —**the one refrain through all—salvation by Works.** They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East **is from beginning to end a protest against this doctrine.** Good works are, indeed, enjoined upon us in that sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and good and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners."—Max Mueller, in The American Lutheran.

USE YOUR HEAD

The **Penn Bulletin** presents us with some staggering figures about drink.

Over 400,000 outlets for the sale of alcoholic beverages under government protection.

6,165 wholesalers of distilled spirits.

15,300 wholesalers of fermented malt liquors.

222,458 retailers of distilled spirits (including all liquors).

181,770 retailers of fermented malt liquors only.

With this mighty Niagara of sin streaming throughout the nation, it is not to be wondered at that J. Edgar Hoover should say that "the last three years have been the most terrible period of criminal history in the life of America."

Hoover continues, "The records of the Federal Bureau of Investigation show that crime is increasing; that murders, manslaughters, robberies, sex crimes, automobile thefts are greater than ever before. Today there are in America over 4,300,000 criminals actively at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes, and a national crime bill of $15,000,000,000."

Here is something for the American people to think about and to act upon.—The Dry Legion, from the Wesleyan Methodist.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease	2
Ferriday, T. T. Howes	5
Marksville, W. C. Mason	2
Melville, C. B. Powell	2
Natchitoches, C. F. Lueg	23
Pineville, R. M. Bentley	2
Pollock, Ruth Nuttall	2
Trout, J. E. Selfe	2
Single subscriptions	12

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Baton Rouge, J. H. Crowe	26
Istrouma, R. R. Branton	3
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	2
Fisher, A. W. Coody, Jr.	2
Franklin, I. W. Flowers	5
Gonzales, C. J. T. Cotten	15
Greensburg, R. V. Fulton	3
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	2
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	2
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Springfield, M. D. Felder	18
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	3
Miscellaneous	12
Single subscriptions	2

Lake Charles District

Crowley, J. B. Grambling	7
Ebenezer, C. J. Thibodeaux	4
Gueydan, Don Wineinger	5
Kinder, R. T. Pickett	3
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	19
Leesville, A. A. McKnight	2
Single subscriptions	3
Miscellaneous	18

Monroe District

Bastrop, C. E. McLean	12
Grayson, W. H. Carroll	4
Oak Ridge, J. F. Dring	2
Pioneer, J. C. Price	14
Rayville, Jack Midyett	3
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	2
Wisner, J. M. Alford	2
West Monroe, C. K. Smith	3
Single subscriptions	3
Miscellaneous	20

New Orleans District

Morgan City, D. B. Boddie	5
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. H. Hoffpauir	2
Parker Memorial, E. B. Emmerich	7
Slidell, J. W. Faulk	8
Single subscriptions	5

Ruston District

Athens, B. P. Durbin	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	2
Cotton Valley, J. F. Wilson	2
Dubach, J. W. Ailor	16
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	14
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	13
Homer, W. H. Giles	3
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	16
Sibley, Rex Squyres	2
Miscellaneous	12
Single subscriptions	6

Shreveport District

Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	2
Mangum Memorial, P. W. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Single subscriptions	5
Miscellaneous	26

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Hope at Henry's Chapel, June 7, 11 a.m.; Q. C. at Philadelphia, July 25, 4 p.m.

Philadephia Station, June 7, 8 p.m.; Q. C. July 1, 8 p.m.

Quitman, June 10, 8 p.m.

Church building dedications by Bishop J. Lloyd Decell, June 14: Pleasant Ridge, on the Collinsville charge, 11 a.m.; Sageville, on the Meridian circuit, 3:30 p.m.; and Pachuta, on the Pachuta charge, 8 p.m.

Pastors' School, on Seashore Assembly Grounds, June 15-20.

East-End, Meridian, June 21, 11 a.m.; Q. C. August 4, 8 p.m.

DeKalb, at Spring Hill, June 21, 3 p.m., Q. C.; preaching at DeKalb, June 21, 8 p.m.

Collinsville, at Pleasant Ridge, June 24, 8 p.m., Q. C.

Shubuta, June 28, 11 a.m. and 2 p.m.

De Soto, at Crandall, June 28, 4 p. m., Q. C.; preaching, 8 p.m.

Enterprise, at Concord, July 5, 11 a. m. and 1:30 p.m.

Matherville, at State Line, July 5, 3:30 p. m., Q. C.; preaching at Theadville, 8 p.m.

Wesley, Meridian, July 8, 8 p.m.

Vimville, at Toomsuba, July 12, 11 a.m. and 1:30 p.m.

Pachuta, at Orange, July 12, 4 p.m.

Hawkins Memorial, July 12, 8 p. m.; Q. C. July 29, 8 p.m.

District Superintendents' Conference, at Lake Junaluska, July 14-20.

Lauderdale, at Soules Chapel, July 24, 3:30 p.m.

Philadelphia Circuit, at North Bend, July 25, 11 a.m. and 1:30 p.m.

Central, Meridian, July 26, 11 a.m.; Q. C. August 3, 8 p.m.

Chunky, at Meehan, July 26, 4 p.m., Q. C.; preaching at 8 p.m.

Poplar Springs, Meridian, August 2, 11 a.m.; Q. C. August 10, 8 p.m.

Porterville, at Briggs Chapel, August 2, 3 p.m., Q. C.; preaching at 8 p.m.

Scooba, at Long Branch, August 12, 11 a.m. and 2 p.m.

Fifth Street, Meridian, August 9, 11 a.m.; Q. C. August 19, 8 p.m.

Cleveland, at Pleasant Grove, August 9, 3:30 p.m.

Rose Hill, at Paulding, August 16, 11 a.m. and 1:30 p.m.

Decatur, at Decatur, August 16, 4 p.m., Q. C.; preaching at 8 p.m.

Union, at Union, August 23, 11 a.m. and 2 p.m.

Newton, August 23, 4 p.m., Q. C.; preaching at 8 p.m.

Meridian Circuit, at 34th Avenue, August 26, 3 p.m.

Very Important: First, Delegates and alternates to the Annual Conference will be elected on this round.

Second, Boards of Education, General and all Divisional church school superintendents will also be elected. It is very essential that these nominations be made out in **triplicate** and brought with you to the quarterly meeting. I must have one copy, one must go into your local records, and you should keep one for yourself. Please be sure that all names and initials are accurate and all post office addresses with street address or accurate route numbers be given.

J. L. NEILL, D. S.

While doing a bit of shopping, Mrs. Jones thought she'd take hubby a little present. The assistant at the men's counter tried to be helpful.

"What about a tie, madam?" he said.

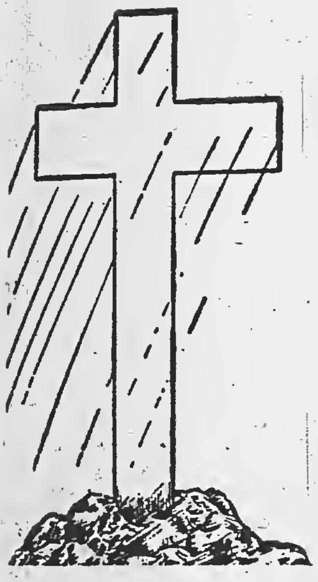
"No; he has a beard."

"A pullover, then?"

"No, it's a long beard."

"I see, madam," said the salesman, wearily. "Do you think a pair of spats would show?"—Sunshine Bulletin.

New Orleans
CHRISTIAN
ADVOCATE



THE LIVING CHURCH

A handful of people may do mighty things: it depends on Whose is the Hand.
—Hugh Redwood.

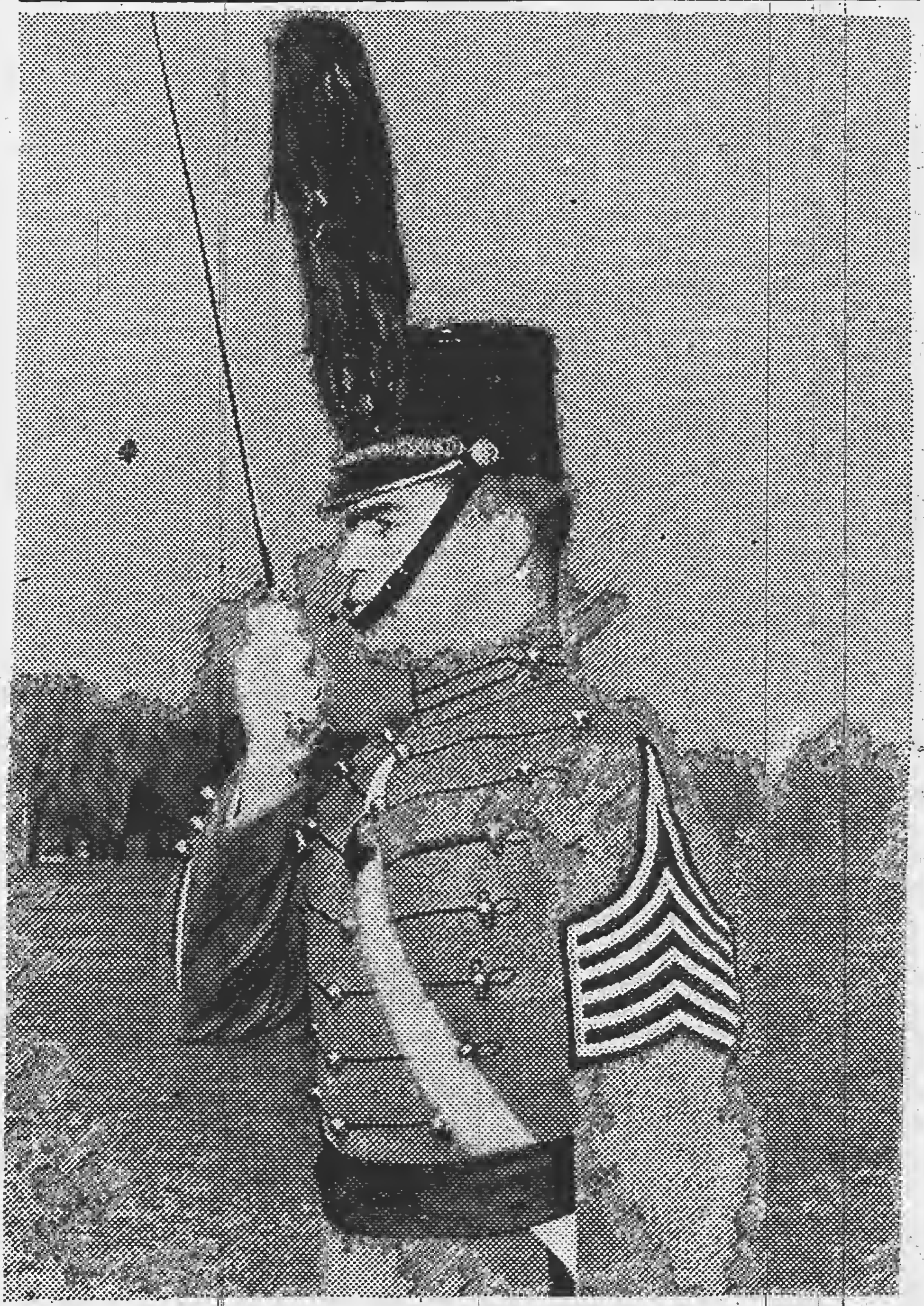
THE PRAYER-ROOM TODAY

Help me, O God, that by Thy grace I may be numbered among Thy victorious ones. Thou who hast given me this life to live, suffer me not through the pressure of busy days to fall from Thee, or from that knowledge of Thee wherein alone I can be more than conqueror. Help me to endure as seeing Him who is invisible. Help me to know in times of stress and hurry the reassuring touch of Thy hand upon my own. And when the days are dull and weary, give me at times to be able to realize that Thou art walking the long road with me. Amen.

Vol. 89. No. 26.

NEW ORLEANS, LA.
THURSDAY, JUNE 25, 1942.

Top Rank 1942 Cadet Is Son of Parsonage



Carl J. Hinkle, Jr., First Captain or Regimental Commander at the United States Military Academy at West Point, is son of one Methodist minister, the Rev. Carl C. Hinkle of Goddlettleville, Tenn., and nephew of another, the Rev. D. E. Hinkle of Fayetteville, Tenn. What is more, he is proud of it. "My Christian background has given me a cleaner outlook on life," he says. The position which he has held in the Corps is the same high rank held in their day by Generals MacArthur, Summerall, Pershing, Lee, Craig. Before coming to West Point Hinkle was an All-American center for Vanderbilt University. On May 29 he received his second bachelor's degree but this time an Army commission went with it. He will enter the Air Corps.

WALLET OF THE WEEK

THE LATE SIR GEORGE ADAM SMITH, chaplain-in-ordinary to the King in Scotland, was born at Calcutta, India, was educated and spent his life in Scotland—in Glasgow and Aberdeen. He has been pronounced the greatest interpreter of Holy Writ in our time. General Allenby, of the British Army, paid him a worthy and well-deserved tribute when he said that in the conquest of the Holy Land in 1918, he was able to understand the country because of his earlier mastery of George Adam Smith's "Historical Geography of Palestine."

* * *

DOCTOR JAMES MOFFATT, Washburn Professor of Church History, Union Theological Seminary, will be seventy-two years old on July 4. He is now retired and is working on a new revision of the English Bible. According to reports, his health is not good and his physicians have forbidden him to undertake any work beyond what is necessary to bring his revision of the Bible to completion. Probably no man now living has made a greater contribution to the study of Church history and Biblical interpretation than has Dr. Moffatt.

* * *

CIVIL SERVICE EXAMINATIONS are said to have originated in China two thousand years ago, and are not a Western idea, nor even an idea of modern democratic nations. According to the report, almost any Chinese who might secure an education and pass the examination for civil service, had an opportunity to rise to a high governmental post. Such is and should be basic in public life today. No honest government can be had by a spoils system of administration, and the merit system offers the best means for securing justice and efficiency in public affairs.

* * *

THE ORDINATION OF FOURTEEN CLERGYMEN at Pomfret Center, Connecticut, recently, was a gala occasion on account of the resplendent robes and the ecclesiastical insignia of the ceremonies of the Greek Orthodox Church. The ordination was conducted by Archbishop Athenagoras and it was the first class ever graduated in the Western Hemisphere. The ceremony was witnessed by representatives of many Protestant bodies, as this contingent of ministers was ordained for the service of two hundred and seventy-five American pastorates whose ministers have formerly been trained in Greece.

* * *

OUR NATIONAL INCOME for 1941 is reported to have been 91 billion dollars, and it is estimated that the income for 1942 will probably reach 110 billion dollars. This estimate is based upon the increase of weekly wages in all manufactures, and were compiled by the Bureau of Labor. The cost of living, as estimated by the Office of Price Administration, has increased approximately fifteen per cent during the same period. Income analysts believe that the excess income will be in the hands of people in the "moderate income bracket." An outlet for this excess of income over living costs seems likely to be the major problem, as goods for its absorption cannot be manufactured.

THE SURRENDER OF CORREGIDOR was preceded by the burning of one hundred million dollars worth of Philippine pesos. The destruction of this American and Filipino currency was, of course, to prevent its falling to the Japanese. According to Col. Royal G. Jenks, one of the last six American officers evacuated from the fortress, "One of the few joys the Corregidor boys had was to fulfill a life's ambition—lighting cigarettes with $100 bills." The destruction of this money was a kind of everybody's party.

* * *

PRETTY GIRLS are made to play an important part in everything from the fine arts to the basest commercial enterprises. They lend a touch of romance to the lingering shadows of vanishing eras of our social life. They glorify the cigaret industry, even by appearing in the role of teaching the Egyptian sphinx to smoke. The debauchery of life by intoxicants never becomes so shameful but that women appropriately donned are made to shield the iniquity at the bottom of the cup. It is much easier to see the beautiful face than to sense the poison in the sparkling beverage.

* * *

A COTTON SHORTAGE for next season seems to be in the offing. We grew something less than eleven million bales last year, and we are said to be consuming at the rate of thirteen million bales now, with an estimated consumption at the rate of fourteen million bales in the near future. According to the National Cotton Council, enormous quantities of painted cotton cloth are being used for military camouflage, and new demands and uses constantly develop. In the face of this rapidly expanding demand, it is reported that the outlook for the present crop is not too promising.

* * *

AMERICAN RICE GROWING is assuming a new importance due to the war. The Government is urging an immediate expansion of the rice-growing industry. It is said that there is about a million and a half acres of land suitable for rice-growing located mainly in Louisiana, Texas, Arkansas and California. The value of last year's crop is estimated at sixty-four million dollars, plus an income of two million seven hundred and forty-nine thousand dollars for by-products. The Government urges an increase of at least ten per cent in order to meet the anticipated needs.

* * *

THREE AMERICAN CLERGYMEN are undertaking a daring innovation in order that they may reach men who cannot be reached otherwise. Rev. Samuel W. Smith is pastor of a United Brethren Church, in Cleveland, Ohio. In addition to his preaching and ministry to his congregation of 325 members, he works a night shift four nights in the week, making Diesel engines for the Navy. Rev. Raymond H. Ewing, once a Baptist missionary among the Garo head-hunters of Burma, assembles parts for oil pumps for a Milwaukee firm. Rev. Alexander Bogioaca, of the Rumanian Orthodox Church, in Cincinnati, works in a milling machine establishment.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

W. L. DUREN, D. D., Editor-Manager
C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

PIOUS ALIBIS

If it be true that indifference and indolence have no place in the life of an effective minister, it is no less true that a lack of moral courage is a serious handicap to ministerial success. It takes energy, interest and a high order of courage to meet the demands of the prophetic task today. Along with initiative, the preacher must have the moral courage to demand that people, who enlist under the church banner, shall meet squarely the moral and spiritual implications of the Gospel of Christ. There is no place for compromise and shuffling if the multitudes are to be won to righteous and holy living.

The minister who lacks the courage of his convictions will be driven to pious alibis for the defence of himself rather than truth. If it be a matter of delivering his soul regarding some evil which affects the life of his people, it is easy to side-step the whole matter by taking his smudge pot and painting a black place on the horizon where neither he nor his people have interest. The man who doesn't want to pay the price for attacking sin in the forthright manner of Christ and the early church can always salve his conscience with the alibi that he has an antagonistic board. If it be a matter of controlling social immoralities, it is easy to point out greater sins that go unpunished. Too often it is all a pious alibi not to go deeper into the real reason which lies back of the attitude.

It is no use to multiply examples of common methods for avoiding difficulty. We need to recover the fighting spirit of Methodism. That would make much of the sepulchral and elegiac tones of a colorless piety unnecessary. It would also mark the beginning of a moral and spiritual house-cleaning which is desperately needed. Such is never a pleasant task and it has little to offer for a defeatist soul, but if it be done in the spirit of Christ, it will prove to be a rewarding labor.

THE CHURCH MUST BE VITALLY CHRISTIAN

The increasing tension caused by war is taking its toll of nerves without reference to social or economic position and without granting very great scope to religious affiliation or conviction. This was to be expected, but that will not neutralize the effect of clashes which are becoming more and more frequent and wide-spread. There is the suggestion of an organized effort to align the church actively for or against the war. No far-seeing person who has even a touch of the Christian spirit will fail to discover in this trend an ominous circumstance. On the one hand, it will complicate and make extremely difficult the prosecution of the war which is upon us and upon the successful issue of which our whole future depends. On the other hand, the future of political freedom and sovereignty and the very existence of the church might be very seriously involved by such action. It seems to us that we should do as little as possible to promote the misinterpretation of loyalties, for the bad effect of hasty judgments will not end with the armistice that may be signed on the battlefield.

Terrorizing methods for destroying those with whom we do not agree tends to mob activity and the development of a feud spirit. Equally unwise, it seems to us, is the method of answering with offensive words which refer to the very worst practices in our social life. From the very beginning of the struggle, we have known that these tensions would be inevitable, and we have tried to promote a conservative attitude without impeaching the conscience of any person. We believe that we must take the whole situation into consideration. The conscientious objector in England as in America has been specifically recognized under selective service statutes, but the effect of that recognition has been largely neutralized by the hostile attitude of industry and commerce for every representative so listed. The pacifist movement which had gained great headway in England has been almost completely dissolved by the fierceness of war feeling and the tragedy of war experiences.

It is practically certain that blame may attach to both sides in any contest that may arise. We are not undertaking to settle the question of fault or failure. Our thought is that we are going to have to do some real praying and sober thinking if we ever hope to negotiate the breakers which are ahead of us. The conventional attitudes and program-regimented thinking upon which we rely in ordinary times cannot carry us through the struggle which is in prospect. No speeches about a new day and a new world order without a clearly envisaged road to the sunrise of such a coveted hope. As long as we are human we will make mistakes, but let us make our mistakes with our faces turned in the right direction.

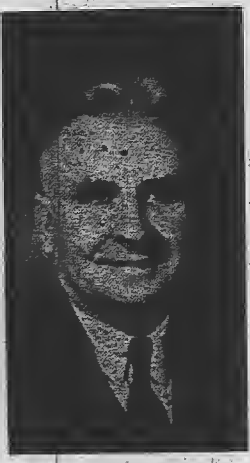
OUR NEW ASSOCIATE EDITOR

At our masthead this week, we carry the name of Mr. B. P. Brooks, who is taking over the work for the North Mississippi Conference in place of Hon. Hugh N. Clayton, who is now in the armed service of his country. Bro. Brooks is Dean of the School of Education at State College, Miss., and his splendid contribution, "When the Guns Cease Firing," which appeared in our issue of last week, demonstrates his intellectual poise and the grace of his pen in a way to commend him to our readers. We are happy and fortunate to have him as a regular contributor to our editorial columns. We shall continue to carry the name of our good friend, Hon. Hugh N. Clayton, "on leave," as a token of appreciation of his contributions in recent months and as a mark of recognition for his patriotic service. We commend our new co-worker to the large Advocate family in Mississippi and Louisiana.

WHAT IS CONGRESS FOR?

There is great sensitiveness on the part of some Congressmen because of what they feel to be efforts to bring that body into disrepute. We have been no party to agitation of that kind, except the protest against the "Pensions for Congress" rider which was so precipitately repealed. We may say, however, that the contribution to Congressional unpopularity by pension legislation and "X Gasoline Cards" is, in our opinion, far less damaging than the lack of courage in dealing with the exploitation of the armed forces and the American people by the liquor interests. We make bold to say that we believe, so far as drunkenness, prostitution, and gambling are concerned, no more shameful situation ever existed in the history of our country. On Saturday night, June 13, a reputable minister and his wife drove all over New Orleans hunting a room for the night. They found "bedlam" everywhere in which drunken soldiers played no inconspicuous part. In our opinion no species of conduct is more disgraceful than a rabble of drunken soldiers revelling in saloons, gambling dens and houses of prostitution. We wonder whether Congress feels no responsibility for this horrible situation?

LOAVES AND FISHES



Dr. A. P. Hamilton

At long last we are coming to a reappraisal of the "Social Gospel" so called. In the piping times of peace and in the mad scramble for better standards of living, expanded credits, bigger and better salaries, mechanical gadgets, motor cars, and all the things that make for ease and pleasure, spiritual values have taken a secondary place all too often, even in the Social Creed of the churches. And the coming of the Kingdom has been interpreted in terms of social betterment. Other worldliness has come to be a term of reproach to the church. We have been told that the church must be more realistic, and face the issues of the day; must give up dreaming about some far-off divine event and a heaven far away in the skies. Heaven should be brought down to earth. Stanley Jones says, "If you lose your sky you have also lost your earth."

The prodigal son did not come to himself because he was eating husks so much as that he was eating his heart out. It was not so much that he was hungry as that he was in a pig-sty when he could be in his father's house. The fatted calf was not so much intended to appease hunger as it was a symbol of restoration to the father's favor, and as a builder of morale. It was the kiss of reconciliation that the son's soul longed for, not the feast. That was incidental. It was his heart not his stomach that was out of order. But the one cured the other, in the proper sequence.

The most popular motto of the New Deal has been "The Abundant Life." The original meaning and content have been distorted to make a political slogan that is robbed of all spiritual significance. In fact He who made the phrase first ring with meaning, also said, "Seek ye first the Kingdom of God and His righteousness and all these **things** shall be added unto you."

This is not to say that the church should wink at social injustice, or that it should not do all in its power to bring about a Christian social order. Of course it should. It should be in the very vanguard of social reform, always. At the same time, it must be remembered that her weapons are spiritual, not carnal. It has always been true that when men are cleaned up inside, the outside will be made clean also, in due time. But our sights are out of focus if we look forever at the earth and never at the sky.

This over-emphasis on a clean hearth without a clean heart is but a reflection in the church of the general tendency to secularize life in all areas. It is seen also in the effort to take the supernatural element not only out of life elsewhere, but out of religion itself. We are realizing now, more than in a generation before, that the church must have "one foot in Heaven," if she is to survive in the days to come, even on earth. His will must be done on **earth**, but let us not forget that He is our "Father who art in **Heaven**."

A. P. H.

BACK AGAIN

By Dr. H. T. Carley

There is the familiar story of the little boy who decided to run away from home. He left after breakfast one morning, wandered around the countryside during the day, and, as darkness began to fall, figured that he had seen enough of the world for the time being and that it would be best for him to return to the bosom of his sorrowing family. When he got back to the house, supper was over and his folks were sitting quietly around the fire-side as if nothing had happened, with Tobby snoozing in the corner. He walked in and took a seat, but nobody paid any attention to him more than to say, "Hello, Jimmy." After waiting a reasonable length of time for somebody to say something about his having been away from home and how good it was to have him back, he broke the silence with the significant remark, "Well, I see you have the same old cat." Evidently his absence, purely incidental to the family, seemed a mighty long time to him.

So the runaway returns, glad to see the cat and say "Hello" to the folks even if his absence hasn't been noticed. It's always good to get back home.

But his absence, at least to him, has not been without incident. For one thing, he spent a month in bed—a whole month—at home. Then he moved to the hospital and stayed there for a spell. Then he came home. Staying in bed had almost become a habit. But he broke away from it by degrees, and has got now to the point where all night and a couple of hours during the day in a recumbent position are estimated to be sufficient for his needs. He is hoping that the time will come when just the two hours a day will be enough.

He is holding his services as usual—with limitations. The final prescripton of the doctors was, "Don't preach too long, and don't holler too loud." (The names and addresses of these doctors are available to any interested official board on request.) The chief criticism of the shortened sermons thus far has come from those friends of the preacher who don't like to have their naps interrupted by what seems to them the premature doxology.

He almost forgot—he mustn't write too long a piece, either.

WHEN TEMPTATION COMES

By Bishop William C. Martin

The Temptation of Jesus

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty night, He afterward hungered. And the tempter came and said unto Him, "If thou art the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" . . . And when the devil had completed every temptation he departed from Him and, behold, angels came and ministered unto Him.

—The Gospels of Matthew and Luke.

This temptation of Jesus was no make-believe affair. It was a real temptation. I do not mean by this that the devil appeared to Him in Visible form, with horns and a tail as I once saw him pictured in an old book of Bible stories. That would have been no temptation at all. Temptation does not come in that way. Nobody would be deceived by it if it announced itself in advance. The devil came to the Master, as he comes to us, in the form of a subtle suggestion which seemed to Him to offer the way to the fulfillment of His deeper desires.

At the time of His baptism, Jesus became more fully aware of His unusual powers and of His distinctive mission as the One who was to inaugurate the new Kingdom which the Prophets had foretold. Following this experience, He went at once into a place of solitude to think His way through the methods which should be used in the accomplishment of this purpose. After a long period of intense thought and prayer, during which He had not eaten, He realized how hungry He was. At His feet were little brown stones, the size and shape of the loaves which He had seen His mother take from the clay oven back in Nazareth. . . . "Bread." . . . "If you are the Son of God, why not use the gifts that are yours to satisfy your hunger? You need to eat. Take care of yourself first." . . . The answer came to Him in words which He had learned from the Bible as a boy. "Man shall not live by bread alone."

Temptation Finds the Weak Spots

One reason why this temptation was unusually appealing was the fact that it was the call of a natural instinct of the body: the hunger for food. All of the real temptations of life are rooted in the instincts of our nature. These urges are not bad in themselves; in fact, personality would be weak and colorless without them. The evil follows from their being allowed to become the masters of life instead of being directed into constructive channels. There is nothing unholy about the human body. The Christian conception of the body is that it is "a temple of the Spirit of God." There are times when the gratification of physical desires is normal and wholesome. There are other conditions in which yielding to the appetites of the body results in moral and spiritual blight to one's self and to others. Such situations call for the kind of discipline and restraint which gives superiority to the spiritual over the physical. Only through this kind of self-control is the level of a man's life lifted above the plane of the animal.

Nobody Would Know

And then, being alone as He was, nobody would know. He could yield to the demands of His desire and nobody would be the wiser. Many a young man who went straight when he was surrounded by the restraints of home and parents and friends, has lost the way when these influences were removed. It is not necessary to be in a place of solitude to be alone. The crowd can become so impersonal that the individual loses the sense of independence and the behavior of just one man does not seem to count.

There are some things that get written into a man's memory that are never erased. For good or ill, they remain through the years. I recall hearing a chaplain make a talk to a detachment of soldiers at Brest, France, when we were on the way home from the Eastern Front. The only statement I remember was this: "Men, you are soon to sail from a country in which some of you have spent many months. Some things you will leave behind you—trenches, battle-fields, a land in which an unfamiliar language is spoken. The one thing which not a man of you will leave over here is himself." It was a true word and of more value to men who are going out than to those who are coming back. A man never gets away from himself.

WHY IT WAS WRITTEN

A few evenings ago, in a railroad station, I saw a soldier say "good-bye" to a father and a mother and a sweetheart. They were brave about it all—until he was gone. And then—like women will do—the sweetheart and the mother cried together. . . . I hope he comes back to them. I hope he comes back whole—whole in body and in heart. The severest dangers he will face will not be machine-gun bullets and shrapnel. Some things are worse than physical wounds—worse than death itself. As this lad swung his barracks-bag over his shoulder and joined his comrades, I felt an urgent desire to say something to him that might help in the hour of his testing—something which I recalled from the experiences of another World War. Out of that desire this little book was written. And now it goes to you with the hope that its plain talk about a Young Man Who Overcame may help you to win the same kind of a victory.

W. C. M.

How He Overcame

In the hour of testing, this Young Man won the victory because He could call upon inner resources which had been acquired through years of clean living. His body had the strength and endurance which resulted from the toil of the carpenter shop. His mind was so disciplined to straight thinking that He did not become confused when these skillfully disguised suggestions presented themselves. His memory was enriched with the religious literature of His race so that false and deceptive ideas could be answered by appealing to the convictions of His people which had become His own. It was a man who knew the laws of our human nature that said, "Every idea becomes an action unless it is stopped in the transition by a different idea." The meaning of this for everyday living is that the only man who is able to stop the carry-over from evil suggestion to immoral action is the man who has stored in his mind sound and wholesome ideas of clean living. There is a chance to win in the struggle with temptation when a man's body and mind fight for him rather than against him.

The lift of a Worthy Purpose

He was also held steady by the sense of a great life purpose. God had something big and important for Him to do which would result in good for all mankind. With a course like that before Him, He would not exchange the fulfilling of the larger aspiration for the enjoyment of a temporary pleasure. When a man is going somewhere and knows where he is going, it is not easy to turn him aside from his course.

Even in so confused a world as this, a young man need not think of his life as an aimless skirmish with fate. A chaplain said recently, "The men I have talked with in the Service look at this war as a temporary detour from the main purpose of their lives." We can learn a lesson from the people of China. For five years they have been at war with an invading nation, but they insist upon regarding the war as "an incident" in their national life. They recognize the fact that this war, like all others, will pass and that the things which endure belong to the creative rather than to the destructive forces of life. When the day of reconstruction comes, the world will need, as never before, men whose faith in God has kept hate and bitterness from their souls and the blight of dissipation from their bodies.

A man never really begins to live until he has devoted his life to something bigger than himself. When Jesus was near the end of His ministry, facing the cross, He was again alone. He was thinking about His disciples when He prayed to His Father, "For their sake I consecrate myself." In the hour of temptation, this is the anchor which can hold any man to his truest ideals. "For their sake." For whose sake? "For my parents' sake. For the people who have confidence in me. For the sake of those who count on me to be at my best. For someone who loves me. For the sake of little children who are now living and of those who may one day be my own. For their sakes—for all of these whose lives are bound up with my life—I will be true to the inner voice of God."

You Are Not Alone

Still another source of strength to Him in the hour of His temptation was His awareness of unseen spiritual realities. He used that part of our nature by which we are able to push back the horizons of the "here" and "now" and to live in the wider world. And this other world was as real as His hunger, as real as the stones at His feet, as real as the voice which lured Him toward the selfish gratification of His own desires. Indeed, it was more real because it was more permanent.

No lad would ever drop to the level of immoral conduct, if his mother were always near. Her love, her hopes, her confidence, her presence would keep him at his best. In a very real sense a boy's mother is always with him.

One of the amazing discoveries about our world which has been brought to light by the new science is that distance is largely a convenience of thought rather than an actual reality. A voice speaks into a micro-

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Miss Alice Henry, our good friend at West Monroe. La., has our thanks for her interest in the Advocate. She and Bro. Smith, the pastor, do not fail the Advocate. We are greatly in debt to both of them.

Mrs. T. M. Chatoney, Route 5, Jackson, Miss., renews her subscription and adds a word of commendation and appreciation which always touches a tender spot in an editor's heart.

Elsewhere we carry a communication from the Methodist Commission on Chaplains, saying that the age limit of chaplains for the Army has been officially extended, and that there has been a drastic modification of the educational requirements.

Rev. W. T. Gray is going forward at DeQuincy, La., in all the details of his work. We have known few men who worked at his job more faithfully and conscientiously than does Bro. Gray. We feel sure that he will have a great year with those good people of DeQuincy.

Mrs. N. E. Cunningham, Advocate representative in Gibson Memorial church, Vicksburg, has been quite ill with a heart attack. This is distressing news to us, but we are glad to be assured that she is improving and has the promise of regaining her lost vigor. May it be so, is our prayer.

Mrs. L. M. Wilson, Bienville, La., says that she has reached the age when she is not as active as she once was, and the Advocate is, therefore, one of her greatest helps in keeping up with what her church is doing. Thank you, sister Wilson, may your interest continue.

A card from Mrs. H. W. Rickey stated that Bro. Rickey was in the General Hospital at Baton Rouge, where he was to have an operation on Thursday of last week. The report failed to reach us in time for inclusion in our last issue. We hope for cheering news from this veteran of the Louisiana Conference.

Rev. A. W. Coody calls our attention to the fact that we have credited the Fisher charge with fewer subscriptions than should have been. We have made the correction and appreciate his calling our attention to names that we had overlooked. Bro. Coody reports good progress, especially in the work of the Church School. He is planning to organize an Epworth League.

The Seashore Pastors' School, Biloxi, had a fair attendance, but we were not able to get the registration so that we might compare it with last year. The school and the residents on the Campground are greatly handicapped by the failure of the artesian well, which furnished water for the grounds. There was, also, a scourge of mosquitoes which added greatly to the discomforts of the people on the grounds.

According to a news notice in the Amite Progress, Rev. Elmo LeBlanc, Jr., and Mrs. Glynn King Morgan were married on Sunday afternoon, June 7, at the Methodist church in Montpelier, La. Rev. W. L. Doss, Jr.. district superintendent, officiated. Bro. LeBlanc is pastor of the Montpelier charge, and Mrs. LeBlanc, who is employed at Baton Rouge, plans to continue her work in her present position.

PLACE OF MEETING, LOUISIANA ANNUAL CONFERENCE

The Louisiana Annual Conference Committee on Entertainment has voted to meet in First Church, New Orleans, November 11-15. Bishop A. Frank Smith and his Cabinet have approved this date.

The entertainment will be in accordance with the report adopted by the last session of the Annual Conference and found on pages 44-45 of the Minutes of the Louisiana Annual Conference of 1941.

The Local Committee for our New Orleans Methodism will get all necessary information into the hands of the Conference members in ample time.

DANA DAWSON,
Chairman, Committee on
Conference Entertainment.

REV. J. H. FORMAN DIES

Rev. J. H. Forman, a superannuate member of the Mississippi Annual Conference, whose home was at Pelahatchie, Miss., died at the Baptist Hospital in Jackson, on the night of June 15. The funeral was held from the Methodist church in Pelahatchie, Thursday morning, June 18, at 10 o'clock. Rev. G. P. McKeown, his pastor and long-time friend, officiated, assisted by Rev. A. M. Broadfoot, of Bolton, Miss., also a long-time friend.

Bro. Forman was born September 1, 1858, became a local preacher in 1884, was ordained deacon by Bishop Granberry in 1888, was admitted to the Conference on trial in 1892, at Natchez, and ordained an elder at Natchez, in 1902, by Bishop Key. A long and useful life is ended.

G. P. McKEOWN.

METHODIST CHURCH SERVICES ATTENDED BY 11,728 IN MAY

Attendance upon services at the First Methodist church, in West Monroe, reached an all-time high in May, with a total of 11,728 on record as present at one or more of the services.

Responsible for the high mark was the two weeks revival which closed last Sunday and which accounted at the week-day services for an attendance of 6,924. Attendance at the Sunday preaching services totaled 2, 616. Other services were attended as follows: Sunday School, 1,871; Young People, 236; prayer meeting, 65; and stewards, 16.

The revival meeting, attended by 6,924 at the week-day services, and by overflow congregations on the two Sundays it was in progress, was declared a complete success by the pastor, the Rev. C. Karlos Smith, yesterday.—Local paper.

OPELOUSAS METHODIST CHURCH

Even though Opelousas was "unofficially" left out of the appointments at the last Annual Conference, we remained on the charge and have tried to give a good account of our ministry among the people of this historic church. During the eighteen months that we've been here the pastor's salary has been increased twice, and to date all obligations of the church are paid in full except the Benevolences.

During the first year the parsonage was completely done over at a cost of approximately five hundred dollars. Among the additions to the parsonage, by the W. S. C. S., were a new Norge Gas Range, an automatic Hot-Water tank, and a new Axminster rug for the living room.

We spent nearly a hundred dollars repairs on the church and Church School annex. A paving note of ninety dollars was also retired.

During the eighteen months we have received forty-two new members, while losing eighteen, leaving a net gain of twenty-four. Eight babies were baptized, and thirty-one couples were married.

We had a training school in January, with Rev. G. W. Dameron teaching, and eight credits were issued. Our Daily Vacation Bible School is now going on with an enrollment of thirty-five. Mrs. J. L. Yawn is the director of a fine group of workers in this school.

The church is well organized. and every interest of the church is carefully planned and promptly executed. The Boards of Stewards and Christian Education meet regularly every month with Mr. N. M. Childs and Algy Rose as chairmen, respectively.

EDGAR C. DUFRESNE,
Pastor.

WEST MONROE FLOURISHES UNDER THE LEADERSHIP OF REV. C. K. SMITH

The five years of Rev. C. K. Smith's pastorate, at West Monroe, La., church, have seen a steady and substantial growth in all respects. A six-thousand dollar debt of long standing has been liquidated, the church has grown in numbers and in the substan-

LUZIANNE
COFFEE
100% GOOD

tial quality of its members. The Church School now has an enrollment of more than six hundred. In addition to paying the debt, a new Hammond Organ, with chimes, has been installed.

In a meeting led by Rev. and Mrs. Ralph E. Johnson, there were 50 accessions, 29 of them on profession of faith. On June 14, 25 grown people received baptism and many others were to be received on last Sunday. The financial affairs are in excellent shape and the whole church program moves toward the conclusion of a year which promises to make the best score in the history of the church.

COMMITTEE APPROVES HOUSE BILL NO. 167

A card from Dr. Leon W. Sloan, superintendent of the Louisiana Anti-Saloon League, says that House Committee on Education last Tuesday reversed itself on Bill No. 167, now pending before the Louisiana State Legislature. The original vote by the Committee was changed from a sixty-four vote against the measure to a unanimous vote for it.

The Bill is now on the House calendar for final action. Dr. Sloan urges all interested readers of this paper to write or wire their representatives and senators asking for their support of the measure which would repeal Act 22 of the second extra session of 1935, and would enable about fifty schools of the State to drive liquor away from their doors.

DE SOTO COUNTY METHODISM LOSES A GOOD MAN

Dear Dr. Duren: Another good layman is gone—Brother Luther Pierce Bailey, born Sept. 18, 1855, in DeSoto county, Miss. His father and mother died while he was very young and he was reared by his aunt, Mrs. Anna McCall. He married Miss Ellen Moore, Jan. 23, 1878. They had born to them eight children, four boys and four girls. Two of the girls died in infancy.

He is survived by his good wife, four boys and two girls, R. R. Bailey, J. P., A. W., and W. P. Bailey, the last two being ministers in the North Mississippi Conference. His daughters are Mrs. Addie Wells and Mrs. T. J. Wathershed. He has sixteen grandchildren and eleven great-grandchildren.

He united with the Methodist Church at a very early age and had been superintendent of the Sunday school for more than a quarter of a century. He was always faithful to his church and never missed a service unless hindered by weather or other circumstances. He was a Steward for a long time. He gave his money, his time and his service in an unselfish way to the church and to God.

He was a good man and had a host of friends.

He was much beloved and will be greatly missed by all who knew him, and especially those in his home community and church at Greenleaf, and Cockrum circuit.

May God bless and guide each of his loved ones in the days ahead.

Services were conducted by his pastor, G. W. Robertson, and Bro. C. T. Floyd, district superintendent, Sardis-Grenada District, and burial was in Greenleaf cemetery, near his old home.

G. W. ROBERTSON, P. C.

ARMY SEEKS MORE CHAPLAINS TO MEET EXPANDING NEED

To provide religious guidance for soldiers of all faiths in the expanding Army, the Corps of Chaplains has revised regulations in order to expedite the appointment of additional chaplains, the War Department announced today.

Those who meet the qualifications will be appointed in the grade of first lieutenant, Corps of Chaplains, Army of the United States. They will be ordered to active duty as needed.

A candidate for original appointment as Chaplain, Army of the United States, must be a citizen of the United States or a citizen of a co-belligerent or friendly country. He must have reached his twenty-fourth and not passed his fiftieth birthday.

All must have acceptable ecclesiastical indorsement from their respective church body or its officially designated representative.

A DAILY PRAYER IN WAR-TIME

For Our Leaders

O Eternal Guide and Guardian of the ages, we crave Thy wisdom and peace for our leaders in this war. Upon them Thou hast laid burdens heavy and grievous to be borne. In their own strength they are unequal to their high, hard tasks. So we bring them in prayer to Thy throne, seeking for them the gifts of wisdom and courage and patience from above. Bestow upon them a share of Thy kingly qualities and of Thy fatherly care. May no petty personal ambitions, and no sloth of heedlessness, impair their high duties. That they may lead us, may they be led by Thee. In conscious and humble dependence upon Thee, may they make right decisions and give us all inspired leadership. All this we ask in the name of Jesus Christ, who embodied Thy love and solicitude for us. Amen.—W. T. E.

Candidates are required to submit evidence of the following:

a. A. B. or B. S. degree and B. D. or Th. B. degree, or graduation from an accredited college and seminary, together with a minimum of two years of pastoral experience. one of which must be full-time; or

b. A. B. or B. S. degree, or graduation from an accredited college, and theological training required for ordination by his denomination together with a minimum of three years of pastoral experience following ordination; or

c. B. D. or Th. B. degree, or graduation from an acceptable theological seminary and a minimum of three years of pastoral experience following ordination.

All applicants will be required to pass the Army final type physical examination. Authorization for this examination will be furnished by the Corps Area Chaplain. All inquiries concerning appointment in the Corps of Chaplains should be addressed to the Chaplain of the Corps Area in which the applicant resides.

The following agencies are authorized by the War Department to furnish indorsements for their affiliated clergy:

For the following churches: Baptist, North; National Baptist, U. S. A.; National Baptist of America; Congregational-Christian; Evangelical; Evangelical and Reformed; Jesus Christ of Latter-Day Saints; Methodist Church; African Methodist Episcopal; A. M. E. Zion; Colored Methodist Episcopal; Presbyterian, U. S. A.; Presbyterian, U. S.; Cumberland Presbyterian; United Presbyterian; Reformed Church of America; Christian Reformed; Salvation Army; Seventh-Day Adventist Church; Unitarian; United Brethren; Universalist: The General Commission on Army and Navy Chaplains, 1137 Woodward Building, Washington, D. C.

For the Roman Catholic Church: Most Rev. John F. O'Hara, C. S. C., Bishop Auxiliary, Military Ordinariate, 33 East 51st St., New York, New York.

For the following Lutheran Churches—United Lutheran, Norwegian Lutheran, Lutheran Augustana Synod, American Lutheran, United Danish Evangelical Lutheran, Lutheran Free Church, Evangelical Lutheran Icelandic Synod, Danish Evangelical Lutheran: National Lutheran Council, 39 East 35th Street, New York, New York.

For the Protestant Episcopal Church: Bishop Henry K. Sherrill, Chairman, Army and Navy Commission of the Protestant Episcopal Church, 1 Joy Street, Boston. Massachusetts.

For the Baptist, South, Church: Executive Secretary, Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

For the Church of Disciples of Christ: Rev. Carroll C. Roberts, Chairman, Committee on Chaplains, 9th and D Streets, N. E., Washington, D. C.

For the Missouri Synod, Lutheran Church: Rev. Paul L. Dannenfeldt, Chairman, Army and Navy Commission for Chaplains of the Evangelical Lutheran Synod of Missouri, Ohio, and other states, 221 N. LaSalle Street, Chicago, Illinois.

For the Wisconsin Synod, Lutheran Church: Secretary, Evangelical Lutheran Joint Synod of Wisconsin, and other states, 610 Madison Street, Watertown, Wisconsin.

For Jewish Rabbis: Chairman, Committee on Army and Navy Religious Activities, Jewish Welfare Board, 220 Fifth Avenue, New York, New York.

For the Christian Science Church: Chairman, Committee on Publication of the First Church of Christ, Scientist, 107 Falmouth Street, Boston, Massachusetts.

For the Russian Orthodox Greek-Catholic Church of America: Very Rev. John Telep, Garfield, New Jersey.

PARADISE FOUND

Have recently had several calls from the brethren of the different denominations in Louisville to preach for them; Lutheran, Baptist, Presbyterian, Methodist and Church of God.

Am assistant teacher in the Men's Bible class in our church; lead the prayer meeting sometimes in the absence of the pastor; give devotional in the Woman's Prayer Circle often; go to the high school when called upon to hold devotionals.

I have lectured to the Baptist Young People's Union, given devotional at the Baptist Church Sunday School; preached in a union service of all the churches in our little city. We have had some real spiritual meetings, nearly all the church coming up and giving the preacher their hand, by that, saying they wanted to live a real Christian life.

My flower yard is flourishing. Some have said Paradise Found yard was the prettiest in town. Have a good vegetable garden, and no grass allowed to grow.

Wife and I went to see the picture, One Foot in Heaven. We came away feeling that we had both feet in Paradise Found, the home we had built for our retirement. This was our last move in the itineracy for fifty-three years. The next and last move will be HEAVEN.

E. P. CRADDOCK.

Paradise Found.
Louisville, Miss.

PERSONAL NOTES AND INCIDENTS

Mr. E. L. Murphree, district lay leader, was the principal speaker at the sub-district lay workers' institute, at Mooreville, recently. Participating charges were First Church, Tupelo; Okolona, and Mooreville.

Prof. J. R. Walker, head of the Department of Religion and Greek, at Lambuth College, Jackson, Tenn., has been retired and will make his home in Atlanta, Georgia. He has occupied this chair at Lambuth College since 1924.

Note from Rev. P. W. Sibley, Tickfaw, La., charge, says: "My wife and I are the proud parents of another boy born June 10." His name is Glenn Richard. The Advocate joins their friends in sincere congratulations upon the happy event.

The church at East Tupelo, on the Mooreville charge, is raising money to complete the building, which it is hoped may be finished this year unless the OPA shall stop the work. Rev. J. A. George, of Oxford, will assist the pastor in a revival meeting beginning the second Sunday in July.

Rev. and Mrs. J. M. Lewis, of McComb, Miss., are visiting their son and his family, Prof. James M. Lewis, Jr., of Dixon, Miss., where they are enjoying their first grandchild, a son born on the grandmother's birthday, June 6. Mrs. Lewis says that the grandbaby is the best birthday present she ever had. Bro. Lewis and his wife expect to stay at Dixon for some time before returning to their home in McComb.

Rev. C. N. Jolly, superintendent of the Jackson, Tenn., district, will assist the pastor in a revival at Mooreville, Miss., beginning the third Sunday in July. The work of the Mooreville charge has had many handicaps in losses to the Army and by death, but the work is reported to be in better condition than for a long time. Losses to the Army have included church school superintendents, stewards, lay leaders, and still others are expecting an early call into the service.

Dr. J. H. Hicks, Professor of Old Testament at Southern Methodist University, will deliver a series of lectures for the West Lake, La., charge, beginning Monday, June 29, and closing on Sunday, July 5. Dr. Hicks will give a study of The Prophets, illustrated by the use of stereopticon slides. In connection with this series of lectures, Dr. Hicks will render various other services in the Lake Charles District, including a lecture at the Sweet Lake church and a visit to the meeting of the ministerial association.

TICKFAW CHARGE

Dear Editor: Beginning May 24, revival services were held at Tangipahoa church, with very good results. Three fine young people united with the church. Rev. A. A. McKnight did the preaching. The attendance was splendid for both morning and evening services. The people of Tangipahoa church are truly a fine people. We held our daily Vacation Bible School at Tickfaw church from June 15, to 19, with great success.

The people of Tickfaw church are another fine group of people, and their work spoke for them. We turn to Loranger June 22 to 26, for another Vacation Bible School. The people of Loranger church are showing great interest in the work of the church.

Our finances are up to date. The New Orleans Christian Advocate has been taken care of, and our quota reached. We are happy in our work, and the people of all four churches are doing a splendid work.

P. W. SIBLEY, P. C.

DEDICATION SERVICE

Dear Dr. Duren: I would like for you to announce through the Advocate that Bishop Smith will be here Sunday morning, June 28, to preach and dedicate our Educational Building. All former pastors, district superintendents and friends are invited. The service will begin at 10:45 a. m. In addition to the dedication there will be an ordination service. Rev. J. H. Sewell will be ordained deacon and elder. Rev. Don Wineinger will be ordained elder.

R. H. STAPLES.

CAMPAIGN IN MISSISSIPPI

(Since last report)

North Mississippi Conference

Tchula, W. T. Phillips	2
Chalybeate, N. L. Threet	1

DISTRICT REPORTS

Aberdeen District	232½
Columbus District	266½
Corinth District	386½
Greenville District	135
Greenwood District	176
Sardis-Grenada District	170

Mississippi Conference

Hattiesburg, R. M. Matheny	3
Barlow, A. C. Walley	1
Montrose, E. M. Lane	1
Williamsburg, D. P. Yeager	1
Meridian, T. M. Brownlee	1

DISTRICT REPORTS

Brookhaven District	121½
Hattiesburg District	182½
Jackson District	132
Meridian District	111½
Seashore District	219
Vicksburg District	129½

YOUTH FELLOWSHIP TO CONDUCT SERVICE

The Youth Fellowship of the Holly Springs Methodist church will conduct the evening worship service Sunday, June 28, at 8 p. m. The theme for the program is, "Set our feet on lofty places." After the reading of the Scripture, Matt. 6:33; 10:37-39; 16:24-26, talks will be made on three challenging subjects: "Love God Supremely," Serve Fellowmen Joyously," and "Be Christian Completely." Our youth are the churchmen of tomorrow. We realize now as never before that to be completely Christian it is imperative that we love God supremely and serve our fellowman joyously. If we are to be of any worth in this world we must get self out of the way. Think first of God, others second, and self last. Let us impress upon our young people today the importance of setting their feet on lofty places.

(Miss) RUBYE SIGMAN,
Adult Counselor.

TO A SOLDIER, 19, WHO DIED IN IRELAND

(His last request, so the story runs: "Now that Time has ended, just leave me here in Ireland for eternity.")

Time has ended? Time has not begun! You but await it in a foreign spot, await the day when all times are as one. You shall not mind the wait.

Now there is space to know the thing you always wanted to: The richness of those hours age made for want of things to do.

You will find again those little things a busy life pushed back into the heart. You will discover that the winters bloom; you will know secrets only stars impart.

All the winds shall bring to you their lore—and filled with it is every wind that reaches Eire's shore.

You will know the whistle of an Irish lad's old air. You will learn to love the visits of a young inquisitive hare. (You will not mind the wait.)

You will marvel anew that snows can be so white; you will marvel again how blue they turn at night.

You shall be one that will not be betrayed. And if sometimes the nights get long—no, you won't be afraid.

—Hattiesburg American.

LAKE ARTHUR CAMP MEETING

Dear Dr. Duren: The Lake Arthur Camp Meeting will be held July 9, to July 19, as formerly announced, with the following preachers: Rev. E. R. Overley, D. D., preaching evangelist, and Rev. Robert J. Kennedy, evangelist and singer.

Dr. Overley's record stands 18 years as pastor, 8 years as district superintendent, 9 years as general evangelist, and serving as President of Union College, at Barbourville, Ky.

You will not want to miss any of these services after hearing this evangelist. We want you to come and enjoy the services with us. All preachers that attend the camp meeting will be given their meals free, the Board of Directors paying for the same.

Rev. Robert Kennedy is an evangelist and song leader of long standing, with a record meeting that of Dr. Overley's. Special singing at all of the services. If you love good singing come and be with us in this old historic camp of 47 years. We would like to see people of all faiths attend this meeting. A hearty welcome to all people.

Fraternally yours,
Sidney W. Sweeney, Pres.
Lastie N. Hoffpauir, Sec.

RECENTLY APPOINTED CHAPLAINS

Bain, Alan Frank, Ballston Spa., New York.

Blakley, Harold Frank, Osgood, Indiana.

Boozer, Matthew Evans, Ridge Spring, South Carolina.

Cooper, Floyd Wilmer, Hollywood, Florida.

Doudna, John Charles, Verona, Pennsylvania.

Escoe, Lindsey Johnson, Garrison, Texas.
Harding, Walter William, Peoria, Illinois.
Hoffman, Nelson Miles, 1420 Kaighn Ave., Camden, New Jersey.
Holmes, John Frank, Wellsburg, New York.
Jones, Sam Bruce, Elbridge, Tennessee.
Patterson, James Love, Sevierville, Tennessee.
Peace, Clifford Hinshaw, Forest City, North Carolina.
Powers, Robert Merrill, Ottawa, Illinois.
Robinson, Ralph Starkey, Brush Valley, Pennsylvania.
Schreyer, George Maurice, Fletcher, North Carolina.
Shumaker, Ralph Baxter, Concord, North Carolina.
Slawson, Merritt Odom, Canal Point, Florida.
Spears, Augustus George, 522 Lake Street, Shreveport, Louisiana.
Tarbell, Sherman Dale, Tylersburg, Pennsylvania.
Thomas, Clyde Edward, McLeod, Texas.
Titus, Charles Edson, Lancaster, New York.
Weber, William Arthur, Wyalusing, Pennsylvania.
Weems, David Askew, 499 West 133rd St., New York, New York.
Whetsel, Walter Donald, McKeesport, Pennsylvania.

Some of the girls in the boarding school at Tunda, Belgian Congo
(Story on page 10)

SIMULTANEOUS MEETINGS AT SARDIS

Dear Dr. Duren: We have recently closed in our church a revival which was unique in many respects. Some will perhaps be interested in a brief account of our methods and results. In the first place, the revival was town-wide. The Methodist, Baptist and Presbyterian Churches cooperated in a simultaneous campaign in which each church held its own meeting. Services were conducted morning and evening in each church at the same hour.

The large attendance at each church in the morning was made possible by the complete cooperation of the local Chamber of Commerce with the churches. Through the influence of this organization, every store and office in town was closed during the morning services and the business men and women came to church. While we expected good-sized crowds in the evening, the services in the morning were equally well-attended. This was the case in each church.

Another factor contributing to the fine attendance was the absolute responsibility upon each one to go to his own church. The Methodists, for example, knew that if they did not go to their meeting no one else would, for there was no one else to go. The members of the other congregations, who usually visit our meetings, were going to their own churches. There was unusual psychological value in each service in the knowledge that the good congregation in our church was made up of our own people. As pastor of our church, I felt I had a right to be proud of our people's response. They had a large responsibility thrown upon them and they handled it.

The visiting preacher in our meeting was Dr. Joseph A. Smith, of the First Methodist church of Memphis. He completely captivated his audience the first night with his great sermon on "The Fall of Babylon—A Parable for Our Times." He was heard with increasing interest through the week. He preached with remarkable power. He never gave an invitation to reconsecration of life or to church membership without a response. One night as the stewards were kneeling at the chancel, they were followed by several young people who asked for church membership. We had a memorable service on Young People's Night, when a throng of youth gathered at the chancel and offered themselves for Christian service. The Sunday morning following the meeting we received twenty members into the church, sixteen on profession of faith and four by letter. Our church life has been lifted to a high peak.

We have in Sardis a strong Woman's Society of Christian Service, which was formed by the combination of the old Ladies' Aid Society, which had long done good work in the church, and the Missionary Society. Not long ago the society gave a delightful evening of social activities to the Young People's Division of the church. Our Young People's Division was well-represented at the assembly of Conference Youth at Mathiston, and several of our young people will attend the Christian Adventure Camp at Castalian Springs.

We have raised our benevolences in full for the year, this item having been reported at the District Conference.

We commend the simultaneous campaign to others, providing the business firms will cooperate. We are enthusiastic in our endorsement of Dr. Smith.

Yours truly,
W. J. CUNNINGHAM.

Graduating class, Woman's Training School, Wembo Nyama, Belgian Congo
(Story on page 10)

THEME SONG

Rev. Hermann N. Morse, D. D., speaking for the alumni of Andover-Newton Seminary recently, described the self-centeredness of Protestant churches by a paraphrase of Sankey's hymn, "The Ninety and Nine," which he offered as the theme song of American Protestants. The paraphrase ran thus:

"There were forty and nine that safely lay
In the shadow of the fold
And as long as we keep the status quo
The rest may stay out in the cold."

"Hey, Ben, got any rabbits at your place?
Naw, Suh, ain't you heerd the latest news? De boll weevils done run every rabbit to death tryin' to get that little dab o' cotton off his tail!—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Note: On account of the Pastors' School, Mrs. Wilson was not able to prepare the material for her page.—Editor.)

A CO-OP SCHOOL FOR AFRICAN GIRLS

By Joy Burch Sheffey

Wembo Nyama, Belgian Congo

He had very little to be proud of—that old, wrinkled snaggle-toothed grandfather with the gray goatee—yet he appeared to have a fine opinion of himself as he stood there stroking his chin and gazing into space, with that superior smile deepening the wrinkles around his mouth. He struck his spear into the ground beside him, clapped his hands for attention, spat into the dust at his feet and waited for absolute attention—then laid down his ultimatum. "Boys have need for an education so that they can better boss their homes and their women; but girls, yah, they have no brains—only their hands and their back need to know how to work. Teach my sons—leave my daughters to their work."

That was only a few years ago. Education for girls, in Africa, is still a comparatively new project. Girls are needed to help their mothers pound grain, cook food, carry wood and water, till the soil and to care for their younger brothers and sisters. The old generation is still arguing the question—"Should girls forsake the custom of their mothers? Will knowledge from books make her a more desired wife? What if most of the babies do die during the first few weeks of life—that is but the will of the spirits. Will spelling and arithmetic appease the spirits? Yah!"

Christianity and education are swiftly sweeping away the clouds of ignorance. A new day is dawning for all Africans, but especially for the enslaved women of Africa. Enlightened young men are asking for wives who can be more to them than sullen, dull, habit-bound, ignorant slaves. Our four "co-op" schools at Wembo Nyama, Minda, Tunda and Lodja are started in order to train Christian wives for these young men. Often students in our boys' school bring their financees from their back-woods villages, asking the missionary in charge of "The Home," "Will you take her and teach her wisdom and how to live right? When I am ready to marry, wisdom will have given her a happy face and she will make a better wife."

Fathers, too, are bringing their daughters to the Mission to be educated. Some because they realize the value of a Christian education; others—it is regretted—because the girls trained on our mission stations bring larger marriage dowries. A father must consent to leave his daughter under the supervision of the mission until she is ready to marry, else he must pay a small amount of money for her board and clothing. A girl may enter at the age of four years and stay until she marries, at the age of thirteen or fourteen. Her father pays nothing for her schooling or living expenses until at the time of her marriage, he gives the mission half of her dowry, which usually amounts to from five to eight dollars. This money is used to redeem other girls from undesirable marriages or for the maintenance of "The Home."

At Wembo Nyama, at the present time, there are fifty-five girls in the home. Their delightful little campus consists of four brick dormitories, a dining hall, kitchen, chapel and office, granary and one old stick and mud building—a remnant of the old days—in which the girls keep their wood, buckets, gardening tools, etc. Each dormitory has two large rooms. Each room has an open fire-place for rainy days and chilly nights, two large cement beds covered with palm-fiber mats, and one large wardrobe. Each girl has her own blanket, one Sunday dress, a short flannel shoulder cape, two school dresses and one work skirt. Such luxury these girls have never known before. A native woman and her husband live on the campus and help to supervise the girls. Miss Norane Robkin, who has recently left on furlough, had charge of the home for three years. During her absence, Mrs. E. H. Lovell is in charge.

Recently, several new girls were admitted—with their chickens. (Nearly every African girl has a hen of her own.) The girls had never seen a wardrobe before and could think of no use for it, until one of the girls had the bright idea of setting her hen in it. When it was discovered by the older girls, they set her straight on the matter in no uncertain words.

At five-thirty every morning, all the girls go to sunrise prayer service, then return to their work, in which all of them take turns. Some pound grain, some cook, others set the table, wash the dishes, work the garden, go for wood and water, tidy up their rooms and premises. School begins at eight o'clock, work not finished in the morning must be done after two o'clock in the afternoon. Afternoons are also used for bathing and washing clothes in a near-by spring.

Once each term the girls entertain their parents and friends with a feast and program. A few weeks ago the girls had gotten up a play for "Parents Day." All of the girls knew their parts perfectly, so imagine Miss Bobkin's surprise when, on the day of the play, a committee of girls waited on her with this request, "Mama Kuku, please let us read our parts in the play." Reasoning was useless. Finally one girl explained, "But all of our parents and friends can memorize, anyone can do that; but none of them can read. We want to read our parts." Needless to say, they proudly read their lines.

For three months during the dry season, all the girls go home for a vacation. Walu, one of the older girls, met with difficulties at home. Upon her arrival she was told that her father had already received dowry money for her, from an old polygamist. Her father had spent the money, so it was necessary that Walu marry at once. It is an almost unheard of thing—but Walu revolted. She had heard at the mission that the Belgian government would help her if she were being forced into an undesirale marriage. The household and almost the whole village tooks sides in the controversy. Someone reported the matter to the state tribunal. Walu's father was tried and sentenced to jail. But Walu spoke up, "Will that settle this matter? If my father sits in jail, will that return the dowry money? When he is released he will beat me again. Let me go to jail in his place, and let me stay there until he has raised the money and repaid the dowry. Only then will I be safe."

And that was exactly what she did. She is back in "The Home" now, and when the subject is mentioned, Walu tucks her head and with a shy smile says, "I'd do it again. I want to marry an evangelist or a mission teacher."

The young girls face a brighter future than their mothers have ever known—the mission came too late to help the mothers. The missionary cause is the African girl's "Star of Hope." They need help to find their God-given place in the world. We must help them. That is what "Co-Op" means—every one helping.

F. H. SMITH HEADS NEW COMMISSION

By S. E. Evans

Organization of the Western Area Protestant Church Commission for War-time Japanese Service has been effected as an agent of the Commission on Aliens and Prisoners of War, the Federal Council of Churches of Christ in America, the Home Missions Council of North America and the Foreign Missions Conference, with Dr. Frank Herron Smith, superintendent of the Methodist Pacific Japanese Provisional Conference as chairman. The purpose of the organization is to "coordinate and promote such wartime religious, social and educational service among the Japanese residents of the Western Area as may be desired by Japanese pastors, congregations, officers of Japanese church federations, and as requested by various denominational agencies involved, especially in assembly and reception centers and also in the resettlements. This is to conform to government regulations. The Commission will also insure cooperation between church agencies in all relations with the War-time Civil Control Administration and with the Relocation Authority and its local agents."

Other officers are Galen M. Fisher, Rt. Rev. C. S. Reifsnider, vice-chairmen for Northern and Southern California, respectively, and the Rev. Gordon K. Chapman, secretary-treasurer. A third vice-chairman to represent the Pacific Northwest is yet to be chosen.

Following the pattern of Sunday programs already provided at Santa Anita and Manzanar reception centers, the group suggested that similar services in other centers include morning Sunday school, English and Japanese worship services, with Christian Youth Fellowship and Japanese service in the evenings. Systematic week-day activities for children are to include daily vacation Bible schools, Bible classes and prayer meetings.

The Commission replaces the former Central Committee and includes representatives of twelve denominational groups having Japanese work in the Western Area.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Water Valley, Miss..
June 7, 1942.

Dear Mrs. Moore:

The end of the quarter is near. So far I have neglected my duty to report. Could you visit our Woman's Society of Christian Service? I believe you would be pleased with our "set-up." We have a very consecrated, alert, up-to-date president in Mrs. Lottie Carroll. The other officers are ready and eager to help in any way they can. To say that Mrs. R. P. Neblett is one of our officers needs no further comment on how our work is carried on. We are very fortunate to have her with us.

To help our local work, we lately put on an HOUR OF CHARM. One Sunday afternoon two of the music teachers presented their pupils in piano and vocal numbers for our benefit. The program was thoroughly enjoyed and the collection gratifying. We are using a BIRTHDAY BOX for our ORPHANS HOME contribution, realizing that cash means much to that institution.

I think that we are making headway in our work, and ask an interest in the prayers of the conference women.

NINA PRYOR RAPER,
Supt., Publicity, W. S. C. S.
Main Street Church,
Water Valley, Miss.

* * *

Reports! Reports! Reports!

When you are reading this page check on your EXECUTIVE COMMITTEE to see if all reports are ready for mailing. Look over your SECOND QUARTER'S PROGRAM OF WORK, in your copy of CONFERENCE MINUTES and see if your financial report measures up to the standard asked of you there. The most interesting part of those reports to this PAGE would be a copy for publication to let someone else know how you got things done.

* * *

Rosedale and Benoit are buying an electric refrigerator for the parsonage at Rosedale. Benoit paid cash, but Rosedale is finishing her cash donations with money from Rotary dinners which Mrs. Walter Sillers, Jr., and Mrs. J. H. Lobdell are directing. From the refrigerator we go to living room furniture. Mrs. Lobdell has put lovely boxwood plants at the front entrance.

* * *

Program of Work—July

1. Business Meeting.
2. Make contribution for furnishing supplies to the Lewis Memorial Hospital in Africa. Send to Mrs. D. H. Hall, Conference Treasurer.
3. Monthly meeting with items from THE METHODIST WOMAN.

* * *

Malvina Community Center

Mrs. J. D. Dorroh, who has been supplying at the Center since Miss Brown's resignation on account of health, is sick in the Greenville Hospital. A badly infected hand and recurring attacks of gall bladder trouble have kept her there for two weeks. We expect her back by Sunday, the twenty-first. The work at the Center is badly crippled, but parts of it continue. Sunday school, the regular program of Church School, and preaching are carried on. On Wednesday the Spiritual Life Group meets. Yesterday almost a truck load of boxes were stored in the clothes closet. These will not be opened until Mrs. Dorroh is able to resume work at the Center, and you will please be patient about the cards showing the boxes have arrived.

We have had word that Miss Glenn will arrive the first of September to take over the work at the Center. She comes to us from Virginia, where she has had large experience in rural work. We shall be happy to have her in our community and hope to make her happy here.

* * *

Another Letter from Mrs. Talbert's Files

Howard Plested Memorial Girls' School,
Methodist Mission, Meerut, India,
January 31, 1942

Dear Friends:

Do you remember the story of the old pastor who carried a brief case called Naomi? Always it was filled when he went calling, and it came back empty. I have my own little Naomi bag, and various are its treasures. Outstanding was the time it carried 50 red kerchiefs, the Christmas gift of a church at home, through Miss Buss. How gay we felt then! Today there is a blouse for the young mother, who finds it hard to save enough for clothing, on a salary of four dollars a month for a family of six. Things cost as much here as in America, too. The bag contains carrots, an extra treat for a boy who needs more raw vegetables. There are empty cotton spools, five of them, with three old graphophone needles driven in each, so that small children may use them for spool knitting. They make the strings which serve instead of elastic for trousers and panties. There is thread in the bag for the deaf old cripple, who keeps busy and happy all day long as he mends for others. Since the accident of last spring he can only walk by using a sort of baby walker, to push in front. I must see that larger wheels are made for it, for he is able to stand straighter than at first.

Yesterday Naomi carried medicine for some neighbor children who are ill, and the simplest of half-penny toys for the two able to play a little. There were flower seeds also for the woman who wishes to garden. There is waiting now for tomorrow a wee outfit for the newest baby, a cap and shoes and a jacket, all made by our girls out of scraps of material. The baby is lying now on old cotton. His mother had no clothing ready. Partly that is poverty, and partly superstition. The cotton is from a comforter which once belonged to a very old man. The parents hope that this child will therefore live long. If clothes were ready ahead of time, it would be like boasting, bad luck. Daily the bag goes with me as I visit in our neighborhood, and the little gifts of flowers, pictures, toys, food or clothing are appreciated because they show neighborly thought.

There is one gift too large for Naomi. Our girls have finished today 1,060 articles for the Red Cross, all sewed within the last few weeks. All have helped in turning the handle of the Singer Sewing Machine, in putting tape in Tidy Bags, in basting hems, or in actually doing the machine sewing for pillow-cases and the like. "Now we are ready for more," say the girls, and we rejoice that we can thus help to make easier some of the pain in this troubled world.

One of the joys of life in kindly India is that no day passes without evidence that there is a return in kind deeds and loving thoughts. It may be that a Hindu young man is friends with some of our folk, and so comes to present a thank offering in our church when he is successful in college sports. It may be a gift of a new football from an Indian layman, or a Bible for some poor child from a more devout layman. It may be a gift of fried raisin pies, sent in by a teacher's wife, or a bag of fruit for our orphans from a wealthy non-Christian who has been helped in some family trouble. Sometimes it is a garland of small flowers, strung by the loving fingers of a servant's child. No day passes without its shining gem of neighborliness.

The first week of February we shall be in Conference, the fiftieth for this Conference. I have been asked to make a short report of the progress of our schools during that time, and have thought it of general interest, too. Surely there has been victory even beyond the vision of fifty years ago.

Sincerely,
CATHERINE JUSTIN.

WISE OR OTHERWISE

By Rev. James H. Felts

Less mouth gunnery and more war gunnery would greatly help the situation.

Because a man occupies a place of honor in this country, it does not follow that his family should live in the limelight.

The cost of owning and the cost of living seem to conspire to make it easier for the cost of having nothing.

Pay day? Why, my dear, pay day is a dream day that some people I know have only a faintly pleasant memory of.

If resignations can be accelerated and appointments improved because they are based on merit, hope will revive for many good citizens.

The coddling of "pets" by the use of public funds is so reprehensible that suitable words of indignation are barred from print.

When labor looks at the O. C. D., almost immediately a raise is asked for.

"State university degrees are pretty to look at, but they are too stiff to eat, too small for clothes, and too frail for shingling the roof."—Roger Babson.

In the above quotation, Mr. Babson seems to overlook the postage stamp brigade in certain social life.

We spend so much time bragging about what we are going to do that the Japs are encouraged in the belief that we are windbags. Disillusionment is coming!

True or false? **Figures are not always what they seem?**

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LA. MRS. D. C. METCALF, ASST. EDITOR, WEST MONROE, LA.

Zone Meeting Held at Marion

Zone Three fo the Ruston District held its regular quarterly meeting in Marion, on Tuesday, June 2, at 10 a. m.

The meeting was opened with the singing of the Hymn, "Guide Me, Oh Thou Great Jehovah," followed with a prayer by Mrs. McDonald, District Secretary from Jonesboro.

Mrs. Joe Norris, zone leader, stated the general subject of her meeting, which was, "Growth"—Spiritually, physically and materially. She then presented Miss Alma Burk, of Ruston, who gave a splendid talk on "Personal Religious Growth," giving to the group some facts to be used as a yardstick for spiritual growth.

Mrs. Laskey, of Ruston, presented "The Methodist Woman" and the "World Outlook" as necessary tools for growth in every way. She then reviewed a most interesting article by Dr. Roy Smith from the "World Outlook."

Mrs. Norris and Mrs. McDonald spoke about the Summer Conference for Christian Workers and the camps for young people, urging the women to spend their vacations in this manner this year.

Mrs. Thompson, of Marion, gave a very cordial welcome to the group and made the announcements about lunch, after which Mrs. Meredith, of Jonesboro, led in the "Quiet Hour."

Mrs. Meredith used Dr. Weatherhead's little book, "The Presence of Jesus," as a basis for her talk and led the group in a very effective worship period.

The afternoon was spent in thinking of our physical and material growth and planning for our future growth. Mrs. McDonald, District Secretary, had charge of the afternoon session. She spoke of our growth in 1941, and set up some goals for 1942, presenting the Efficiency Aims, with special emphasis on memberships, gifts to missions (including Honorary Memberships), Young Women and Girls' groups, and study groups. Mrs. McDonald then asked each officer present to take her report blank. Time was given for questions on the way in which the blanks should be made out. The correct name and address of each conference officer was given and the date for mailing.

Mrs. Meredith then conducted a forum on Spiritual Life meetings, using the recommendations from conference, the Spiritual Life Handbook, the prayer calendar, and other Spiritual Life pamphlets and leaflets. She gave several suggestions for organizing and carrying on Spiritual Life groups.

The meeting was closed with prayer by Miss Burk.

Zone Two is greatly indebted to the Marion ladies for their generous hospitality and the opportunity to meet in their lovely new church.

MRS. JOE NORRIS, Leader.

Ruston, La.

* * *

Student Work at Ruston

(From "The Methodist Woman")

Our student work at Louisiana Polytechnic Institute is moving along in a fine way despite the late opening and crowded schedule of the college. We have 528 Methodist students registered at the college—446 living on the campus and in Ruston, and 82 drive-in students.

Through our Sunday morning and evening services and weekly Wesley Foundation meetings we are reaching approximately 200 students. A membership committee has been organized for the purpose of visiting and sending cards to those who have not been attending our meetings.

Religious Emphasis Week was observed on our campus. Dr. Grace Sloan Overton gave us a wonderful series of lectures on "Normal Living in Abnormal Times." Many of our group had their lives deeply enriched by the messages and by personal interviews with Dr. Overton.

We are very happy that the church is providing us a nice student center on the campus. This building is a great improvement over the one maintained last year. Now we have a place large enough to hold our council and committee meetings in, work on programs, have interviews, read, engage in publicity activities, etc. The publicity committee begins editing a small newssheet or paper next week.

* * *

Ill Will Destroys, Good Will Restores

By Mrs. Helen B. Bourne
Secretary of Missionary Education

"The creative forces in life always spring from one source, intelligent good-will."

In the last issue of **The Methodist Woman** appeared a list of summer school opportunities. We could not include the study plans for these schools, institutes, and camps, but announcements or programs for each school sponsored by conference woman's societies may be secured from deans.

There are to be two new major courses in most of these schools and at least one new one in all. In most cases that is the course on Latin-American Missions, an interdenominational study that treats of home and foreign Latin-American Missions outside of the United States. The cooperating boards of the Missionary Education Movement differ in administration and arrangement of Latin-American Missions of North America, the West Indies, and South America as regards so-called home and foreign missions, so there is no attempt in this study to identify any part of it as a home mission or a foreign mission study. There is the effort to provide a comprehensive study of the Evangelical Witness in Latin America outside the United States, and ample provision is made for this in the major text for adults and young people, **On This Foundation**, by W. Stanley Rycroft, and the Outlook Pamphlets, Discussion Suggestions, and other splendid supplementary materials in abundance.

The Joint Division of Education and Cultivation of our board is publishing a study book on Methodist Latin-American Missions, **The Latin-American Circuit.** Accompanying this book there will be a similar but smaller volume concerning the Methodist Work among Latin Americans in the United States, thus giving a complete picture of all Methodist Latin-American Mission Work. A map also is being provided which will be of inestimable help in the study.

But there is being prepared another new study just as important and timely, **Planning for Peace,** based on a packet of selected and approved materials and a syllabus prepared by Albert E. Barnett, professor in Scarritt College. This will be offered in several conference schools and in all four jurisdiction schools. It is one of the new courses recommended for 1942-43, along with the course on Latin-American Missions.

Read again the opening quotation from Dr. Fosdick's book, **Living Under Tension.** Do you see any connection between "Intelligent good-will" and the opportunities available in the study of such timely subjects as "Planning for Peace" and "The Evangelical Witness in Latin America." Also, have members of Woman's Societies of Christian Service any responsibility as creative forces in the interest of a righteous peace in the united world?

"Be not overcome of evil, but overcome evil with good."

* * *

Suggestions for Prayer During June

Foreign: Our Work in the Philippines.

Home: Spiritual Guidance for our Rural Work; Our Soldiers and Sailors.

* * *

Seminar on Rural Work

Deaconess Sarah McCracken will conduct a Seminar on Rural Work at Mount Sequoyah, Arkansas, July 8 through July 15, to which all rural workers and conference presidents in whose conferences rural work is conducted in the South Central Jurisdiction are invited and urged to attend. All persons interested are invited. For further particulars write Mrs. J. W. Downs, 150 Fifth Avenue, New York, N. Y.

BAYOU TECHE

By Jean MacMurphy

Where dark the secret waters slide
  Of the still bayou
The water hyacinths hold up
  Their candles blue.

From earth-born leaves, rich glossy green,
  Translucent spire,
Each lifts a gleaming torch to heaven,
  Spiritual fire.

Then as if called afar to dwell,
  Each flower lets go
Its anchoring roots and toward the sea
  Moves floating slow.

So on Time's sluggish stream a flame
  My spirit be;
So, loosed from earth, serenely seek
  Eternity.

—Presbyterian Tribune.

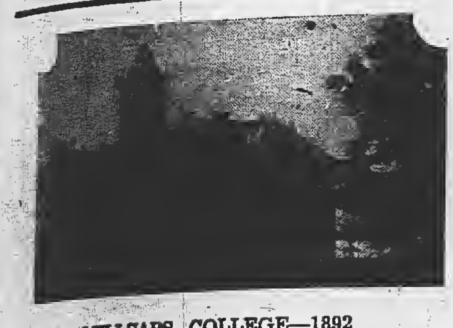
Tacoma, Wash.

Here I stand; I can do no otherwise. God help me, Amen!

For where God built a church, there the Devil would also build a chapel.

A faithful and good servant is a real godsend; but truly 'tis a rare bird in the land.

—Martin Luther.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 28, 1942

By Rev. W. C. Newman

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA

Lesson Text: Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 2:11; Joel 3:2-3; Ephesians 5:18

Golden Text: If sinners entice thee, consent thou not.—Proverbs 1:10.

One fine thing sponsored by the American Legion is the annual meeting of the "Magnolia Boys State," at Jackson. Boys from every town and village in Mississippi are elected to attend this convention, at which the boys actually set up their own "Boys State," electing their own officers and passing their own legislation. It is a most commendable project in training future citizens.

A young man who attended the recent session of Boys State tells me that one of the most hotly contested issues in their "legislature" was a bill to repeal the prohibition laws in Mississippi. But after much argument pro and con, these high school boys voted down the measure, holding it wise to retain our laws against the making and selling of intoxicants.

The members of our real legislature might well ponder this action by high school boys. Though they are immature in age, perhaps no other group is so well able to know the liquor situation as they.

Making Black Appear to be White

It sometimes happens that a perfectly good man unwittingly allows himself to be used by unscrupulous folks for bad purposes. It seems amazing to me how many have done just this as regards the control of liquor in this nation. It is an open secret that the manufacturers of alcoholic beverages have spent millions of dollars in propaganda, advertising, and bribery in their efforts to make this a drinking nation. And many people who do not for a moment approve of drinking and drunkenness have swallowed in full the lies and half-truths fostered by those who stand to make money out of the manufacture and sale of whiskey.

Let us therefore look honestly at the facts, and compare them with the propaganda, lest we be among those who "call evil good and good evil."

Whiskey is a Helpful Medicine

That is half-truth No. 1. Alcohol is used extensively in the preparation of medicines and in surgery. But the prescribing of alcoholic beverages as a medicine is not countenanced in respectable medical circles. The American Medical Association, representing the finest skill and thought in the world, is plain spoken and emphatic in its pronouncement against drinking, and in its unqualified statements as to the harmful results to the body. With all its high pressure the Brewers Association has never been able to get a great doctor to recommend drinking for the health.

Whiskey Will Help Our Soldiers

That is the contemporaneous lie. It has no justification from any reputable source. The commanders of our armed forces have nailed it as a lie, and have demanded protection for the men in uniform from the liquor interests. When local police authorities have fallen down on the job, the military police have taken over, and a more rigid form of prohibition is put in force than the civil authorities ever achieved.

The truth is that liquor and its attendant evils is commonly agreed to have been one of the principal causes of the tragedy of Pearl Harbor. This is the way drinking helps win a war.

Whiskey Makes for Gracious Living

That is the burden of all the whiskey advertisements appearing in the magazines of the day. Colorful and artistic, and written by splendid psychologists, these advertisements are calculated to prove that unless one drinks he cannot really enjoy life.

Yet with my own eyes I have seen more of heartbreak and sorrow caused by drinking than it would be possible to put into a long book.

The simple truth is that whiskey is deadly, and drinking is the great curse of this nation, and that more men fall under its fatal blows each year than are casualties of war. There is nothing gracious about it. Quite the contrary, it is a ruthless destroyer, no respecter of persons, which would as soon mark your fairest daughter for its victim as not.

Let a Lie Be a Lie

There may be some question as to the most effective way to control the drinking tendencies of a nation, but there is no reason for any honest person to attempt to deceive himself as to the real nature of intoxicating drinks. Therefore, if a man is determined to be a friend of drinking, let him honestly say so. But let no one, under the pretense of being a friend to good living, defend drinking, or the manufacture or sale of intoxicants.

A lie is a lie, even though it appear in a most expensive and attractive advertisement written by an expert.

And a lie is a lie, even though an honest man allows himself to be deceived by it, and to help in spreading it.

Drinking is evil, and nothing can make it good. Whatever else we may do, let no Methodist ever try to make it seem anything else but evil.

PRAYER

By Rev. C. B. Powell

Luke 18-1

There are many definitions of prayer, but one of the outstanding definitions is, "A key that unlocks the storehouse of God's blessings and mercies which He bestows upon us."

In the chapter referred to above, Jesus said that men ought always to pray. I have never believed that the world at large, or even the church as a whole, understands these words. MEN OUGHT ALWAYS TO PRAY.

These words were spoken when the Master's noon-tide was past, the shadows were lengthening upon the way and the road was heavy with deepening gloom. The disciples were startled into confusion. They had been looking for a golden harvest and now the snow was falling. Men ought always to pray. Such is the fervent pressure of the Master's word.

During my ministry I have had many very unusual experiences along this line of service, some of them occurring in the midst of revivals, some in the homes of the people, some alone with God. I have always found that if the Spirit was present good results followed. No one can be a true Christian who doesn't pray. A praying man or woman has power with God and power for good. When a little child, I was taught to pray, and have tried to keep in touch with God through prayer all these years. Praying in my own home with my family has been a great source of blessings to me.

Not many, many years ago I was being entertained in a beautiful home, but prayer was not mentioned. All you could hear was money, wealth, oil interest; really I became disgusted, and when time came for me to leave I mentioned the fact that I would be glad to have prayer, and we did. They seemed to enjoy it and said, we believe in prayer.

When a person prays in the right spirit they are coming closer to God. We need not be surprised at a falling away and the weakening of our faith when people cease to pray. God help us to be a praying people and not just saying prayers. It means much to be a faithful praying person. Is it any wonder then that Jesus said men ought always to pray. Never give up, never faint and fall by the way-side.

Keep praying, it will take that to WIN.

An elderly couple were charged with creating a breach of the peace in their country home.

"How did you come to cause this disturbance at your own fireside?" asked the magistrate.

"Well, it was like this," replied the old woman. "John and I were sitting at the fire. John was reading his newspaper and I was thinking. Then I turned to him and said, 'John, sheep are awfu' stupid, aren't they?' and John said, 'Yes, my lamb.'"

—Whitechurch (Eng.) Herald.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

THE CHRISTIAN FIRESIDE

AMERICAN DRINK BILL GROWS

The impact of war hasn't sobered up the nation, but apparently is sending millions of drinkers back for seconds and thirds, National Woman's Christian Temperance Union indicated here today.

On the basis of figures on the consumption of intoxicating beverages for the first eight months of the fiscal year, the W. C. T. U. projected them to July 1, and estimated that two billion gallons will have been sold for the year. This would be an increase of 17.7 per cent over the 1940-41 total.

Although imports of distilled spirits and wines have been virtually cut off, domestic products have shown increases of as much as 20.1 per cent, Mrs. Ida B. Wise Smith, W. C. T. U. president, pointed out.

This total indicates that an average of 65 quarts of alcoholic beverages for every man, woman and child in the United States is being consumed annually—or an average of 1¼ quarts per person per week.

The estimated figures for the year, from July, 1941, through June 1942, exclusive of imported wines, are:

Domestic distilled spirits, 120,000,000 gallons; domestic beer, 1,825,000,000 gallons, domestic wines, 109,000,000 gallons; imported distilled spirits, 11,000,000 gallons. Total, 2,065,000,000 gallons.

These volumes would represent increases of 19 per cent for domestic distilled spirits, 17.5 per cent for beer, and 20.1 per cent for wine, and a decrease of 4.5 per cent in imported spirits.

"The efforts of the liquor trade to entice thousands of new persons into regular drinking," said Mrs. Smith, "are showing results. With the brewing industry openly declaring its intention to make customers of the boys in service camps, we can expect that the rate of alcohol consumption will continue to increase."—W. C. T. U. Release.

A PART OF THE GREAT PLAN

Situated somewhere in West Virginia is a portion of land consisting of some 8,000 acres and often referred to as the garden spot of the State, live a contented people who have handed down their possessions from generation to generation.

Now these people have been called upon to sacrifice this land to the god of war. How would you think they would react to this plan? I will admit at first they were somewhat resentful. But when they thought of their sons who were being drafted into the service of their country and would so badly need the material manufactured here, they seemed to rise with one accord and say, "Here is mine, thy will be done."

This area includes the United Brethren church at Bethel, and the Presbyterian church in Pleasant Flats.

In the face of these facts there will be an exodus of these people to all parts of the world, but wherever they go you can rest assured the community into which they go will be benefitted by their coming.—George C. Musgrave, in Religious Telescope.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—Hugh Black.

THE LAND OF SNAKES

By John H. Spicer

India may truly be called the "Land of Snakes." Naturalists report that at least 320 species of serpents have been found living in that country. Of these sixty-seven species are more or less poisonous. These include twenty-nine kinds of water snakes, eighteen species of vipers, eleven kraits, and nine species of cobras.

Fortunately not all of them have bites that end fatally, so that often the victims have a chance to recover. There are four of the land snakes which form a deadly group, whose bite is almost always fatal. These are the cobra, the krait, and two of the vipers, the Russell's or chained viper and the saw-scaled viper.

With such dangerous creatures lurking underfoot in a country where most of the people go bare-footed, it is little wonder that India has a high death rate from snake bites as compared with other countries. According to one authority, snakes kill more people in India in a single month than all wild beasts do in an entire year.—Youth.

THE VOICES OF THE CHURCHES

(Reprinted by permission from Dr. D. Leigh Colvins PROHIBITION IN THE UNITED STATES. Pages 265-268.)

The Presbyterian Church

The manufacture, sale and use of alcoholic liquors as a beverage, in the belief of the General Assembly, is contrary to the spirit of God's word and wholly inconsistent with the claims of Christian duty. Those who knowingly rent their premises for the traffic, or indorse licenses which legalize it, are responsible as accomplices in the guilt of the same.

The entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the Assembly looks forward and for the accomplishment of which it expects the earnest, united, determined and persistent labor of all ministers and people in connection with the religious and sober citizens of our common country.

While it is not the province of the church to dictate to any man how he shall vote, no political party has the right to expect the support of Christian men so long as that party refuses to put itself on record against the saloon.

The Methodist Church

The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of relentless hostility. IT CAN NEVER BE LEGALIZED WITHOUT SIN.

We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon.

The Southern Baptist Church

We favor prohibition for the nation and the state and total abstinence for the individual, and we do believe that no Christian citizen should ever cast a ballot for any man, measure or platform that is opposed to the annihilation of the liquor traffic.

The Christian Church

We adopt as the principles of the Church of Jesus Christ on the temperance question:

First, total abstinence for the individual;

Second, prohibition for the state and nation;

Third, a political party in power committed to this policy of state and national prohibition and to the enforcement of law.

NEW DEAN AT MOODY BIBLE INSTITUTE

The Right Rev. William Culbertson, B. S., D. D., bishop of New York and Philadelphia Synod, Reformed Episcopal Church, will join Moody Bible Institute staff as dean of the educational division, September 1. Dr. Will H. Houghton, Institute president, announced the appointment for the board of trustees.

One of the youngest bishops in the United States, Dr. Culbertson is leaving the pastorate of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, Pa. He will succeed Dr. P. B. Fitzwater, acting dean.

Dr. Culbertson has been associated with Moody Bible Institute for several years as a speaker at youth rallies and Bible conferences. He was a friend of the late Dr. James M. Gray, former president of the Institute, and a minister in the Reformed Episcopal Church.

The new Institute dean took his undergraduate work in education and divinity at Temple University, Philadelphia. He has been a member of the board of trustees and a lecturer at the Reformed Episcopal Seminary in Philadelphia, where he took subsequent theological training. The seminary conferred the doctor of divinity degree on him. Since 1928, he has been an instructor at the Philadephia School of the Bible.

Beginning his pastorate at Grace church, Collingdale, Pa., in 1927, Dr. Culbertson next served St. John's by the Sea, Ventnor, N. J., from 1930 to 1933. He concluded a successful pastorate there to assume the duties at the Church of the Atonement. He was consecrated bishop in 1937. The Right Rev. Howard D. Higgins, formerly bishop coadjutor, succeeds Dr. Culbertson in the bishopric and as rector of the church.

The thirty-six-year-old dean elect was born in Philadelphia, November 18, 1905. He is married and the father of four children. He is active in Bible conference work, speaking in all parts of the country. He is scheduled to address the Moody Bible Institute Labor Day Week-end Youth Rally, September 4-7.

Dr. Culbertson is a member of the North American Council of the China Inland Mission, trustee of the League of Evangelical Students, and vice-president of the Philadelphia Fundamentalists. At his church seminary he teaches English Bible, biblical geography, and Christian education. He contributes frequently to Christian periodicals.

From the beginning God has sought to lead men into paths of loyal, loving service to the race. The records of our lives and of our works are best understood in the light of our response to His guidance.

MRS. T. W. HARDEE PASSES

On April 15, the spirit of Mrs. T. W. Hardee, of Pleasant Hill, La., passed away, leaving a vacant place in the home and many sad hearts to mourn her death.

Her near friends and family realized her health was failing, but only a few days of real sickness brought a close to this life, which was a great shock to her many friends in this and other communities, where her Christian influence had been a great blessing to many.

"Miss Bert," as she was familiarly called, joined the Methodist church in her early life, and had been a consistent member and devout Christian all through the years, doing active service in the different branches of the church. She was especially interested and helpful in the missionary society, where she now is so greatly missed. In earlier life she was chosen as teacher of a large class of young married women, and proved a great benefit and blessing to them, who still remember and are guided by her teachings.

She leaves a devoted husband, Mr. T. W. Hardee, Sr.; two sons, Thomas, Jr., and Hugh; and four grandchildren, with a large number of relatives and friends who feel that life has been made brighter and better for having been associated with such a Christian character as she was, and truly it can be said, "To know her was to love her, to name her was to praise."

She was buried from the Methodist church which she loved so dearly. Rev. Jeff Paul, assisted by Rev. Mr. Roberts, of the Baptist church, and Rev. H. T. Isgitt performed the funeral service, with interment in the cemetery here. The great array of beautiful flowers attested the love in which she was held.

W. S. C. S. Secretary.

NEW COURSES FOR JUNIORS

Ready October First

All who use the Closely-Graded Church School Courses will be interested in the announcement of new and fascinating teacher and pupil material for Juniors. This will be ready for use in classes October first, and there is much eager anticipation of its appearance.

Courses IV, V and VI will be published under the following general titles:

Course IV—In Wisdom and In Stature.
Course V—The Way of Good-Will.
Course VI—Our Father's Business.

Who Are the Writers?

They are practical and successful Junior teachers from many sections of the Church. They have had long experience as leaders of Junior pupils and their problems. The texts they have written have been laboratory-tested, for they were taught in local churches and summer practice schools of Christian education. They have grown out of life and have stood the test of use. Through them, these well-known leaders share their best experience with other Junior teachers.

What Are Some of the General Aims and Purposes of the Courses?

They are intended to guide Juniors in a growing Christian experience; to help them use the Bible intelligently and reverently; to understand and worship God with increasing earnestness and sincerity, and to grow steadily toward a commitment of life to Jesus and his way of living. They will help Juniors to understand the contribution of the Church to community and national life and to take their places as members of a world-wide church. They deal with certain problems and programs of the church that are the concern of all Christians, such as the problem of alcohol control and the program of missionary activity.

What Methods Are Used by These Courses?

They utilize the best that is known today concerning the teaching of boys and girls of nine, ten and eleven years of age such as: directed Bible study, investigation and report, achievement tests, workbook exercises, careful guidance in worship and in the appreciation of great Bible stories; projects in Christian living and service.

What Will These New Courses Look Like?

A Manual for Superintendents of the Junior Department. Size, 6 by 8 inches. Price, 35 cents.

This will outline all the work of Junior grades. It will present plans for the development of departmental activities in worship, and in the understanding and use of essential memory materials. They will be charts of the various units of work in all courses, showing how they are coordinated. There will be suggestions for workers' conferences, and additional source material in stories, poems and music to supplement that in the teacher's and pupil's books.

A Teacher's Book for Each Quarter. Size, 6 by 8 inches. Price, 35 cents (per part).

Here will be found the teaching plans with an abundance of background material for the teacher's preparation, and suggestions for class procedure and activity. A work chart or synopsis of each unit will provide a thorough knowledge of purposes, materials and activities. A wise use of this book will furnish any teacher sufficient resource material for an interesting and helpful class session.

Work and Study Books for the Pupil. Size, 8 by 10 inches. Price, 20 cents (per part).

This will be very attractively printed. The covers will be: red for Course IV, blue for Course V, and green for Course VI. It will be richly illustrated with large and small pictures. It will contain hymns that are needed in the Junior program. Activities of a stimulating and interesting character, many of them new, are suggested. These books are a combination of study, work and worship, and will be a prized possession for the pupil.

What Are the Units of Work?

Course IV—In Wisdom and In Stature

(General title for year)

Part 1—Learning, Working and Worshiping at Church; Because Jesus Came.

Part 2—Finding Our Way Around in the Bible; When Jesus Was a Boy.

Part 3—When Easter Comes; The Church Cares for Children; Enjoying the Story of Joseph.

Part 4—Making Choices; Workers in the World.

Course V—The Way of Good-Will

(General title for year)

Part 1—The Time of Thanksgiving; Writing the Story of Jesus.

Part 2—Writing the Story of Jesus (continued).

Part 3—The Church and a Fair Chance for all; Studying the Problem of Alcohol.

Part 4—Discovering the Lands of the Bible; Living Together as Friends.

Course VI—Our Father's Business

(General title for year)

Part 1—Understanding the Early Old Testament; World Carols that Make Christmas Beautiful.

Part 2—Our Church and Our Country; What It Means to be a Christian.

Part 3—The Church Around the World; Paul, Messenger of Good-Will.

Part 4—Earth, Man's Home; We Worship Joyfully.

TO GROW IN CHRIST

By Mrs. Irvin Rowland

"As new-born babes, desire the sincere milk of the Word that ye may grow thereby."

To keep the muscles in tone one must constantly exercise them. Those which are the least exercised are the least usable. Some few people, when medical science despaired of any further use of certain parts of the body, have by sheer faith and persistent trying brought them back into use again. What a difference one's will power makes!

Familiar as the laws of life are to us, why do we fail to apply these truths to the higher planes of living? We have to learn slowly in the Christian realm—first, we are babes in Christ, and then, as we learn and understand we begin to develop and grow. Growth cannot come by frequent spasmodic efforts; we must desire the sincere milk of the Word. There must be a constant pushing ahead, a constant state of mind which can see the changes needed as they become clear. There is no fear that we can ever become so sufficiently grown that we have no need for further growth. There is always more to learn, and if we practice not what we already know, it fades into the background.

Christianity is big enough to challenge every living soul, and if we have already accepted, may we be faithful witnesses to the call, lest one's talents become useless from neglect. May we "Be strong in the grace that is in Christ Jesus."

ENGAGE EVANGELIST H. M. WOLFE

Specializing in Evangelism and Church Finance

For Visualized Spiritual Life Revival. Twenty minutes each night before Gospel message, slides are shown in technicolor, 1,000 in all, of Holy Land, Life of Christ in Art, Passion Play, Methodist Mission Work throughout the world. Hear world's greatest gospel singers over public address system. Even if you have had one revival this year you should have this program, because it is educational, inspirational, and a lasting blessing to any church, large or small.

Terms: Expenses and Free-Will Offering.

Address: In Care of New Orleans Christian Advocate.

LOUISIANA CONFERENCE CAMPAIGN CREDITS

(Note: Charges having one credit are included under single subscriptions.)

Alexandria District

Boyce, L. R. Nease	2
Ferriday, T. T. Howes	5
Marksville, W. C. Mason	2
Melville, C. B. Powell	2
Natchitoches, C. F. Lueg	23
Pineville, R. M. Bentley	2
Pollock, Ruth Nuttall	2
Trout, J. E. Selfe	2
Single subscriptions	12

Baton Rouge District

Amite, A. T. Law	7
Baker, J. L. Beasley	16
Baton Rouge, J. H. Crowe	27
Ponchatoula, H. T. Carley	3
Istrouma, R. R. Branton	3
Clinton, F. S. Flurry	4
Covington, J. C. Rousseaux	2
Fisher, A. W. Coody, Jr.	4
Franklin, I. W. Flowers	5
Gonzales, C. J. T. Cotten	15
Greensburg, R. V. Fulton	3
Hammond, T. H. Trotter	20
Jackson, W. B. Hollingsworth	2
Kentwood, L. L. Booth	2
Lottie, L. W. Cain	2
Pearl River, W. B. VanValkenburgh	3
Pine Grove, Elmo LeBlanc	2
Plaquemine, A. P. Boyd	2
Springfield, M. D. Felder	18
Tickfaw, P. W. Sibley	13
Zachary, G. A. Galloway	5
Miscellaneous	12
Single subscriptions	11

Lake Charles District

Crowley, J. B. Grambling	7
Ebenezer, C. J. Thibodeaux	4
Gueydan, Don Wineinger	5
Kinder, R. T. Pickett	3
Lafayette, V. D. Morris	2
Lake Charles, J. H. Bowdon	33
Leesville, A. A. McKnight	2
Single subscriptions	3
Miscellaneous	18

Monroe District

Gordon Ave., W. A. Cross	10
Bastrop, C. E. McLean	12
Grayson, W. H. Carroll	4
Oak Ridge, J. F. Dring	2
Pioneer, J. C. Price	14
Rayville, Jack Midyett	3
Sterlington, J. W. Lee	10
Tallulah, H. A. Rickey	2
Wisner, J. M. Alford	2
West Monroe, C. K. Smith	7
Single subscriptions	3
Miscellaneous	20

New Orleans District

Morgan City, D. B. Boddie	5
Felicity Street, W. D. Boddie	3
First Church, N. H. Melbert	2
Gretna, A. H. Hoffpauir	2
Parker Memorial, E. B. Emmerich	7
Slidell, J. W. Faulk	8
Single subscriptions	5

Ruston District

Athens, B. P. Durbin	3
Chatham, J. T. Garrett	8
Clay, A. M. Martin	2
Cotton Valley, J. F. Wilson	2
Dubach, J. W. Ailor	16
Farmerville, W. O. Byrd	4
Gibsland, G. A. LaGrange	14
Haynesville, Louis Hoffpauir	7
Heflin, A. M. Wynne	13
Homer, W. H. Giles	4
Ringgold, E. W. Day	19½
Ruston, Guy M. Hicks	16
Sibley, Rex Squyres	2
Miscellaneous	12
Calhoun, J. A. Knight	3
Single subscriptions	5

Shreveport District

Belcher, J. W. Matthews	2
Ida, Thurmon Spinks	2
Mangum Memorial, P. W. Caraway	3
Pelican, A. A. Collins	18
Plain Dealing, L. A. Carrington	2
Broadmoor, Geo. Pearce	2
Park Avenue, S. A. Seegers	5
Single subscriptions	5
Miscellaneous	26

MRS. ZIPPORAH KNOX HOOPER

Mrs. Zipporah Knox Hooper, wife of the late Edward C. Hooper, was born in East Baton Rouge parish, in the year 1860, and passed peacefully to her reward from her home in Rosedale, on May 11, 1942. Her father, the Rev. Samuel Hawes, was a Methodist minister, and she was a faithful member of the Methodist Church practically all her life. She left behind eight living children, all of Louisiana, viz.: E. C. Hooper, of New Orleans; W. I. Hooper, of East Point; Mrs. W. B. Clark and Misses Ella K., Wilhelmina and Lottie Ora Hooper, of Rosedale; Mrs. J. R. Dardenne, of Maringouin and Mrs. M. F. Iles, of East Point. Misses Ella and Ora are deaconesses, and Miss Wilhelmina is a mission worker, all serving in the bounds of the Louisiana Conference. She was a consistent Christian, and her good influence will continue to bless the home, her church and the world. She lived well and died well—triumphantly. She is gone, but her loved ones and many admiring friends know where to find her. Peace to her ashes.

L. W. CAIN.

WHEN TEMPTATION COMES

(Continued from page 5)

phone and instantly it is heard on the other side of the world. Something is completely enveloping the whole earth and binding it so close together that nothing on the planet can rightly be thought of as being distant from anything else. What does it matter, in a world like this, that a boy's mother is a few hundred or a few thousand miles away from him? When we think of life in terms of its deeper realities, we realize that we are never actually separated from those we know and love.

And what if a boy's mother has left him to go into that unseen world? That does not mean that she is not with him. Something is said in the Bible about our being surrounded by a "cloud of witnesses." The writer of that statement is thinking about a fact which is better known now than it was in his day. That fact is that the universe itself is not a soul-less machine but is the expression of personality. When we pray, we speak not to a Being who conceals Himself in a distant corner of creation but to God who is in all that He has made. Through Him, all who have lived nobly are with us and are concerned about our welfare.

The writer of the Gospel says that when the devil had left Him, angels came and ministered to Him. I do not know all that is meant by that statement. I am sure that a part of the meaning is that when He had won his victory over the spirit of evil, there came into His heart a joyous sense of God's approval and of His own worth to His Father in establishing the Kingdom. The same kind of victory, by God's help, can be yours. And the reward will be worth the struggle —and more.

A YOUNG MAN'S PRAYER

In Time of Temptation

My Heavenly Father, Thou knowest how the spirits of good and evil strive within me for the mastery of my life. I pray Thee, in the name of Thy Son, Jesus, that Thou wilt help me to win this victory over my lower nature. Keep before me the memory of those who love me and whose lives are united with my life. May the fires of Thy refining love burn in my heart with a hotter flame than the fires of temptation that burn without. May I be worthy of the confidence of all who believe in me and true to the larger purpose which Thou hast for my life, through Jesus Christ, my Lord. Amen.

—General Board of Lay Activities.

Note: This article may be had in booklet form from 740 Rush St., Chicago.

EYE COMFORT
The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

MISSISSIPPI CONFERENCE

Vicksburg District—Third Round

Anguilla, at Anguilla, June 21, 11 a.m.; Q. C. 2 p.m.
Centerville, at Liberty, July 19, 11 a.m.; Q. C. 2 p.m.
Eden, at Fletcher's Chapel, August 16—Q. C. 4 p.m., preaching 8 p.m.
Edwards, at Reeves' Chapel—August 9—Preaching 11 a.m., Q. C. 1:30 p.m.
Fayette, at Fayette, Sept. 2, 8 p.m.
Gloster and Crosby, at Union, July 19, 4 p.m.
Hermanville, at Serepta, August 2, 3:30 p.m.
Lorman, at Blue Hill, date to be announced later.
Louise and Holly Bluff, August 23, 11 a.m.; Q. C. 1:30 p.m.
Mayersville, at Grace, August 23—Q. C. 4 p.m., preaching 8 p.m.
Natchez, August 26, 8 p.m.
Oak Ridge, at Porter's Chapel, August 9, 4 p.m.
Port Gibson, July 1, 8 p.m.
Rolling Fork and Cary, at Rolling Fork, June 21—Q. C. 4 p.m., preaching 8 p.m.
Roxie, at Knoxville, July 26, 11 a.m.; Q. C. 1:30 p.m.
Satartia, at Wesley Chapel, August 16, 11 a.m.; Q. C. 1:30 p.m.
Silver City, at Straight Bayou, August 30, 11 a.m.; Q. C. 2 p.m.
Vicksburg, at Crawford Street, August 9, 8 p.m.; Q. C. August 12, 8 p.m.
Vicksburg, at Gibson Memorial, August 30, 8 p.m.; Q. C. Sept. 9, 8 p.m.
Washington, at Mars Hill, August 2, 3:30 p.m.
Woodville, at Percy's Creek, July 26—Q. C. 4 p.m., preaching 8 p.m.
Yazoo City, July 12, 11 a.m.; Q. C. 2 p.m.

Van R. Landrum, D. S.

LOGIC

A man was charged with shooting a number of pigeons, the property of a farmer. Counsel for the defense tried to frighten the farmer.

"Now," he remarked, "are you prepared to swear that this man shot your pigeons?"

"I didn't say he did shoot 'em," was the reply. "I said I suspected him of doing it."

"Ah! Now we're coming to it. What made you suspect this man?"

"Well, firstly, I caught him on my land wi' a gun. Secondly, I heard a gun go off and saw some pigeons fall. Thirdly, I found four o' my pigeons in his pocket—and I don't think them birds flew there and committed suicide."—Exchange.